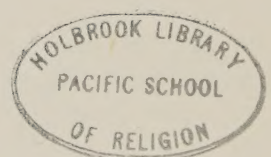


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A CATHOLIC VIEW OF THE WEEK

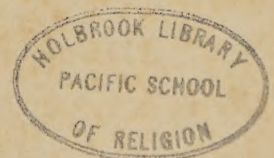
VOLUME TWO

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AMERICA

A CATHOLIC REVIEW OF THE WEEK

Vol. II, No. 1

OCTOBER 16, 1909

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CHRONICLE

President Taft.—In his speech at Portland on the occasion of the corner-stone laying of the First Universalist Church, the President explained his attitude towards the various churches. "I don't know," he said, "that anyone questions the propriety of my being here and officiating on such an occasion as this, or that an explanation of any sort is called for. But I want to say I believe it to be the duty of the President of these United States to welcome and to suggest every instrument by which the morals and religion of the community may be elevated and maintained. Not long ago I officiated at the corner-stone laying of an orthodox Congregational church in Washington. Then I appeared in the pulpit of a Jewish tabernacle at Pittsburg. But a few days ago I helped to lay the corner-stone of a Catholic institution at Helena, Mont. And now it is my great pleasure to assist here to-day in laying the corner-stone of this Universalist church, which, like my own, the Unitarian church, is known as a liberal one. I am glad always to be present at such occasions as these, for I believe the corner-stone of modern civilization must continue to be religion and morality." Mr. Taft added, that on the occasion of his visit to Rome, he ventured to tell the Pope that, while in America the sentiment was strong for the separation of Church and State, there was nothing in the American Government or the American people which opposed the Church in its higher development; that in no European country had the Catholic Church flourished as it had in America. On leaving Portland the President spent the following week visiting Sacramento, San Francisco, the Yosemite National Park, and Los Angeles.

Rumors in Washington.—Much comment has been excited in public journals by the calling back to Washington of Charles R. Crane, the new Minister to China, on the eve of his departure for his new post. The official explanation of the incident, as the journalists had surmised, is that Mr. Crane had been indiscreet in making public the State Department's policy in the Far East. He has been requested to resign.—It is reported that Japan's recent appointment of a Consul General at Bogotá is connected with the proposed construction of a new canal by Colombia to rival the American canal in Panama.

The Recent Maneuvers.—Major General Leonard Wood has denied the reports that the Boston campaign of last summer will be the last of joint maneuvers of the regular army and the national guard. He asserted that the amount of sickness incident during the campaign among the militia was extraordinarily small and that the lessons learned were invaluable. The total cost of the campaign has been less than \$100,000.

Home News.—The Fire Underwriters' Association, meeting in Chicago, urged state regulation of fire insurance rates.—Dudley Buck, the well-known composer, died at West Orange, New Jersey, on October 6.—On Wednesday, October 6, 15,000 Italians paraded in New York in honor of Giovanni de Verrazano, the earliest discoverer of the Hudson River. A statue of the explorer was unveiled at the Battery as a climax of the parade.—In a wreck last week on the Illinois Central at Parnell, Illinois, one passenger was killed and thirty-five injured.—A blizzard, accompanied by snow, sleet and hail, visited Duluth on October 11. On the same day snow fell over a wide area in Nebraska, Iowa and Missouri.

—A violent storm on Monday caused great damage in Havana, Key West, and the southern and eastern coast of Florida. In Key West scores of buildings were wrecked and the city cut off from telegraphic communication with the outside world.—The three candidates for Mayor of New York on the Republican, Democratic and Independent tickets respectively, are Otto T. Bannard, Judge Gaynor and W. R. Hearst.—Official figures from Washington give the Indian population in the United States as 300,000, indicating an increase of 40,000 during the last twenty years.—The Mauretania arrived at Queenstown on October 11, breaking again the Eastward transatlantic record. Her trip from New York was made in 4 days, 11 hours and 24 minutes.—The Catholic Total Abstinence Union of Washington, D. C., is reported to be planning the erection of a hospital for the care of drunken men found in the streets. The movement is considered necessary in view of the number of inebriates who die in the cells of police stations.—An official report of the Canadian Government states that during the fiscal year ending March 31, 60,000 Americans entered Canada, carrying on an average \$1,000 in stock, cash and effects. The newcomers are farmers and have settled in the Canadian West. They have come from almost every State in the Union.—In the course of the hearing of Charles R. Williams and Delevan Smith, proprietors of the *Indianapolis News*, whom the Government is seeking to remove to the District of Columbia for trial on the charge of criminal libel, Judge A. B. Anderson, of the United States Court, made the comment that the case was more or less of a political matter and that the rules for libel of private character scarcely apply to it.—Mr. Larned, Assistant Commissioner General of Immigration, stated in the course of a recent official enquiry that steamship agents on the other side of the water induce poor people to mortgage their property to buy tickets for America. The tickets are sold at exorbitant rates, and the immigrant frequently has to pay six per cent. on twice the amount of money it should have cost for his ticket. This Government will cooperate with Greece to stop the practice.—Columbus Day, October 12, was a legal holiday this year in nine States. The Italians of New York celebrated the day with a parade.

The United States as a Banking Power.—A special writer in one of the daily papers gives the following interesting figures in the course of an article in which he claims that the United States is the greatest banking power in the world. The figures of the last Government report show an aggregate capital of \$1,833,805,203; of surplus, etc., \$1,794,470,084; with deposits of \$13,400,766,024; and circulation of \$613,663,963. When these items are added together they give the staggering total of \$17,642,705,274. At the same time, in 1908, the total banking power of all the rest of the world was set down as \$28,107,600,000. Thus it will

be seen that the United States now holds more than one-third of the banking power of the whole world, our nearest competitor, the British Empire, being represented by only \$11,157,000,000.

Public Religious Demonstration.—On last Sunday 30,000 persons knelt in the open at Benediction of the Blessed Sacrament in West Side Park, Jersey City. Bishop John J. O'Connor officiated, assisted by priests of the diocese. The Benediction services followed upon the annual parade of the Holy Name Union of Hudson County. There were 15,000 in line, representing twenty-five societies from various parishes.

Legislative Building at Regina.—Last week the ceremony of laying the corner-stone of the new legislative buildings in the capital city of Saskatchewan was made memorable by a speech from Earl Grey, the Governor-General of Canada. He said he considered himself exceptionally fortunate in that the double privilege of presiding over the official birth of the two new sister provinces of Saskatchewan and Alberta and of laying the corner-stone of their executive and legislative buildings had fallen to him during the term of his Governor-Generalship. He went on to congratulate the province of Saskatchewan on the phenomenal growth in the output of its cereals. Ten years ago the total crop was nine million bushels of grain of all sorts. Five years ago, the year before Saskatchewan became a province, the total grain crop reached thirty-seven millions. The more than fourfold increase from nine millions in 1899 to thirty-seven millions in 1904 has been followed by a still greater increase in the last five years, rising from thirty-seven millions in 1904 to upwards of two hundred millions in the present year. Of these two hundred million bushels more than eighty millions have been wheat.

Newfoundland Pulp Mills.—On the 8th inst. the Anglo-Newfoundland Development Company, of which Lord Northcliffe, proprietor of the *London Daily Mail* and numerous other daily, weekly and monthly publications, is the leading spirit, formally inaugurated its paper and pulp wood plant, excelled in size only by the paper mills at Millinocket, Maine. Lord Northcliffe's company has already spent more than six million dollars in founding and developing the new town of Grand Falls, which has sprung up in a wilderness in the centre of Newfoundland. It is situated on the Exploits River, a stream which has its source in a chain of lakes and at Grand Falls forms a heavy cataract. The task of damming the river was a difficult engineering problem, but it was finally accomplished at great expense, and an immense water power was thus created. The mill buildings are now completed and are of course equipped with the most up-to-date machinery. Comfortable dwellings for the thousands of factory hands and lumbermen have been

built; churches, schools and a library are under construction. At the inauguration dinner on Friday of last week five hundred visitors from England and the towns of Newfoundland were the guests of Lord and Lady Northcliffe. On that occasion the new Governor of Newfoundland, Sir Ralph Williams, made his first public speech. Premier Morris also spoke of development in agriculture, coal and peat mining and fishery methods.

Prairie Fires and the Buffalo.—Last week prairie fires did incalculable damage in the province of Alberta. The national park at Wainwright had all its fences burnt up, and the herd of eight hundred buffaloes rounded up with so much difficulty quite lately near Pablo, Montana, and supposed to be safely lodged in the Canadian national park, are now roaming the northern prairies.

Roman Affairs.—The Abbé Jules Fontaine, well known as one of the first to raise his voice against Modernism in his work *Les Infiltrations du Protestantisme dans le Clergé Français*, has received from the Holy See a letter of extraordinary distinction on his new work, *Le Modernisme Sociologique*. The Holy Father joins this book with the others, and speaks of it in terms of the highest praise, enumerating the particular points that make it worthy of so high an honor. This must bring great consolation to the learned and devout abbé, who has known what it is to be misunderstood by those who think they are serving God in hindering such work as his. A letter hardly less honorable has been received by Fr. Thomas à St. Etienne, O.C., on the publication of the first volume of his work, *La Santa Casa dans l'histoire*, treating of the Holy House of Loretto.—The centenary of the birth of the late Cardinal Massaia, O.M.Cap., has just been celebrated at the Capuchin monastery near Frascati, where he spent his last days after thirty-five years of missionary labors in Abyssinia, dying about twenty years ago. During his African life he suffered persecution, exile and imprisonment, but came in the end to be perhaps the most powerful personage at the court of Menelik.—The *Osservatore Romano* has found it necessary to deny once more the reports that from time to time are set afloat by interested parties of immense sums of money having been given to the Holy Father. He has received none of these gifts nor any like them, but is absolutely dependent on the charity of the faithful.—The Congregation of Religious has issued an important decree regulating the administration of the temporalities of religious orders and congregations. In future not even the General of a religious order will be able to authorize the contracting of a debt exceeding \$2,000 without permission of the Holy See.

Great Britain.—Capt. Condon was given an enthusiastic reception at Manchester by the Irishmen of that city, where more than forty years ago he stood beside Allen,

Larkin and O'Brien to be sentenced to death. Mr. Dillon took the opportunity to claim for the Committee of the Irish Convention the absolute control of the Irish Catholic vote in England, saying that the chief Catholic question of the day is Home Rule, and that the defence of the Catholic schools ought to be left to the Irish Parliamentary Party. The following day Archbishop Bourne paid tribute to Ireland's services to English Catholics, but said that it belonged to the Catholic Church in England to decide the best method of promoting its own well being.—General Botha, who has been in England in connection with the new constitution for the South African Confederation, on leaving for home expressed his gratitude to the King and to the Government for all they have done for South Africa. He told of the great things he hoped were in store for the united colonies, and asked that they be left alone to solve their difficulties and to build up by cooperation, reconciliation and mutual forbearance a nation the mother-country might be proud of.—Admiral of the Fleet Lord Walter Kerr, having reached the statutory age of 70, has been put on the retired list. His career has been distinguished. He saw service in the Crimean War, and during the Indian Mutiny was present with the naval brigade at the siege and taking of Lucknow. He was First Sea-Lord of the Admiralty from 1899 to 1904. He is the fourth son of the seventh Marquis of Lothian, and at fifteen followed into the Church his mother, the Marchioness, who was one of the famous converts of the last century.—The London papers notice with great satisfaction the cordial reception given to the British Squadron that took part in the Hudson-Fulton celebration.—It is positively asserted, and denied with at least equal positiveness, that the Princess Alexandra of Fife, granddaughter of the King, is to marry King Manuel of Portugal.—The country is much gratified at the courtesy of General De Wet in attending the unveiling at Bloemfontein of a monument to the men of the South African Constabulary who fell fighting against him in the South African War.

General Elections in England.—All parties agree that a dissolution of Parliament is imminent, whether on the Land Bill or the Budget or the question of the House of Lords. Mr. Redmond, M.P., already cabled, October 7, to the President of the U. S. Irish National League for assistance in the forthcoming elections, which he says will mark a crisis in the Irish struggle for land and liberty. The results of the election will be also of vital importance to English Catholics, especially in educational matters, and a better balance of parties would greatly advantage both. At present there are 367 Liberals, 83 Nationalists, 52 Labor members, 2 Socialists, and 166 Unionists. The Unionists have gained 9 seats since the General Election of 1903. To obtain a majority they would now have to win 170 seats from the Liberals, and these chiefly in England, for Wales and Scotland are regarded as hopeless by the Unionists. The latter claim

that only 350,000 votes are needed to turn the tide, and that they are in as good a position as in 1900, when they defeated the Liberals 3 to 1. Their opponents reply that for this the Boer War was responsible, and that the present Government's satisfactory settlement of the Boer question will help them at the polls.

Ireland.—The House of Lords has passed the Irish Land Bill but in a mutilated form, having eliminated its most valuable features, among them the powers vested in the Estates Commissioners of naming a compulsory price when landlord and tenant fail to agree, and also the elective element in the Board that conducts the purchase of lands for small holders in the congested districts. With the exception of Lord Granard, the Irish landlords both Liberal and Tory, opposed the Bill, some because it was too generous to the tenants, Lord Dunraven because it was not generous enough, and Lord Castletown because it would postpone Home Rule indefinitely. The Irish Party is determined to have the Bill in its original form or not at all, and Mr. Birrell declared, October 8, that the Land Bill is as important as the Budget.—A new Irish grievance is the Stamp Tax on land sales, which has been so framed as to fall four times as heavily on Irish as on English purchasers.—Lord Killanin of the Galway Co. Council declared that the Government, in imposing unnecessary police and a consequent taxation of \$200,000 on the Galway district, was "goadng a peaceful people into crime."

India.—Surendanath Banerjee, editor of *The Bengalee*, who while in England declared that he was in favor of cooperating with the Government, has since his return openly joined its opponents.—The Hindus are showing much ill-feeling against the Mahometans because these have obtained from the Government separate representation in the new councils under Lord Morley's Act. They had hoped to swamp them in the elections by their superior numbers and thus to exclude their representatives from the councils.

Congo.—The trial of the suit for libel brought by the Kasai Company against Messrs. Morrison and Shepherd, American Protestant missionaries, took place at Leopoldville on September 17. M. Vandervelde, leader of the Belgian Socialists, defended the missionaries, having gone out especially to do so. Judgment was reserved till October 4. A despatch of this date from Leopoldville announces that it has been given in favor of the missionaries on the ground that the Company has not proved that it had suffered any damage, and that the Company had taken an appeal. The alleged libel consisted in the publication of the so-called revelations of the Company's barbarous treatment of the natives, which have contributed to the agitation for reform in the Congo.

General.—Two cases of cholera have been reported officially from Hansweert, a village of Zeeland in Hol-

land.—The agitation in Greece is being renewed. A petition was presented to the King lately complaining of abuses in the army and of the termination of Greek occupation of Crete, and asking him to head the national movement. The real object of the agitation is far from clear.

Despatches of October 11 announced that Ferrer, the revolutionary propagandist, was sentenced to death in Barcelona. He had been tried by court martial for having been the principal instigator of the recent attempt at revolution in Spain.

Germany.—According to reports in the daily press, the German Ministry of the Interior has ordered an investigation into the effects of the American tariff on various branches of German industry. The results of this enquiry will be used for a new trade arrangement between Germany and the United States.

Early Session at Ottawa.—It is announced that the opening of the next session of the Canadian Parliament will take place on Thursday, November 11. This is the earliest date since the second session of 1896, when, after the turnover of parties, the Houses convened for the transaction of business on August 19. The principal measure which the Cabinet will present during the coming session is a bill for the erection of a Canadian navy and the participation of Canada in Imperial defence. The details of the Dominion's cooperation in the Imperial navy, as discussed by the Canadian ministers at the London conference, are still under consideration. One great difficulty will be to determine whether the estimated expenditure of twenty million dollars will be met by a loan or by taxation. Another important matter which will come up for discussion is the insurance law which needs amending. There will also be an effort made to change the rules of debate so as to expedite parliamentary work.

Ambassador Crane's Resignation.—Last Tuesday, Secretary of State Knox demanded the resignation of Charles R. Crane, of Chicago, Minister Designate to China. The circumstances of the official demand for the Minister's resignation are somewhat spectacular and are unprecedented in the history of America's diplomacy. Mr. Crane was about to embark at San Francisco for his new mission when he was recalled to Washington. His failure upon his arrival at the Capitol to absolve himself from the charge of indiscreetness in his public speeches and especially in a certain interview, granted to the representative of a newspaper, determined the action of the Secretary of State. Mr. Crane has departed from the traditions of diplomacy by drawing up a public answer to the Secretary, in which he protests that in his public utterances he was merely following the personal instructions of the President and that in the specific matter of the newspaper interview he disclosed nothing that was not generally known. He appeals to the President against the action of the Secretary.

QUESTIONS OF THE DAY

Dignifying Anarchist Lerroux

Alejandro Lerroux, Spanish Revolutionary leader and deputy for Barcelona, is now a refugee in England. On September 13th the London *Daily News* (which has always a leaning towards foreign Revolutionists and often displays an anti-Catholic bias) published a long interview with Lerroux. The heading, "The Hope of Spain," showed editorial sympathy with his views. He spoke of calling in the forces of "international European Radicalism" to work by a secret propaganda for a "social Revolution" in Spain. This on the morrow of the Barcelona atrocities!

Naturally Lerroux attacked King Alfonso's government and the Catholic Church in Spain. Incidentally he uttered an atrocious calumny against the Bishop of Lugo, which the editor reproduced without a word of cautionary comment. Lerroux said:

"Remember that the murder of sixteen innocent peasants in the monastery of Osera, on behalf of the Bishop of Lugo, has remained unpunished."

Remark how Lerroux takes it for granted that his statement cannot be challenged. He brings it forward as a proof that the Government is culpably weak and inefficient. For the average British newspaper reader Spain is the land of the Inquisition, and a Spanish bishop is capable of anything. Many a reader of the *Daily News* must have imagined a theatrical scene—a gloomy cloister where cowed monks murdered poor country folk by order of the Bishop of Lugo, after luring or dragging them into the "monastery of Osera." If the story had been told of anyone but a foreign Catholic bishop I feel sure the editor would have run his blue pencil through it, or at the very least held it pending inquiries.

The story is so extravagant that it refutes itself. The Bishop of Lugo was here in London last year for the Eucharistic Congress, and is one of the generous benefactors of our new cathedral at Westminster. He has many friends in London. Lerroux, by making such a charge only gave proof that he himself is, to put it mildly, not quite as incapable of lying as George Washington.

When I read the statement in the *Daily News* I decided to investigate the facts, not to clear the Bishop of Lugo of an absurd libel, but to track the lying calumny to its ultimate source. I wrote to the Bishop of Lugo, and in due course received his reply. He informed me that Osera was not even in his diocese, but in that of the Bishop of Orense, and he forwarded to me official papers containing a full statement of the facts on the basis of which the Spanish Revolutionary party had made attacks—quite unjustifiable attacks—on the Bishop of Orense.

So far I had proof that Lerroux and the *Daily News*

had blundered badly, so badly that if the Bishop of Lugo cared to institute proceedings in an English court of law he could recover heavy damages against them both, and they would not have a vestige of a defence. But let us take it that Lerroux merely made a mistake about a name, and meant to talk of the Bishop of Orense. And let us look at the plain facts about the affair of Osera. Osera is a small town in southern Galicia on the river Miño. The church there is not a monastic establishment, but a parish church. Last January an architect made an inspection of the building and reported to the Bishop of Orense that the baldachino, a massive stone canopy supported on pillars over the high altar, was in a dangerous condition. It was badly flawed and might come down at any time and lead to much loss of life if the accident occurred during a service.

The bishop temporarily closed the church and took expert advice as to what should be done. He was informed that no mere repairs would meet the case. The baldachino would have to be either completely rebuilt or entirely removed. At the same time the experts advised the latter course, as the baldachino was of comparatively recent date and had no artistic value or historical interest. Further, they said it was rather a disfigurement than a decoration to the church of Osera, as its huge mass concealed a beautiful apse behind the high altar.

Acting on this advice the Bishop of Orense authorized the removal of the baldachino. (I dare say as you read this you are wondering where the "murdering" comes in.) But now an agitation began in Osera. Even pious folk who could not understand the reasons that had compelled the bishop's action were sorry to hear that their church was to lose its baldachino, which for them was a marvel of art. But if this had been all, no serious result would have followed. Unfortunately there is an un-Catholic and even anti-Catholic element in the town, people who support a secular school and swear by a local Revolutionary paper, *El Miño*. The editor of *El Miño* began a campaign against the proposed removal of the baldachino. Till then he and his following had taken scanty interest in the local church. Now they posed as its defenders against wicked spoliation. They proclaimed that Osera was being robbed of one of its artistic monuments, and hinted that the priests were taking down the baldachino in order to sell it and put the price in their own pockets.

The preservation of the ruinous structure thus became a plank in the local anti-clerical platform. The contractor arrived with his workmen to begin the demolition, and straightway men, who had seldom if ever been inside the church, and so perhaps knew the baldachino's existence only by current report and not by sight, gathered in a riotous mob, threatened the parish priest and drove the workmen out of the town.

In order to allow time for the agitation to subside and common sense to prevail, the bishop did nothing till the middle of April. Then, anxious to remove the

dangerous structure and reopen the church, he again authorized the contractor to get to work. This time the Civil Governor of the district, remembering the previous riot, sent a party of eight civil guards (armed police) to keep order and protect the workmen. But again the agitators gathered a mob, and the attack was so fierce and determined that the civil guard fired and loss of life resulted. Then the anti-clerical party raised an outcry against the Bishop of Orense. They said he had imprudently provoked a conflict that had ended in bloodshed. The plain facts refute the allegation. The responsibility of firing on the mob rests on the officer who was on the spot. Of course he may have acted hastily, but we know from the story of Barcelona that a Spanish mob may prove to be a dangerous wild beast. In any case the Bishop had nothing to do with it.

Let me sum up the facts: Some men are unhappily killed in a riot by the civil force charged with the preservation of order. The rioters were trying to prevent the execution of work in the parish church of Osera necessary for the public safety, this work having been authorized by the Bishop of Orense on expert advice. On this Lerroux and the *Daily News* declare that the Bishop of Lugo has been a party to the murder of innocent peasants in "the monastery of Osera." It is not easy to talk calmly of such blundering lies.

By the way, some years ago when Mr. Asquith, the present British Premier, was Home Secretary, a mob of strikers attempted to destroy the buildings of a mine at Featherstone. A detachment of troops, guarding the mine, fired on and killed some of the rioters. The English Socialists cried out that "Asquith was a murderer," and the *Daily News* energetically protested against such language. Now it gives the hospitality of its columns to a refugee revolutionist and allows him to utter an even more outrageous attack on a public man. But the man in question is not a British official but a foreign Catholic bishop, so the revolutionist is permitted to spread his insulting calumnies before the British public. The *Daily News* would have been cautious about stating that a street tramp had been picking pockets. But its prudence is forgotten when it is a question of a Catholic prelate being described as a murderer!

A. H. A.

The Parochial and Religious Census

I.

The United States Government is going to spend millions of dollars of the people's money to make the coming census one of the most comprehensive the world has known, and we may confidently look for most valuable information on every phase of the nation's secular life. The schedules relating to population will include for each inhabitant, "the name, relationship to the head of the family, color of his skin, sex, age, conjugal condition, place of birth of parents, number of years in the

United States, and citizenship." Our laws, however, do not authorize inquiries into the religious belief of the citizen, and for this recourse will be had to the religious bodies themselves or to such agents as they severally may recommend. This will leave the relative numerical strength of the various Christian or quasi-Christian denominations as much unascertained as ever. It is to be regretted that the recent attempt of the Government to obtain the exact Catholic population should, for one reason or another, have proved abortive. If similar attempts are made in regard to other religious bodies, there can be but little doubt, that, because of more hearty cooperation, the result will be more satisfactory to the denominations concerned.

The Metropolitan of St. Louis, who had the matter in hand, reported the number of Catholics in the United States as 14,235,451. He has been quoted in several journals as stating that he believed this number to be far below the actual population, yet Dr. Henry K. Carroll, the United States statistician, has reduced it 15 per cent., crediting us only with 12,394,731, on the flimsy and unwarranted pretext that Communion constitutes initiation into the Catholic body, though no such tests are applied to Jews, Unitarians, Friends and other religious organizations. His Grace, the Archbishop of St. Paul, in a communication to the *London Times*, dated February 4, 1909, expresses the opinion that 17,000,000 is a conservative estimate. He justly laments the fact that in the recent taking of the census under Archbishop Glennon, three or four dioceses (among which is found one of the most populous in the country) sent no report to the Metropolitan of St. Louis, so that he was obliged to credit them with only the figures printed in older numbers of the "Directory." "In his report of some other dioceses," continues his Grace, "no adequate allowance, it seems to me, was made for the masses of newly arrived immigrants, especially those of Oriental rites. Throughout, too, I could read vestiges of older habits of some parish priests to claim as Catholics only those who are pew-holders or regular contributors to the church fund" (*Western Watchman*, March 18, 1909).

The enormous discrepancy of nearly six millions (11,645,495 of some and 17,000,000 of others) between various unofficial and as many quasi-official statistics would almost justify us in appropriating the favorite A. P. A. slogan: "the Catholic uncounted millions."

The gross inaccuracy of Catholic statistics will be readily admitted by all who have submitted the subject to any impartial test in almost any parish. With our ever-growing cosmopolitan population, how many individuals and families are annually drifting away from Catholic moorings onto the ocean of indifferentism or infidelity who could, and would, have been saved to the Church if proper definite pastoral care had been extended to them! How often we meet families, especially in the congested districts, who will tell you that no priest has been in their homes for five or ten years. Of course,

these do not live on boulevards and own automobiles, but are plain, simple souls whose outward shell is covered with cheap calico, the poor blood-relations of Jesus Christ, the Redeemer of all, who is no respecter of person, the last and least here, but perhaps the first and greatest beyond—Isidores with hayseed in their hair and hoe and pick and spade in hand, Zitas of the kitchen and Labres of the highways. They are sheep and lambs of the one fold, but no representative of the one Shepherd claims them, and yet their souls will be required at some one's hands.

To give just a few instances that came under my personal observation quite recently: A newly consecrated western bishop appointed two young clergymen to make an honest house-to-house visitation to ascertain the number of Catholics in a certain city. The result of their labor showed fully three times the number of Catholics previously estimated and was followed by the almost immediate foundation of several now flourishing congregations, and the building of a cathedral and college.

The bishop of a rapidly growing southern city found urgent need for the establishment of new parishes in the outskirts. The territorial limits of the older parishes were curtailed in consequence, whereat one of the pastors appealed, on the plea that no more than fifty families had been left to him. The bishop employed a former United States census enumerator to canvas the territory, and he reported 262 Catholic families. I know a priest who was assigned to a parish supposed to contain from 100 to 175 families, but who after a correct enumeration found himself pastor of 300 families, with an immediate need of a larger church and a Catholic school.

If all secular governments have the census taken at stated intervals and derive great benefits therefrom, why should not the Catholic Church, of whom St. Peter says: "You are a chosen generation, a holy nation, a purchased people," have a similar enumeration and derive from it far-reaching benefits redounding to the glory of God? As we are an eminently practical people, in view of the great expense connected with it the questions will be asked and must be satisfactorily answered, "Will it pay, and is it possible?"

To the first question there is but one answer. Apart from the encouragement and enthusiasm with which it would animate the Catholic body, it must be evident from the hue and cry of "padding," "unfairness," "exaggerated estimates," in Archbishop Glennon's report, and the perhaps consequent reduction of 15 per cent. to quiet popular clamor, how numbers of a certain kind affect the American public.

With definite information as to location, name, nationality, state of life (married or single) and parish affiliation as a basis of operation, the pastor can accurately judge what provisions he must make for the spiritual needs of his people; he can determine the size of the church and schools to be erected, the number of Masses required on Sundays, the convenient hours for

Divine service, confessions, etc. Knowing the condition both spiritual and financial of his flock, he can judge what societies are to be encouraged and what financial aid he can reasonably expect without degrading the priesthood by becoming a tax-gatherer or a Shylock. It will enable him to stir up gently and prudently, but effectively, the drones in the hive, whose spiritual life is often quickened and awakened by the material aid they are induced to render under one pretext or another. The congregation would move in a solid phalanx with the captain at their head. Unity of action would be furthered among the clergy and thus greatly strengthen the arms of the hierarchy by presenting a solid front to the enemy. An accurate enumeration of each parish cannot confine its benefits within its own narrow circle, but by its very nature is bound to have national results. I shall take the liberty of pointing out the leading consequences:

1. A correct and accepted census of each parish, thus revealing our numerical strength as a religious body, would in the first place be a crushing answer to such ominous predictions as appeared in the *New York Nation* of January 30, 1868, when it said: "Undoubtedly political equality, free public education under *Protestant* auspices, and a national rule which compels sectarian toleration, are forces, which must in time either destroy Catholicism in this country, or essentially change its nature."

2. It would be a decisive answer to the much-mooted question: "Is this actually, or is it at least growing to be a Protestant nation?" It would open the eyes of all fair-minded and well-informed Americans to the fact that the Catholic Church in the United States is becoming every day more thoroughly acclimated and at home, that as ex-Secretary Bonaparte recently expressed it in a public address, "She is no carpet-bagger, but her cross is planted to stay." An honest census would bring home the fact, that, while the number of American citizens during the last century and a quarter has increased some twenty or twenty-five fold, the number of Catholics in America has increased four hundred fold.

3. A complete census of each parish would point out the Catholic Church in America as "the Church of the people," the natural, genial home of the laboring classes, as she alone of churches was founded by a workman, the divine carpenter of Nazareth. As the truth of George Washington's words, "that morality cannot be separated from religion," is becoming daily more recognized by social reformers, the Church would loom up as the only hope of this country to save it from the impending consequences of atheism, anarchy and socialism. It would prove that she lives not as a sickly exotic, but grows, flourishes and waxes strong with a sound and healthy growth, "living much less for and with the rich and learned, than with and for that great mass of humanity whose passions, untamed by letters, are daily goaded by physical wants." (*Citizen*, May 16, 1909.)

4. A forcible presentation of our numerical strength revealed by parish census would, it seems to me, materially aid in obtaining proper recognition and fair representation on all civic committees, *v. g.*, on the Board of Public Charities, penal and reformatory institutions, the school board, etc., where opportunity and means of preventing evil and doing good are afforded in such vast variety that only personal experience can make us properly appreciate their value and extent.

5. Irresistible force would be given to the words of our archbishops and bishops when presenting our just claims in these matters, if it were clearly understood that they spoke with the volume of perhaps twenty million voices. The demands of such a body can no longer be ignored.

6. It would discourage such movements as the A. P. A. from undertaking the herculean task of driving out by far the greatest religious body in the country.

7. It would certainly carry great weight in the final settlement of the school fund division, which is ever and anon clamoring for just solution, and is one of those questions that will not "stay down." It would make our protests more effective against Socialism and freakish legislation.

J. R. ROSWINKEL, S.J.

Ireland's Commercial Progress

The close of the fifth All Ireland Industrial Conference marks a definite move forward. The first of these Conferences was held in Cork in November, 1905, and had for its immediate result the institution of the Irish National Trade Mark. In subsequent years the cities of Dublin, Limerick and Galway invited delegates from all parts of Ireland to hold this representative gathering within their walls. When, at the end of the Galway Conference, we were invited by the Belfast delegates to meet in that city in 1909, it was felt by all that the adhesion of the great industrial city of the North set a crown on the efforts which were being made to promote the permanent revival of Irish industries. North, South, East and West are thus shown to be in earnest in securing increased production and consumption in the home market, with the natural result of an increasing determination to find an outlet abroad for those wares in which Ireland excels.

Without going elaborately into the statistics of Irish trade, it will not be out of place if I cite here the official figures for the past few years, published by the Irish Department of Agriculture:

	1904	1905	1906	1907
Imports ..	£54,140,075	£55,480,926	£57,611,944	£61,617,225
Exports ..	51,037,545	52,569,548	57,233,698	60,521,245
Total ...	£105,177,620	£108,050,474	£114,845,642	£122,138,470

The industrial revival, though it has been brought to prominent notice by these annual conferences, does not owe its origin to them. At various periods during the

past thirty years spasmodic efforts have been made to inculcate the doctrine of the duty of the individual Irishman to support home manufacture; but the success and the permanency of the present movement are to be traced to the birth of the Gaelic League.

In the political sphere there has continuously been evident the feeling, translated into action, which has won reform after reform, and maintains an unbroken rank of eighty members in the Irish Party, insistent on winning legislative independence. In this other sphere of Irish life, other forces have operated. Ever since the day, now some sixteen years ago, when a small group of men started the movement for the restoration of our national language to its proper place in the national life, there has been operating on the national conscience a two-fold prick: "Am I, an Irishman, content to see that distinctive mark of a nation, its language, lost for ever, and, am I doing my duty to my country if I do not give a real preference to Irish manufacture?" The national consciousness being thus affected, the natural law of supply and demand operates to bring about the increased production of Irish goods. With the spread of technical instruction one should include also that of the cooperative movement as important factors in the industrial revival. In the distribution as well as in the increased production of agricultural wealth, cooperation has proved most helpful; but perhaps the most efficient factor has been the registration of the Irish National Trade Mark. Outside Ireland there are many who are as yet unaware of its existence. Still more—to whom it is becoming familiar now that at least 430 Irish firms are using it,—have not grasped the fact that Ireland is the only country in the world which owns a legally registered Trade Mark applicable to all its products.

Registered on December 8th, 1906, under the provisions of the Trade Mark Act of 1905, The National Trade Mark gives an absolute guarantee that the article to which it is affixed is of Irish origin. The Irish Industrial Development Association, which controls its use, is now recognized as the leading industrial association in the country. It issues licenses only under the most stringent conditions, and under regulations approved by the Board of Trade. In addition, it has instituted a number of successful prosecutions against British and other firms for endeavoring to pass off spurious articles as genuine Irish. In this way a stop has been put to French-made crochet being palmed off as Irish lace, and it is no longer easy for Yorkshire shoddy to masquerade as Donegal homespun. But the activities of this Association have not been limited to Police Court prosecutions. Its influence has been exerted in still more far-reaching directions.

A British firm endeavored to register as a trade mark the Irish word *Slaintè*. After protracted legal proceedings this was refused by the authorities on the grounds, as advanced by the Irish Association, that the use of the Irish language would suggest an Irish origin and would be likely to mislead purchasers. In another case the As-

sociation secured the rejection of the registration of a shamrock as a trade mark by a firm whose headquarters were in England. Thus there has been obtained the valuable recognition by the Courts of Law that the national language and the national emblems are to be used only by genuine Irish firms. Public bodies throughout Ireland are now demanding that the Irish Trade Mark shall be branded on the goods supplied by public contract as a proof of their genuine Irish origin, and now that their right to give a reasonable preference to Irish goods has been legally recognized, the use of the National Trade Mark will in a few years become universal.

Whilst the main efforts are being directed to secure the home market, the steady existence of foreign trade has been a marked feature of Ireland's commercial progress, especially during the last few years. Indeed, it is a remarkable proof of the natural capacities of the country, that hampered by the restrictions imposed by an alien government and taxed by millions annually beyond her taxable capacity, Ireland has been steadily increasing her export of agricultural produce and of manufactured goods. A few years ago, I secured through Parliamentary action that some of the most important foreign states should distinguish, in their trade statistics, between Irish and English trade. The United States Government, I am glad to say, is amongst that number and agreed to make the distinction at the earliest possible moment. In future, therefore, instead of finding Ireland's trade figures lost under the general designation of "United Kingdom," it will be possible for economists to trace Ireland's commercial dealings with foreign countries from year to year.

Practical steps have been taken to push Irish trade abroad by means of retail stores. Buenos Aires now has a regular Irish Store and Agency under the capable direction of Mr. Bowen, and a valuable connection for Irish laces, tweeds and other products has been established with Irish residents in the Argentine Republic. In London, central premises in the West End have been secured by the new Irish Direct Supply, which makes a representative display at 94 Victoria street, S. W., of Irish goods, drawn from all parts of the island. This store, indeed, is an example of private enterprise carrying out what, in the case of the British Colonies, is done at Government expense. Every important British Colony has now in London a well-arranged display of what the Colony produces, and is able to secure substantial trade in consequence. Ireland, handicapped by not having control of her own finances, is unable to spend her money in a similar way. With the progress which has already been made by private enterprise in developing an export trade and in opening Irish stores in large centres of population, I confidently anticipate that before long the Irish Store will become a feature in every community where Irish people are to be found, in Australia as well as in North and South America.

To conclude this rough summary of Ireland's commercial progress, I am not without hope that the newly-es-

tablished National University of Ireland will play an important part in the country's industrial future. The University Commissioners, of whom I am one, charged with the duty of framing the statutes, recognized from the first the urgency of providing for an adequate faculty of commerce. Accordingly, amongst the chairs is that of National Economics, in addition to Political Economy. Without doubt, the focussing of the nation's mind on National Economics as distinct from the general study of economics, marks a development far in advance of the older Universities of the United Kingdom. Ireland's University thereby strikes a note which is bound to influence the whole current of thought in the country. Trade, and above all, honest trade, should be held in high estimation if a country is to succeed. For years, whilst Ireland was grappling with the land problem, now happily nearing solution, observers noted with pain that success in the learned professions and in securing posts in the English Civil Service was the goal to which Irish education in every grade was directed. In the new and freer conditions created by the establishment of a National University, and in the formation of a peasant proprietary in place of the old vicious system of land tenure, fresh vital forces have come into play. Increased production and increased consumption of home manufacture, the building up of an export trade—these are the goals to which, inspired by an unfaltering determination to secure legislative freedom, the best thought in Ireland is resolutely directed.

JOHN P. BOLAND, M. P.

How Fads Grow and Go

The word fad is used so much of late that probably very few have any idea how recent the word is. The earliest example given in the "New English Dictionary" is dated 1834. There were fads before that date, and the word existed in dialects. Suddenly fads became the fad, and a rare word became common. Fad has now gone the way of many an English word, and has raised a large family of connected words. What did people say a hundred years ago, when they spoke of fad? Perhaps they used the word hobby. Hobby, however, is limited. A hobby might be styled a personal fad. Many fads begin in hobbies, but they do not stop there. A crotchet expresses a like idea, but seems to be even more restricted than a hobby. Is not a crotchet an odd or peculiar hobby? Has it not something unusual about it? Fashion comes nearest to fad. Yet even here we feel conscious of a great difference. Fashion has not so long a life as a fad; it is based on a whim, concerns itself, as a rule, with things of lesser importance. A fad goes back to some truth, and considers itself all important. Slang is a fashion in language; the exclusive or excessive use of Anglo-Saxon words in English is a fad. Fashion says "Everybody does it"; fad, "Everybody ought to do it."

A fad, then, seems to be a theory applied too extensively, an overgrown or over-emphasized truth. It is one

answer to all difficulties, the key to all locks, the panacea to all diseases. A faddist has no horizon; he has a vista. He looks at life, health, happiness and everything else in the universe through the brass cylinder of a telescope; he has a deeper, better view than everyone else, but it is a partial view. He thinks that view should be everybody's view because it is so fully and perfectly his own view. He is like people who live in fewer dimensions than others and cannot lift themselves above their environment. A man with a fad lives in one dimension; he has position, but has not length, breadth or depth.

There is truth in a fad, but it is uncharitable truth. It will not speak to its neighbors or recognize them. If one facet of a diamond saw a reflection of its brightness, it would grow so conceited (you know how small a thing a facet is) that it would ignore all its fellows and think it was the only jewel in the world, reflecting, too, the whole round glory of truth. Imagine a teapot exhibiting its tempest as the sole, copyrighted, patented article, while all others were spurious imitations. We should pity the teapot, but what else can the poor thing do? It is conscious of one only tempest, and that is gigantic enough for it. Therefore it wishes to make its truth the measure of all truth. The man with a fad has no general view. For him one truth is all truth. He has opened his eyes once; he has seen what he has seen, and now he has closed them forever and goes plunging towards the goal of destiny, bowling over all interference until he has planted the little truth tucked under his arm beyond the line and in the land where victory lies.

The first famous faddist in history was Æneas, who exhorts us to apply to all the Greeks what he found true of Sinon. An induction from one example makes poor logic, but may make a respectable fad. *Ab uno disce omnes* should be the motto of the faddist. Father Hardouin, the learned Jesuit, was a long time librarian, read so many manuscripts, and knew so much about copies, that he forgot that there was an original. Father Hardouin is responsible for the fad that among the glories of the thirteenth century is the composition of all the writings of antiquity, with a few exceptions, which he was careful to point out. Professor Frederick Aug. Wolf was the originator or, at least, the propagator of a fad somewhat akin to Father Hardouin's. He is the one who made popular the higher criticism fad, which last century had full control of Homer and all other early literature. It has taken nearly a hundred years for the literary world to get over the excesses of that fad. In the realms of Scripture the fad is running the same course as unconcernedly and as ludicrously as in Homer. It takes a long time for faddists to learn the limitations of the truth they possess.

There must be some reason why the English language became conscious about seventy-five years ago of the need of a new word, which it elevated from the provincialism of a dialect into national idiom. The reason is partly found in the prevailing traits of these last three quarters

of a century. Science and journalism are characteristic of this portion of modern history, and they make the fruitful field wherein has grown our harvest of fads. Perhaps there have been periods in the world's history more fertile in theories than the one we speak of, but they were not periods of fads because the theories never grew beyond the dimensions of a hobby. The medieval alchemist rode his hobby around his bubbling crucible; the modern alchemist mounts his theory on the wings of journalism and it grows to the dimensions of a fad. For nearly a century we have been living in an age of discoveries. The true scientist, of course, will not stretch his facts beyond due dimensions. His enthusiastic followers have not always his saving common sense and scientific spirit. They in their enthusiasm, and faddists are always enthusiasts, must translate discoveries into solutions of the secret of the universe. Darwin was content to assert what he thought the fact of evolution; Spencer made evolution a fad and crushed the whole universe into his little formula. Darwin tried to prove by experimentation that some parts of the organic world were the product of evolution; Spencer by excogitation roundly asserted that everything was the product of evolution.

Some years ago a book was translated from the French by a professor of Columbia College, or under his auspices. In it a French philosopher developed the thought that imitation was the solution of the world's mystery. If both of these fads were true in their universal application, the world would have been brought to a standstill long ago. Evolution demands unceasing change; imitation demands ceaseless reproduction of the same. There is no evolution without a difference; there is no difference with imitation. The whole truth is in neither system; both systems have a little truth, but their authors were not content with that fact; they desired their truth to be the only truth, and they succeeded in producing fads. But theorizing and journalism were the order of the day these last seventy years or more. It is more convenient to buy your thinking already done than to do it yourself, and it was a poor journal that did not furnish its readers with a brand new theory of the universe every morning at a very low rate.

Fads arise from mental sloth as well as mental pride. It is fatal to self-love to admit that one's knowledge is limited; it is disastrous to confess that, in the language of the advertiser, any other mind has a commodity just as good. It requires mental humility to do that. Yet one must have some answer, and it saves thinking to take another's answer. To be modest is to be ignorant; to be humble is to be incompetent. We want instantaneous, complete and lasting cures in all our patent medicines; we expect no less from our patent theories. Indeed, the patent medicine is a very apt comparison. Most patent medicines begin in fads and end in frauds.

Darwinism, Atomism, Eclecticism, Burbankism are all so many titles of likely subjects for fads. If a gardener can develop by careful selection and by the

burning of heaps of waste products, say a pea-melon, with all the deliciousness of melons and all the nutritiousness of peas, why, ask the faddists, should we not have men and women with the brains of Aristotle and the muscles of Milo, the Crotonian, and the morals of St. Louis and the manners of Chesterfield? The only answer occurring to common sense is that men and women are not vegetables, and rebel in their stubborn free-wills against careful selection and have very decided objections to being treated as waste products. The faddist, however, cannot see free-will and immortal souls through his half-opened eyes. He sees only Burbankism.

To have and grow a really successful fad, you must be careful in the choice of your subject. Spencerianism and Eclecticism—and other such systems will do for the educated, but for a world-wide fad, you must take a subject, upon which all can judge; you must select one of the great needs of man; you must choose the health of the body, the improvement of the mind, the good of the soul. Food and drink, education, religion are the best subjects for a fad. The very mention of their names suggests a host of fads which have held the field successively, all promising to cure the ills that flesh and mind and soul are heir to.

FRANCIS DONNELLY, S.J.

The Late Judge Curran

Montreal lost one of her most popular and gifted citizens in the death of Mr. Justice Curran on the 1st inst. John Joseph Curran was born in Montreal on February 22, 1842. His father, Mr. Charles Curran, came from County Down and his mother, née Sarah Kennedy, from County Wexford. John Joseph began his classical course at St. Mary's College, Montreal, completed it at the University of Ottawa and took his law course at McGill University, where he received the degree of B.C.L. in 1862; but, being then only twenty, he had to wait nearly one year before his admission to the Bar in March, 1863. Rising rapidly to eminence in his profession, he was made a Queen's Counsel of Quebec in 1878 and of Canada in 1881. In the general election of 1882 he was returned for Montreal Centre and represented that constituency at Ottawa until his elevation to the bench as Puisne Judge of the Superior Court of the Province of Quebec in 1895.

He was appointed Solicitor-General in the cabinet of Sir John Thompson, one of the finest Premiers Canada has ever had. The similarity of sympathies and aspirations of these two distinguished men, both fervent and enlightened Catholics, knit them close together, while they administered the legal department of the Dominion, until the tragic death of Sir John at Windsor Castle. On one occasion when rumors were rife that the Hon. J. J. Curran would soon be appointed to a judgeship, Sir John Thompson stated publicly that, greatly as Mr. Curran would deserve this preferment, he, as Prime Minister, was unwilling that the brilliant political career of his colleague should be thus cut short, and that consequently

the Solicitor-General would remain in the cabinet, which he did even after Sir Mackenzie Bowell had succeeded to the premiership. In July, 1896, before the Catholic Summer School at Plattsburgh, N. Y., Judge Curran gave an address on the "Life and Labors of Sir John Thompson," which was considered worthy to be ranked as a lasting memorial to a great statesman.

Mr. Justice Curran combined to an extraordinary degree ability with geniality, earnestness of purpose and depth of convictions with a rare fascination of manner that won him the love of all classes. Of him the *Montreal Star* said editorially: "In the House of Commons he was a prime favorite. When the weary members waited for a division in the small hours of the morning, it was oftenest 'Curran' that they called upon for the merry song which was to help them forget their fatigues. Every man within the sound of his voice or the magic of his smile was his friend." And throughout all the allurements of political life he ever bore a character without reproach and was as respected as he was popular.

Judge Curran, besides being a born orator and entertainer, wielded a facile pen and contributed largely to magazines and journals on legal, historical and other subjects. Until his elevation to the bench he was one of the directors of the *True Witness* Publishing Company.

In 1890, while he was still a member of Parliament, in acknowledgment of his indefatigable efforts to promote the interests of his constituents, he was presented, chiefly by citizens of Montreal, with a purse of \$7,000. On the organization of a Law faculty in the University of Ottawa, in 1892, he was appointed to one of the legal chairs and elected Vice-Dean. In August, 1896, he was elected a delegate to the Irish Race Convention, which met in Dublin during the ensuing month. He was also at one time President of the St. Patrick's Society of Montreal. By the Irish community of Montreal he is honored as one who stood the test of devotion to their common fatherland, but to Canada he gave his best service, and by his fellow-Canadians, irrespective of origin or creed, his memory is held in the highest esteem and the warmest affection. His funeral was one of the largest and most impressive ever seen in Montreal. What was especially remarkable was the number of legal lights of Bench and Bar who followed the cortège on foot. Rev. Father McShane, pastor of St. Patrick's, who had attended the late Judge in his last illness, celebrated the solemn Requiem Mass in the large church filled to the doors by sincere mourners who had come to pray that he who had so long been known as a just judge might find mercy at the Great Judgment-Seat.

L. D.

Under the auspices of the Knights of Columbus a pilgrimage to Genoa in honor of Columbus is being organized for August, 1910. A visit to Rome, and to the Passion Play at Oberammergau are included in the program. It will be under the spiritual supervision of Bishop Keane of Cheyenne, Wyo.

CORRESPONDENCE

The Success of Superstition

LONDON, OCTOBER 2, 1909.

Mr. W. T. Stead is a veteran journalist who can claim that he has not only chronicled history but helped to make it by influencing great events. Keenest of politicians, he throws himself into the forefront of every political battle, using his monthly organ, the *Review of Reviews* as his pulpit, and supplementing his editorial activity by turning out pamphlets in editions of a hundred thousand. But there is another side to his life. Hardly a number of his *Review* appears that does not contain some articles on Spiritism and what is vaguely known as Occultism. Sprung from one of the narrowest sects of British Nonconformity he has made a religion for himself, in which the striving for irregular communication with the spirit world plays a large part.

Some years ago he boldly announced that in his editorial work he was often guided by a spirit, known to him by the name of "Julia." Hostile critics said that perhaps this accounted for some of his more erratic political utterances. When one of his sons died last year, he said to an intimate friend of his:—"Willie will be of greater help to me now than ever. I shall not trouble him for a few months with attempts to communicate, but after that I expect we shall get into touch."

He has more than once said that his ambition is to establish a kind of "telephone exchange" between the unseen and the living world of the present, so that men and women could be put in communication with departed friends with no more delay or difficulty than one meets with when one tries to ring up a fellow subscriber to a telephone system. Five months ago he organized at his editorial offices at Mowbray House on the Thames Embankment an attempt at something of this kind. It is an effort to put Spiritism on a business-like basis. There are no mysterious dark-room séances at Mowbray House, but the surroundings that might be found in a lawyer's office or a physician's consulting room. But "Julia" is declared to be the chief of the invisible staff, while the human element is provided by clerks to deal with correspondence and records, and a couple of accomplished mediums to interview clients and arrange for communications with friends who have passed to "the other side".

There is no direct charge for consultations, but a preliminary condition is that the enquirer must subscribe to "The Borderland Library," a series of publications on Spiritism issued by Mr. Stead. He says, however, that this in no way covers rent and other expenses, which he meets out of his own pocket, hoping that before long some one will endow the new Information Bureau, as "Julia" assures him will be the case. Next the enquirer signs a form stating that he or she wishes to communicate with a dead friend or relative, and honestly believes that this friend's spirit would be anxious to be put in communication if possible.

These preliminaries having been settled, the client is introduced into a room of which the door is lettered "sanctum, private". It was till lately Mr. Stead's private editorial office, a fine room, looking out on the river, and decorated with photographs of the many celebrities whom he has known. The only reminder of the occult is a series of so-called spirit photographs. Here the medium is waiting, and the communications are generally carried

on by what is called "spirit writing," the medium, pencil or pen in hand, writing under the alleged influence of some unseen spirit.

Mr. Stead says that every day since the office opened there have been inquirers, and in seventy-five per cent. of these cases they have been quite satisfied, from the nature of the answers given, that they were receiving the messages of dead friends. It would be interesting to discuss some of these cases, but we must wait for a long series of records to be available, and the difficulty is that such enquiries must generally turn on matters too intimate for publication.

There is no need here to go into the large question of how much of self-delusion and how much of reality there is in such messages. I only note the fact that this Spiritist Bureau is in regular working order in the midst of London, to show how rife certain dangerous forms of superstition are outside the Church. This dabbling with necromancy, divination and petty forms of sorcery meets one on all sides. There are a score of Spiritist circles in session every Sunday. Boardmen parade the fashionable thoroughfares of the West End with placards inviting people to visit palmists, astrologers, crystal gazers, "sand-diviners" and the rest, some of these claiming to be Oriental soothsayers. Amulets are sold at the jewellers. Two years ago a miniature New Zealand idol carved in green jade-stone was the most popular. In a published portrait of an actress one saw it hanging on her necklace beside a little gold cross. Last Christmas the favorite was "Billiken, the luck bringer," a hideous squat figure like a misshapen Mexican god, "warranted to bring good fortune to any house where it was kept." Then there are three flourishing congregations of Faith Healers, according to the new gospel of Mrs. Eddy, and in the modified form of what is called "The Emmanuel Movement" the craze is spreading to the Anglican Church. It is all very lamentable, and the remarkable thing is that as often as not the pursuit of these practices is associated with a fixed belief that scientific progress has made the Christian Revelation obsolete.

A. H. A.

The Sodality Congresses of Spain

The Sodality Congress movement in Spain dates back but a few years. It was in August, 1903, that the Directors of the principal Spanish Sodalities affiliated with the Prima Primaria of Rome met in Madrid and decided to give new life to their Sodality work by holding a great Sodality Congress which would draw together in closer union both directors and members; and, at the same time, would permit of an organized plan for good unattainable by disunited efforts. The Spanish-American Sodality Congress of Barcelona was the outcome. This successful congress, held in November, 1904, registered some 1,700 Protectors and Sodalists from seventy-six cities and pueblos of Spain and from important Sodality centres of Chile, Argentina, Ecuador, Cuba and Mexico. The late Cardinal Casañas presided at the Inaugural Session and the Hall of the Palacio de Bellas Artes was crowded with 5,800 people.

But it is not the history of the congresses, but rather their value for good which proves them worthy of our attention. The Congress of Valencia in 1906, and that of Majorca of the present year are the fruits of the great Congress of Barcelona. In all these congresses the spirit and plan are the same—only growing more practical, more detailed at each meeting.

To a man of a practical mind the question will suggest

itself: "What has been the outcome of the congress movement?" A truly satisfactory one. To understand the nature of the congress movement it will be well to examine the plan of work. When the music and speeches of the inaugural ceremony are over we find the delegates settling down for serious-minded action. There are four sections; each with its own president, a layman, who presides at the reading of the papers assigned for discussion. The spiritual life of a sodalist gives matter for the first section; while the intellectual improvement of a sodalist forms the second section. Section No. 3 deals with improvements of social work; while No. 4 treats of the relations between affiliated sodalities.

Of the practical fruits of the first section little need be said. Anyone who has witnessed the edifying spectacle of nearly a thousand professional men and university students gathered on a Sunday morning in the Jesuit Church in the Calle Caspe of Barcelona can bear witness that the devotional section of the Spanish Sodality Congresses is infusing the spirit of the *Prima Primaria* into the sodalities of Spain. It is especially of the second and third sections of the congress work I would speak. These are proving the practical value of the movement.

What is being done for the intellectual improvement of sodalists? Again we may study the Barcelona Sodality, which is the model for all, to find what ideas are being put into practice by the Sodality Congresses. We find nine Groups or Academies connected with the Barcelona Sodality. These include academies of medicine, engineering, law, science and pharmacy, languages, music, philosophy and letters. Eighty-one doctors and medical students from the university compose the medical Group, which during year 1908 met on thirteen occasions for the discussion of some important medical topic. The Academy of engineering is composed of eighty-eight practising engineers and engineering students from the university who during the past year held fourteen engineering discussions. The same plan holds for all the groups. Each has its day for meeting, has its own president, and is composed of students and professional men of the particular subject of which the Academy treats. Thus is Catholic spirit being infused into the professors, and students amid the dangers and freedom of the Government University are being guarded and guided by men whose names are honored in their respective professions. Besides the academies there are lectures on Socialism, Social Action, etc., in order to prepare sodalists for the apostolic work of the third section of the Congress Movement.

That much good is being done by sodalists in Spain is evident to all. Centres have been established for workmen, where conferences are given on Catholic Social principles; schools have been opened in neglected districts to save children to the Church; Catechism is taught in poorer sections of the cities, in hospitals and prisons; workmen are encouraged to make the Spiritual Exercises by being compensated for financial loss during several days' absence from work, by having expenses of board paid by sodalities; these and a hundred and one other good works prove that the Third Section of the Congress Movement is bearing fruit. The proper apostolic spirit of the *Prima Primaria* is being infused into the lives of Spanish Sodalists. The best eulogy of the sodalists' work among the laboring classes of Barcelona was paid during the recent disorders in that city. The Radical Republicans had long since recognized the strong influence of the Workmen's Centre of San Pedro Claver in resisting their pernicious atheistical doctrines. Finding the building undefended it was with joy they destroyed it in the late fanatical war on religion and order.

To sodality directors and members in the United States the Sodality Congresses of Spain offer an inspiration. What a field of work lies open to the sodalities of the United States. A Sodality Congress! What an army of fervent, zealous men, lay workers, would be put into the field. The scope and idea of a sodality of the *Prima Primaria* consist not alone in meetings of devotion. That is only a part of the work. The instilling of one's own fervent spirit into the hearts of others; a lay apostolate, under the protection of the Mother of God, is the keynote of the sodality. From a Sodality Congress would issue a spirit which should put an army of zealous laymen back of the Retreat Movement; which should raise up a host of sodalists working for the spread and support of a strong Catholic press; for the establishing of Workmen's Social Centres; for the helping of Catholic schools in neglected districts; the teaching of Catechism to the poor, to the sick and the neglected in hospitals and prisons; these and a hundred and one other good works all lie within the scope of the sodality. The Sodality Congresses of Spain were started to bring home the idea to Directors and members that the spirit of the *Prima Primaria* is broader than private devotional meetings. That the idea has been driven home may be judged from the work being done. With Regional Congresses held in New York, Chicago, New Orleans, etc., we should have an army of zealous Directors and delegates returning as they return after each Congress in Spain, eager both in instill their spirit into the hearts of their associates and to unfold the plan of united action for the glory of God and the increase of devotion to the Immaculate Queen of Heaven.

CHARLES J. MULLALY, S.J.

The Mechlin Catholic Congress.—September 23-26

LOUVAIN, SEPTEMBER 27, 1909.

As our train steamed slowly out from amidst the thousands that thronged Mechlin station last night, the great tower of St. Rombant loomed up between us and the moon. It made us think of the old story that is told of the good people of the town. Many, many years ago the cry of "fire!" rang through the narrow old streets,—St. Rombant's was burning! Fire hose played on the great structure and still the glare shone out, until—someone walked around to the other side and discovered that it was the moon shining through the windows. You may believe the story or not, as you wish, but from that day to this the Malinois have a reputation for stupidity. Be that as it may, this fact is certain, they are many of them hostile to the Church. This time, however, they belied their reputation for both one and the other, for they might just as well have tried to extinguish the moon as do the things it was said they would do against all those loyal thousands. And so the great Catholic congress is over without mishap, and I am sitting down the day after to give you an account of this superb manifestation of Catholic faith and Belgian enterprise we have been witnessing these past four days. It is all over, and though it is too early yet to hazard an appreciation of its work, I can at least tell you what that work was and how they did it. It will be especially interesting to those who seek an insight into the Belgian's character, for here you had him off his guard, as it were, *à l'improviste*, in his native element—naïve and simple as a child, earnest as a boy, enthusiastic as a youth, prudent and far-seeing as a grown man, showing each quality in its turn,—somewhat boisterously at times, it must be owned, but no less surely.

The political element was wholly banished from the proceedings; the aim was simply to set before the country a statement of what the Catholics are doing, in the line of religious works especially, and to help to make known the Catholics to each other. This was the idea that dominated all meetings; there were held in the halls and classrooms of the Petit Seminaire which, in the words of Cardinal Mercier, resembled nothing so much as an immense human beehive, with the workers coming and going unceasingly, and buzzing, too, right merrily. And the honey they made was good and plentiful, as we shall see. The whole congress was divided up into six sections, those of Religious, Charitable and Moral, of Social and Economic works, of works of Education, of the Press and Propaganda, of Scientific, Artistic and Literary, and Colonial works—a complete tableau of Belgian Catholic activity. Many of these were divided up into sub-sections, making in all just fourteen meetings going on at the same time, morning and afternoon. During the congress 280 papers were read on the different subjects—this gives an idea of the vastness of the work. The method of proceeding in each case was the following: All the papers had been printed and were in the hands of those present. At the meeting, the author of each formally presented it, commented on it in a short speech, and presented certain resolutions for adoption by the congress. Then followed a discussion, and this was by far the most interesting part; for here the Belgian character invariably showed itself in all its earnestness and simplicity—not to speak of the immense information gleaned in the course of the debate, which was open to all. Then, each afternoon, there was a general assembly to close the work of the day. Here most of all were apparent the earnestness and enthusiasm of the congressists, for coming as they did at the end of each day, these assemblies were like a valve to let escape the pent-up emotions of the day. Here some of the best orators of France and Belgium, besides representatives from Austria, Germany and Holland, held forth to a throng of 2,000 people.

On the opening day, God came first, as is fitting. At 9.30, Thursday morning, the vast old Gothic temple of St. Rombaut was filled to brimming with these workmen calling down His blessing before beginning His work. The work was then ready to begin; it began with a blaze of glory in an enthusiastic meeting in the great hall. The two presidents of Senate and Chamber and M. Kurth, started the great machinery working. But these were only the preliminaries. The real work began in the afternoon; then the congressists showed that "they knew what they wanted and knew how to get it," according to the old Flemish proverb applied to them by M. Kurth. And for three days the work went on unceasingly—and at the end they were working as hard as at first. A glance at the most interesting discussions. The Belgian is practical and in earnest, and a glimpse at what meetings were most crowded will tell us what works he puts in his mind before all others. These were those of social activity, of the Press, of Education—the latter especially—for every day more than a thousand closely followed the meetings in the large hall. This section was presided over by M. Woeste and witnessed the adoption of the principle of absolute equality for the schools, on the first day; on the second, of resolutions indorsing the ancient classics, against some opposition, led by M. Kurth, in favor of the "Christian classics"; and on the third, a heated discussion of the Flemish question. In the section of the Press, many excellent suggestions were put forward for the betterment and propagation of the Catholic newspapers, while as for social works, Belgium's reputation for being

the foremost in this line of activity, suffices to describe the interest taken in this section. One special feature must not be passed over, the women's section. Here a good day's work was done, and crowned with a general assembly presided over by Father Van Langermeersch, S.J., of Brussels, and addressed by the Cardinal. To speak of all that was done at the congress, however, is impossible, but in all be it remembered that the aim was throughout the same, to make known to the government and to each other, the people's attitude on the many difficult questions of the day. The chief speakers were Mgr. Touchet of Orleans; M. Jacquier, a lawyer of Lyons, both orators of the highest order; MM. Beernaert and Woeste, the two veteran statesmen, who both received thunderous ovations; Frs. Rutten, O.P., and Vermeersch, S.J., and H. E. Cardinal Mercier, whose sympathetic personality dominated the whole congress.

The most striking feature of the congress was, that the vast majority of the work was done by laymen; and in the midst of it all one felt this, that these men were here to work, and that that work was one, not personal advancement, financial or otherwise, but, as is clear, for the good of their neighbor and the Catholic religion. The note of personal interestedness was so far absent that a stranger would with difficulty have convinced himself of its reality; for here were hundreds of men of affairs, lawyers, doctors, statesmen, giving not only these three days to the work, but with the proofs in their hands that they give goodly portion of their lives to it. That fact alone furnishes the greatest possible tribute to the nobility of the Catholic religion, and its strength in Belgium. Another admirable fact was the marvellous unity shown in the action of all present. To any one who knows the national rivalry that exists in Belgium, this will seem all the more worthy of praise. Never once,—and I made it a point to mix with the crowds and listen,—never once did I see or hear anything like animosity or hatred. This is what will form the strength of the Catholic party—an axe one might compare it to, with its keen Walloons and its blunt, strong Flemings welded together into one harmonious whole, doing one single work.

At last came Sunday which as the first three days had been consecrated to the work of the head was in its turn given to the enthusiasm of the heart. It was a day of emotions, of joy, of triumph. First of all, a Pontifical Mass; then many different popular assemblies, the most important that of the Catholic youth. But the greatest was yet to come—the vast crowds that thronged the streets seemed there only for it—the grand cortège. Fifteen hundred societies had passed in, 60,000 strong, and a crowd of 20,000 besides. A most soul-stirring feature of it was the presence of the thirty-four reliquaries containing the bodies of Belgium's great, popular saints, the great Catholic men of the past, here present among the Catholics of to-day. I watched the cortège from a window. Three whole hours it took to pass and the sight was unforgettable. Not that it was gay, or brilliant, or attractive even, but they just marched by, plain, honest workmen in their Sunday clothes, and the sight of that steady, earnest stream of men exclusively and most of them young men, attesting thus their devotion not to a Catholic party, but to the Catholic Church, gave birth to emotions in those who saw it that the wildest manifestations could never have aroused. Then the great Te Deum at the end—70,000 people packed to suffocation in the Grand Place, all raising a thunder of praise to their God—it was the very climax of a day of thrilling emotions, for at the end there rose such a cheer as the old walls of Mechlin had never rung to, a cheer that lasted fully

fifteen minutes, while the 1,500 banners waved in the air, bands played "La Brabançonne," and handkerchiefs fluttered from the surrounding houses. It was the spontaneous outburst of the pride of a great people, and the sight was indescribable; and when one reflected what it all meant, for Whom and for what it all was, it stirred the very depths of one's being.

It was thus that the congress ended, beyond all doubt a superb success, whose political effects will be enormous and which will bear certain fruit to Church and to country. To a foreigner it was a strangely moving thing, an unforgettable experience, a lesson, and an inspiration. God protect Belgium and her Catholic people!

J. W. P.

The Croats and Religious Liberty

BELGRADE, SEPTEMBER 16, 1909.

Since some time it is being borne in on the Christian peoples of the Balkans that there is a future for Slav Catholicity independent of an Empire doomed to disintegration in the very interests of the Teuton supremacy for which it is working. Why indeed, should Austria, ally of rampant Protestantism, have the monopoly of protecting Catholicism and bending it to selfish political ends? At a period more or less remote the Hapsburg Monarchy, admirably as it may have served the Church, must necessarily yield to newer, stronger forces. Therefore its identification with the cause which stands above and beyond states and nationalities is misleading, unjust and detrimental.

Any attempt to confine the Church, which holds in its mighty arms all sorts and conditions of men, within the limits of a particular form of government has ever been doomed to failure. Races and dynasties pass away but the kingdom of Christ pursues its course unimpeded. It is not joined to the ancient chariot of obsolete tradition, any more than to the swift wheels of brand-new theorists in government, although both may move under its auspices, helping and being helped in the accomplishment of ephemeral tasks. Rome, serene amid the wars and rivalries of peoples, continues to leaven humanity. It is invidious to connect her spirituality with the political ambition of any of her children.

When we remember that English Catholics are the most irreconcilable opponents to any national aspiration of the Irish people, it will not astonish us to see two rival Catholic camps now in process of formation within the Serbo-Croat lands subject to Austria. The "Croat National Union," composed almost exclusively of fervent, practising Catholics, refuses to accept the jurisdiction in temporal matters of Bishop Stadler, an exemplary and universally respected prelate, but devoted, as in duty bound, to Austrian interests. The Bishop accordingly with his wonted energy and perspicacity is actually forming a "Croat-Catholic Association," to counteract the influence of the Croat-National Union, and to further Imperial interests irrespective of Mohammedan or Orthodox Serb reclamations. In reality the issue at stake is not one of creed, and Catholic is pitted against Catholic in the secular struggle of Slav *versus* German. It is usual to represent the Franciscan Order, domiciled for centuries in Croatia, as bitterly at feud with the more recently installed Jesuits. Personal observation has convinced me that both Orders—independent of a certain rivalry in the matter of languages and national sentiment—are admirably serving the Church by an exemplary sanctity of life and a zealous charity. So far from injuring the cause

foremost in the heart of each this divergence of political views may be pointed to, as a splendid proof of the Church's vitality and universality. At the same time we have a Magyar Catholic clergy actively hostile to the independent development of Catholic Croatia (a mere gem, according to them, in the crown of St. Stephen) and jealously susceptible to Austrian encroachment.

As might be expected, there are some remarkable features in this triangular dispute over the annexed provinces. For example, the promised constitution for Bosnia is delayed, owing to the formula "Imperial and Royal" in the documents, drafted by Aehrenthal, as opposed to the single word "Royal" exacted by the Hungarians who claim sole sovereignty over these Serb lands.

Last Sunday the Orthodox Patriarch of the ancient See of Carlovats who ranks in the ecclesiastical hierarchy of the Serbs above the Metropolitans of Belgrade and Cetinje, came in state to bless the new schools built by the Serb population round Temlin. The Catholic Prebendary was among the dignitaries who welcomed him at the railway station, and who kissed the prelate's hand. As soon as the Patriarch had visited the Orthodox church he drove straight to the Roman where he likewise offered a prayer. The Serb flag was everywhere conspicuous and the houses of Orthodox and Catholic were decorated alike for the occasion. The citizens of Belgrade had crossed over in great numbers and for the moment everything Magyar was in abeyance. At the banquet given in his honor Patriarch Bogdanovitch toasted Kaiser Franz-Josef, the Municipality of Temlin, and the Orthodox clergy, but made no mention of the Hungarian governor More: he alluded in veiled terms to the Serbs on trial for high treason in Agram, and spoke feelingly of the perils with which the race was confronted to-day but which it would vanquish as it had vanquished many others in its chequered history. The Catholic and Orthodox clergy, facing him at the board, applauded in unison, and other speeches, redolent of political amity, were delivered. Already a *rapprochement* between adherents of both creeds had begun when the detested civil marriage law was enacted; and Orthodox Serbs, crossing to the neighboring kingdom of Servia by various subterfuges in order to avoid the contract before a mayor and secure a purely religious ceremony, had the entire sympathy and approval of their Catholic countrymen. Affinity of belief, as well as of blood, is naturally drawing the two sections closer to each other in a spirit of common opposition to the domineering pretensions of a nation riddled by Semitism. Austria has egregiously failed and Hungary will certainly not succeed in stifling Slav aspirations. The Budapest Press is still busy denouncing the Patriarch's speech as disloyal and wanting in tact since it made no mention of Magyar national ideals; but the time has come when the Serb element dares to take a bold stand in asserting its rights within the heterogeneous empire of Austria-Hungary. One of its most broad-minded yet fervent champions is certainly the Patriarch of Carlovats, recently chosen by the Kaiser among three candidates for the office, on account of his moderation and justice of view. Clad in the purple of his rank, the Cross upon his breast, with pale, refined features contrasting strongly with coal-black beard, and waving hair that reaches to his shoulders, the Serb Patriarch is a fine, imposing figure. His unswerving faith, exemplary life and Christian tolerance surely make him a more fitting ally for Slav Catholics in the Balkans than half-atheistic, lax-Catholic and wholly unscrupulous politicians working under the cloak of religion for the Teuton *Drang nach Osten*.

BEN HURST.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, OCTOBER 16, 1909.

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Promise and Fulfilment

With this issue we begin Volume Second of AMERICA. We do not need to repeat here the editorial announcement which was published in our first number. What was outlined there in design has been worked out carefully in reality. AMERICA has been a review of the life and literature of the time; it has discussed actual questions and vital problems from a truly Christian point of view; it is now an accredited record of religious activity, a defender of sound doctrine, and an exponent of the position of the Church in the thought and activity of modern life. From week to week we have published the sentiments of its admirers, whose number equals all who have read it. They have chorused its praises in terms which editorial modesty would forbid us to use. Collected together in a pamphlet we have lately issued, they impress on the reader two facts which justify the existence of this Review, the one that it was sorely needed, the other that it has fully satisfied, if it has not surpassed, the high expectations its announcement had raised. Never has such a spontaneous outpouring of commendation greeted a similar enterprise, and so far as we can learn not one discordant note has been sounded. AMERICA has fulfilled its promise; it has merited the support and hearty approbation of thousands of subscribers; it has become a favorite medium of Catholic sentiment, and an active organ of Catholic influence.

What Catholic Readers Appreciate

Gratifying as it is to feel that we have in some measure, satisfied the expectations of our readers, it is still more gratifying to be confirmed in the conviction that led us to publish this Review, namely, that not only is

there a large number of Catholics eager for a periodical of its character, but also that there are comparatively few who cannot and who will not in good time prove their appreciation of its merit. Too often we underrate the intelligence and good will of our Catholic people. Because they may not subscribe in large numbers to some of our religious periodicals, we too easily conclude that they prefer frivolous or sensational secular publications. We fail to credit them with sufficient judgment to determine when a periodical really merits their support. Perhaps some would have them regard it as an obligation to support newspapers, just because they are named or published under religious auspices irrespective of their journalistic merit. The owners or editors cry out: support us so that we may have the means of improvement; the readers rejoin: make your paper worth while and you will compel our support. We believe the readers are right. They know what they want, although they may not be able to formulate it except in the indefinite phrase, "something better." The more minds appreciate truth the more they recognize genuine literary merit. The extraordinary support given by Catholics to "The Catholic Encyclopedia" is something unmatched in our publishers' annals. The enthusiasm with which AMERICA has been received should change forever the views of those who contend that Catholics will not support a high-class religious Review. They surely will support no other.

A New World's Holiday

Thanks to the Knights of Columbus and the Italians in our large cities, we appear to be on the way to having a New World's holiday. Columbus Day is sure to capture the hearts as well as the imagination of our people. Even New York City, sated as it had been for weeks before with the Hudson-Fulton festivities, was compelled to stand and gaze with admiration on the remarkable procession, chiefly of Italians, who marched for hours along its principal thoroughfare. The man who led the way to his new hemisphere fully deserves the tributes of commemoration which we are only beginning to pay him. Canada, Mexico, and every country in South America should join with us in making this day a New World's holiday. Indeed, if we consider that the Western World is now the home of all the races of the earth, this holiday would speedily be observed as a world's holiday, so universal are the interests it would commemorate. There could be no better means of establishing bonds of union between the peoples of North and South America than this common day of celebration. Not only of the man who blazed the way, but of the history of the settlement, civilization, development, and progress of America. We need by all means a day each year to impress on our minds the importance of mutual understanding and appreciation before we even open up trade or political relations as a means of proper communication of the best we have to give.

The Lack of Ministers

The Portland *Oregonian* took Bishop Atkins of the Methodist Church South to task recently. The Bishop, it seems, attributes the lack of ministers to commercialism: the *Oregonian* holds the Church machine to blame. Its theory is that many religiously inclined young men are kept out of the pulpit because they cannot subscribe to creeds they know to be historically, critically and scientifically indefensible. They must live, and so they turn away sadly to groceries and drygoods.

The *Oregonian* knows its young men. Its editor has gone along Front Street and First Street and marked in countinghouse, bank and warehouse the Church machine's victims who after spending a bright youth in convincing themselves of the incredulity of the creeds, now bend over ledgers or make up invoices with their hearts, like the dying gladiator's, far away in a Dacian land where one may be a preacher of the gospel without a gospel to preach. Many years have passed since we closed behind us the doors of a Portland bank to enter the nobler service of the Church. We believe that things are greatly changed in Portland; that business has gone far west of First Street. Certainly the religious views of the *Oregonian* are greatly changed, and the young men of Portland must be changed in still greater measure. The *Oregonian* is wrong. If young men want to preach not the Gospel but their own ideas, there is nothing to prevent them. The Bishop is not right. Young men do not enter the ministry, because they are irreligious. Their souls which Protestantism at its best kept hungry, are starved by reason of the meagre Christianity it has been giving them for a long time past.

An Archdeacon and Our Missions

The Archdeacon of Madras (Church of England) writes in *The Guardian*, mourning over the fact that the Catholic Indians outnumber those of his denomination more than three to one. He attributes it to the immense resources in money that the Roman Catholic community in India commands. The streams, he says, which flow from the treasuries of the Propaganda, the missionary associations of Paris and Milan, the Society of Jesus and several other orders, seem inexhaustible. The Archdeacon has investigated the matter or he has not. If he has not, he has no right to make any statement. If he has, it is wonderful how he could make such a statement. Let the Society for the Propagation of the Gospel, the Church Missionary Society and the other Church of England missionary organizations finance our missions for only five years, and we should show them something worth looking at. The archdeacon adds, that we take full advantage of our festal processions, which to the casual eye are indistinguishable from those of the heathen. It needs, he states, more than a passing glance to discriminate between Shiva and St. Anthony, as each is

borne in his floral bower through the streets. The archdeacon's eye is very casual and his glance very passing; which may explain how he came to see the inexhaustible streams of money pouring into India from Catholic treasuries. One of his last remarks is that Catholics do little in medical missions. This gives food for reflection. After all the old methods of preaching the gospel seem more fruitful than the new.

Depopulation in Civilized Countries

La Civiltà Cattolica concludes in its number of September 18, an exhaustive study of "Progressive Depopulation in Civilized Countries." Beginning in France, where its marked presence first attracted the attention of sociologists and caused genuine alarm, it has crossed the channel to England and has invaded the eastern portion of the United States.

After discussing the matter in all its various phases, the writer is forced to conclude with a celebrated Frenchman that France is suffering from progressive depopulation because so the people will. There is no better, in fact no other reason.

The traditional conservatism of England has prevented a more rapid decline in the birth-rate, but the decline is there and promises to become more pronounced.

In the United States the conditions are so unique that it cannot be fairly compared on an even footing with any other great country. Everything is so recent and so full of youthful energy that tradition has hardly a foothold and the days of yore are yesterday. Yet here the birth-rate is not kept up by the descendants of the early Puritan colonists of New England.

France was the first country to put into practice the principles of anti-Christian "laicism," as the theory of the exclusion of religion from everyday life is euphemistically called. Why should not France be the first to see and suffer from its deplorable effects?

J. Bertillon makes proposals so extraordinary that he plainly considers the ailment difficult to cure. Among his suggested measures are: Release from taxes in proportion to the number of children in the family; the exemption of married men from actual service in the barracks; absorption by the State of a part of the inheritance if the father does not leave at least three children; old age pensions for parents of numerous offspring; relaxation of the rigid laws governing testamentary provisions; preference for large families in conferring public offices and emoluments.

Prof. Richet, of the Academy of Medicine, advocates pecuniary awards, as \$100 at the birth of the second child, and \$200 at the birth of each succeeding child. The fund for these awards should be gathered from the inheritances of collateral heirs and only children of testators.

Other thinkers propose other expedients. But, as *La Civiltà* remarks, some of these suggestions are of

secondary importance, while others, if seriously proposed for adoption, would be rejected because public opinion is against them. In a word, the French know that their country is being depopulated and they are satisfied, because they will it. The canker is deep and dangerous. Let other nations learn from the decadence of France.

The Lying About Barcelona

The Barcelona correspondent of the *London Times*, writing September 25, rebukes those journals that report a so-called reign of terror in that city, announcing that the jails are crowded with prisoners and that court-martials and wholesale executions are of almost daily occurrence. He reports everything quiet, business going on as usual, people flocking into the city to celebrate its patronal feast of Our Lady of Mercy, a large number of tourists, and an Esperanto Congress during the first week of September attended by 1,200 foreigners. He adds that the number of prisoners taken during the riots did not exceed 1,500. Of these many were liberated without indictment, and less than 1,200 are in prison serving sentences or awaiting trial. Only three have been executed. Martial law has been removed, and prisoners are brought before a regular military tribunal. The Government report on the riots agrees with the general opinion in Barcelona in stating that the originating strike was arranged by the Workingmen's Union in touch with the International Federation of Labor, assisted by a professional Anarchist and the hangers-on of a certain Catalan political party. When matters became serious hordes of bandits came into the city and took the management into their own hands. No genuine workman has been detected leading the attacks on churches or convents or erecting barricades. The correspondent at Madrid had an interview with the Minister of the Interior concerning the agitation in the foreign press on behalf of Señor Ferrer. The Minister said that the law provided the tribunals for crimes according to the nature of these, and that it was out of his power to transfer Ferrer's case from the military tribunal to a civil. The impartiality of the former, he continued, had never been questioned. The correspondent gives it as his own opinion that the agitation is the result of the rage and the fright of the Anarchistic organizations throughout Europe, caused by the light that recent events at Barcelona have thrown upon their doings.

The White Sister

We are astonished to see in a local Catholic weekly an advertisement of *The White Sister*, a dramatization of the late Marion F. Crawford's novel of that title. Our astonishment grows on reading the additional recommendation that "Every Catholic Should See" the play.

The story itself is one we would be slow to recommend to Catholic readers, nor does the literary merit lend a

saving grace to the unfortunate choice and treatment of the subject. A nun's smouldering love for an Italian officer and the officer's uncontrolled passion for the nun which leads him to extravagances that ill become a Christian knight, a picture of convent life which tends to confirm the all-too-prevalent notion that a nunnery is an abode mainly for disappointed or heart-broken lovers, are themes which, however well dramatized or attractively presented, are neither elevating nor instructive, far less are they worthy of the patronage of Catholics. A chapter of the romance discloses the White Sister enticed from her convent on the plea of a sick call and led away at dusk to a room where she is entrapped by her quondam suitor and threatened with the loss of her reputation unless she renounces her high calling and becomes his wife. The picture is highly melodramatic and salacious, but should a play in which such scenes recur be deemed of especial interest or utility for Catholics? It would be an insult to ask the question seriously. We should be only too happy to acquit the editor referred to of any intention of recommending what he knew would lessen the lofty ideals which should be entertained of religious life or tend to diminish the feelings of respect which Catholics rightly cherish for the noble women who give their whole heart and the best that is in them to God's service. Protests, however, against the downward tendency of the stage will be ineffectual so long as Catholics and more particularly editors, whom Catholics look to for guidance, in such matters of public interest and importance, fail to exercise ordinary discretion and give indiscriminate endorsement to any play that has a Catholic name to it.

For Binding America

All concerned, not, however, the advertiser so much as the reader, and especially the reader who wishes to save his *AMERICA* by binding it, have requested us repeatedly to publish this Review as it appears in this issue with the text-pages folded within the advertiser, so that this latter may serve as a protective cover, and the text pages may not be so easily soiled or broken. It happened that on four pages, in as many numbers, in the first volume, advertisements appeared with the text. We have had these four pages reset, so that instead of containing display advertisements they now have only a neat list of those who had advertised in the numbers prior to the issue of each of these numbers. These pages we shall supply to all who wish to bind *AMERICA*. The names of the advertisers will also appear in the index. We shall thus have a valuable record of the business firms and academic institutions, whose managers recognized in this Review a most valuable medium for advertising, and they afford us an unusual opportunity of showing how we regard the information contained in the advertising pages as valuable in its way as the contents of the periodical proper. We hope to issue the index with our next number.

DRAMATIC IDEALS OF EDMOND ROSTAND.

In reviewing the work of Edmond Rostand, it will not be unfair to use a standard which he himself laid down on the occasion of his reception into the French Academy. His predecessor had been Henri de Bornier, the author of that noble play, "La Fille de Roland," in which throbbed the soul of French chivalry, and written in an hour of national disaster for the strengthening of hearts. It was natural that the new Academician should discuss the theatre. In doing so, he said: "We need a theatre where, lifting the spectator on the wings of lyric song, refining him with beauty's noblest forms, consoling him with delicacy and grace, our poets, without directly aiming at it, teach a lesson to heart and soul." Has the author of *l'Aiglon* reached his ideal?

In many respects Edmond Rostand is well equipped for his task. He comes from the South, and the South ever puts the wine-cup of impassioned song to the lips of her favorite sons. His family boasts of a French Marshal, Count Gérard, one of the protagonists of the Napoleonic epic. We need not wonder, then, that a material spirit flashes out in the lines of Sergeant Flambeau which sets the pulses fluttering as at the echo of the battle-drums of Jena or the trumpets of Austerlitz. He has the lyric swing and surge. He has feeling, so vehement and imperious that it is not always under the bit and bridle of restraint. He has movement, power; but spendthrift of his resources, he squanders them as recklessly as *Mélinde* in "La Princesse Lointaine," scatters the rubies and beryls of her jewelled robes to the seamen who have piloted Joffroy Rudel to Tripoli. Like some of the Elizabethan dramatists, whom he resembles in bubbling life, in splendor of diction, like Massinger, Webster, Ford, he lacks dramatic self-control. He has not that wise-browed economy of forces, high privilege of the demi-gods of song. His many-stringed lyre stirs too often, not the depth but only the tumult of the soul. So crowded is his stage in "Cyrano," for instance, with cooks and crooks, with marquises and burglars and troopers, with fiddlers and flower-girls, with pikemen and pages, with musketeers and monks, there is such a riot of tragedy and comedy, the grand so democratically elbows the grotesque that we miss in the personages and the plot that perspective and relief which dramatic values require.

In writing "La Samaritaine" the poet blundered. We do not question his motives. In telling the story of the Woman of Samaria, he meant well. He meant, we believe, to do homage to the Saviour of the World. Had he exercised better judgment, penetrated himself more deeply with the simplicity and sublimity of the Gospel narrative, he might not have altogether failed. But his conception of Christ is commonplace. A Jewish fop struts upon the stage. It is not a Prophet, not the Messiah, it is not the Son of God. Many of the verses on the lips of the Virgin's Son are ridiculous, grotesque, some positively shocking. The Apostles are coarse fanatics, with scarcely a touch of dignity to redeem them. The Samaritan Woman of the Gospel is an inspired picture; Photine is a caricature.

"Les Romanesques," with its Watteau-like bloom, its Sylvestre and Percinet, its park and moss-grown wall, suited our

Les Romanesques, Comédie En Trois Actes, En Vers.—*La Samaritaine*, Evangile En Trois Tableaux, En Vers.—*La Princesse Lointaine*, Pièce en Quatre Actes En Vers.—*Cyrano de Bergerac*, Comédie Héroïque En Cinq Actes, En Vers.—*L'Aiglon*, Drame en Six Actes, En Vers. Paris: Eugène Fasquelle, Editeur, 11 Rue de Grenelle.

poet better. But it was a prelude only. With "La Princesse Lointaine" Mr. Rostand outlines his ideals more clearly. The play, says M. de Vogüé, contains the germ of his whole work. "Joffroy Rudel, Bertrand d'Allamanon will later on be called Cyrano, Séraphin Flambeau. They will always be the same man, the hero in love with a superhuman ideal . . . supreme beauty wedded to supreme merit in the virtue of sacrifice."

In "*l'Aiglon*" and "Cyrano" Mr. Rostand tried to remain faithful to his canons of dramatic art. At first sight, "*l'Aiglon*" appears to be an undramatic theme. The life of Napoleon II spells almost total failure, and such failure the drama will not tolerate. Again and again the Eagle's brood attempts to fly, only to sink fluttering to the ground. At last when at Wagram the Eaglet tries to escape where once the Eagle screamed, when he realized that hopeless failure now faces him, then, in defeat, he triumphs. Then "*l'Aiglon*" accepts a slow, unhonored, almost ignominious death in expiation for the blood his father shed. The Eagle was chained to the rock of St. Helena; the Eaglet will fret its young life away behind the gilded bars of its cage at Schönbrunn. Edmond Rostand has written nothing finer than the monologue in which the sacrifice is made.

Flambeau's light-hearted heroism also, his reckless loyalty to a Lost Cause, his luxury of daring, as in the enemy's halls, and clad in the grenadier's uniform, once bronzed by the suns of Spain or frosted by Russia's snows, he stealthily mounts guard over the slumbers of Napoleon's son as formerly over the sleep of the sire; his answer to Marmont, his wooden soldiers in which the Emperor's legions live again—all that wins our admiration. Not so his suicide; it is an anti-climax; not so one or two passages, where the psychological and moral purpose may be good, but the crudities too glaring.

The triumph of failure is the theme of "*l'Aiglon*;" it recurs in "Cyrano." Of Mr. Rostand's dramas "*Cyrano de Bergerac*" is perhaps the best known. Its kaleidoscopic changes, its rollicking fun, its pathos; the character of the peppery and pugnacious Cyrano, hero, swashbuckler, buffoon, Hudibras, Falstaff, Zagloba, rolled into one, his monumental nose, his hot head but warm heart, form an original and startling combination. We love the hero when, as magnanimous as Massinger's Adorni, with lips drawn tight, chivalrously loyal to his rival and friend, he renounces the dream of his life, gives up Roxane and carries his secret to the grave. Cyrano conquers himself: that is better than his tilting with a hundred desperadoes. We do not admire in this madcap his pride, his self-will, but his sense of honor, justice, fair play. We wear him in our heart's core because, though poor, he will not

" . . . crook the pregnant hinges of the knee
Where thrift may follow fawning."

Failure overtakes him, but under "the bludgeonings of chance," "the whips and scorns of time," he has not cringed or whined; and he dies standing, sword in hand, raining a Titan's blows on his old enemies, Hypocrisy, Deceit, Treachery still trooping around him in his death-dreams.

Edmond Rostand has sincerely tried "to teach a lesson to heart and soul." We could wish that he had surveyed life from a still higher plane. He has, however, appealed to the ideal in a materialistic, unbelieving age. His success with the public proves that the nobler feelings of the heart have not been entirely stifled in the race for pleasure and wealth. The human soul, like some silent, mouldering harp, ever thrills to the beautiful and the true, under the hand of the minstrel who can wake it from its slumbers.

JOHN C. REVILLE, S. J.

LITERATURE

The Necromancers. By ROBERT HUGH BENSON. St. Louis, Mo.: B. Herder. Price, \$1.50.

Lovers of the weird will here have their fill. With quickening pulse and nerves atingle the reader speeds from scene to scene until the climax comes with an almost thunderous crash. Many of us have met Laurence Baxter. Emotional, swayed by the senses, a stranger to calm and deliberate judgment, he has felt a sentimental interest in religion, and in a burst of impetuosity has plunged into the Church. He knows too much to be no Catholic, and he knows too little to be a good Catholic. His religious raiment does not fit. Such Catholics may move quite steadily along a smoothly paved way, but if they meet an obstacle they will stumble, and on a downward slope they will slip. A poorly balanced head holds out scant hope for deep-seated piety or solid religious progress. Externals are not religion: they are the frame of the picture. Frothy gush is not piety: it lacks body and staying qualities.

On losing his betrothed by death, Laurence is brought face to face with his first great sorrow. Spiritism occurs to him as the one way to assuage his grief. He does some clever hair-splitting, acts as counsel, judge and jury in the case, and decides in favor of the course upon which he was already implicitly determined. Saul had stood head and shoulders above the fighting men of Israel; he grovelled before a hag. Mrs. Stapleton, too, is a familiar acquaintance. Shallow-pated and enthusiastic, she has been transported from the flesh to the volume without rumpling a ruffle or disarranging her Marcel wave. Fluttering from fad to fad, she is the embodiment of the worldly woman to whom deep feeling is an unknown quantity and serious thought a practical impossibility. She does her full share of mischief, as any Mrs. Stapleton is bound to do. Mrs. Baxter, Laurence's mother, is an amiable nonentity, photographed from life. The courage, loyalty and self-immolation of Maggie, whose Catholic sense guides and impels her in rescuing Laurence, are brought out with delicate sympathy. Mr. Cathcart, the converted spiritist, is less self-consistent and therefore less satisfactory. A masterly touch insinuates the instinctive apprehension and dread of diabolical power which may manifest itself among the members of the brute creation.

The book brings out, and none too strongly, the treason to God that objectively exists in frequenting spiritualistic circles, with their "spirit messages" and "silver offerings" and all the rest. Father Benson is not didactic, that is, he does not lay down a formal proposition and then proceed to its orderly demonstration, yet every page drives home a lesson.

Mentally purblind is the reader who cannot see that the first commandment must be legislated out of existence before a Catholic may with a safe conscience take part in a spiritualistic séance. That séance is as truly a non-Catholic religious exercise as if it were the Friday service in a Mohammedan mosque. The lesson is for those who would patronize a spirit medium as they "patronize" God: they pull Him down below the least of His servants.

D. P. S.

Stradella. By F. MARION CRAWFORD. New York: The Macmillan Company. Price, \$1.50.

This is the second posthumous novel of the late Mr. Crawford, and, presumably, the last. And because it is the last of a long series of works of fiction, written by a busy hand that is now at rest, it is hard to write about it dispassionately. It has all the story-teller's magic which its author was hardly ever at a loss to exercise. Its melodrama is saved from cheapness by a rich garnishment of learning and gentle

speech. Its pictures of Rome during the early eighteenth century have value as the work of one who knew his Rome well. But when we have said this, we have come to our limits of praise.

Mr. Crawford was a Catholic and he was never at pains to conceal the fact in his writings. But it is a problem which kept teasing us during the perusal of "Stradella," whether his stories of Roman life have been of the least service to the Church which received his homage. Mr. Crawford had certain melodramatic instincts as a novelist, which appeared to be at ease only in the conflict of hot passions, of love, hatred, vengeance and all the other primitive and exaggerated emotions that mark life at fever heat and under extraordinary stress. The consequence is that, after a course of Crawford fiction, the reader is inclined to believe that Italian life is a fearful mixture of treachery, vindictiveness, superstition, hypocrisy and devious indirection. Since the Italians so described are all Catholics—at least in name—the picture does not make the Church attractive.

Surely there are very many Italian prelates who are not first and last and always cunning politicians; Italian men and women, whose faith is reasonable and clear of superstitions, and whose simple honesty need not take refuge in deceptions; Italian youths and maidens, who are quite as sensible as others and who can just as effectively subordinate the emotions to the ordinary checks of law and common sense. But you would never think so from "Stradella" and other novels by the same hand. Is this exaggeration of the unusual one of the exigencies of a thrilling novel? It certainly is not the characteristic of a great novelist.

J. J. D.

Studies in Irving. Part First; Rip Van Winkle and The Voyage. By ROBERT A. RYAN, S.J., St. Louis University. New York: Schwartz, Kerwin & Fauss.

This little text-book for young students in English will be welcomed by all teachers who find their ingenuity taxed to combine definiteness of instruction with stimulation of the growing imagination. The "studies," very interesting in themselves, are interspersed with delightful and simple gems of classic English poetry, not unlike a mountain road that struggles now and then into a commanding and exhilarating view of broad landscapes.

The Sense of the Infinite. By OSCAR KUHN. New York: Henry Holt & Company.

We call attention to this work, not because of its intrinsic value, or its interest to Catholics, but rather to point a moral; for it is a type of many of the books that are appearing to-day, and combines much of the current literature's best and worst features. It is written in good style and, in spite of its not being a real contribution to the literature of the subject it treats, has a certain originality of its own. The book's best feature, however, is its plea for the reality of a higher world than that of matter, and for the possibility of rising more and more above the sordid cares of earth to a life of spiritual perceptions and aspirations. Yearnings for what is noblest and best are shown to have filled the hearts of the great men of all ages, men who have caught at least passing glimpses of infinite beauty and truth, and whose mission it has been to turn men's thoughts to things celestial. The author has long and reverently studied 'the noble living and the noble dead,' and has found in their moods of "spiritual exaltation," at least in the field of art, literature and religion, a something that he calls "a sense of the infinite," of whose existence he is profoundly convinced, as to whose continuance he is both hopeful and solicitous.

The author has given us some beautiful quotations from the poets of many lands, to prove how real is the sense of the

infinite: we wish he had not ventured out of his own province, for he is a man of letters. Unfortunately, however, he has got into the fields of abstract thought. It is true that, in his introduction, he professes his intention of keeping clear of philosophical and theological discussions, and that, in the main he holds to his purpose; but he has given an altogether inadequate treatment of the views of the men whose doctrine he sets forth. This is especially true of Dante, to whom he is so ardently devoted. One carries away from the book the impression that Dante was a Monist. This is utterly untrue. He seems to see no difficulty in combining the contradictory religious tents of Paganism, Rationalistic Atheism and Christianity. He does not hesitate to identify three things of very different character: poetic emotion, religious enthusiasm, and the real mystical states which unite the souls of the saints with God. He draws no line of distinction between the orthodox Catholic doctrines of St. Thomas, St. Bonaventure and St. Bernard on the one hand, and the early pantheistic theories of Plotinus and the Neo-Platonists and the later mystical theosophy of Weigel and Boehme on the other. Monism and Dualism are treated as two manifestations or phases of a "sense of the infinite" that is one and the same in essence. The result is that, on putting down the book, one is apt to retain as his final impression—indeed the author puts the thought before us in his closing chapter—that Plato, St. Augustine, St. Bernard, Shelley and Wordsworth are torchbearers who have handed on from age to age the same lamp of truth. There is throughout the volume a minimizing of the differences between Pagan and Christian beliefs, and the author professes to have found "at the root of art, literature and religion" "an essential unity of experience." Pantheism's attitude toward the Absolute is represented as being the same as Theism's attitude towards the personal God; and the rhapsody of a Walt Whitman over the charms of beautiful earth is the product of the same sense as gives rise to the saints' ecstasies of divine love. And all this—herein lies its greatest danger—is hinted at rather than stated. There is no vulgar discussion, the impression is allowed to grow and develop of itself—we do not say by wilful misrepresentation, for the author is not sure of his ground, since he tells us in his preface: "I have sought to convince myself; to convince others is of secondary importance to me."

Christians cannot on the whole but be offended at finding the inspired words of the Psalmist put on the same level as those of Emerson, and Catholics cannot but be indignant at finding the worship of the Blessed Virgin compared with the cult of Venus and Athena. Nor will they admit Harnack as a final authority on the character of St. Augustine and on the tendencies of medieval Catholic mysticism; still less will they admit St. John's Gospel to be the vague, indefinite contemplation of a mystic, or that the "heart religion," "the Christo-centric religion," is the product of these later centuries.

JOHN H. FISHER, S.J.

Where the Fishers Go. The Story of Labrador. By Rev. P. W. BROWNE. New York: Cochrane Publishing Co.

Father Browne describes his book as "merely a little literary fabric woven from facts and experiences, during the leisure moments of a busy ministerial life." Literary it is, indeed, with its spicy flavor of Latin, French and English classics, but it is much more: it is an interesting guide to the history and present condition of a country that is comparatively little known. Check by jowl with racy anecdotes we have the latest government statistics of the trade in that vast region, and we are surprised to find that the annual value of the Labrador fisheries is nearly three million dollars.

The history goes back to the discovery of Helluland by Leif the Lucky, son of Eric the Red, in the year 1000.

Father Browne makes bold to point out the very spot, a place now called Domino, where Leif must have made his first land-fall, and he thinks, with the Catholic Encyclopedia (Vol. I, p. 419), to which he refers, that Vinland is Nova Scotia and not Rhode Island. In his retrospective view he devotes an informing chapter to the Hudson's Bay Company, and speaks of the great company's chief post at Rigolette, in Hamilton Inlet, "famous among other things as being the place where Lord Strathcona, the world-known philanthropist and man of affairs, began his commercial career." When describing missionary efforts, the author gives us the history and present status of the important Moravian settlement in Labrador. He bestows well-deserved praise on the heroic Oblate missionaries, especially on Father Lacasse, still very much alive in Manitoba, who "is, with the exception of the Hudson's Bay Company's agents, the only white man who has ever crossed the Labrador peninsula. He made two journeys between 1875 and 1880, and the diary of these missionary expeditions is the only accurate account we possess of the great hinterland."

Perhaps what will interest the casual reader most keenly is the narrative of Father Browne's own missionary journeys by sea and land, his sympathetic chapter on the now celebrated Dr. Grenfell, superintendent of the Royal Mission to Deep Sea Fishermen, his descriptions of the hunter's paradise, the elusive but multitudinous caribou, the reindeer imported from Lapland and now multiplying in Labrador, the once plentiful but long since extinct Great Auk, the marvelous mail officer of the Labrador service, and the ignorant schoolmaster's astonishing French letter of application. Appropos of French, in a future edition, which the work is sure to have, it would be well to lop off the redundant termination in *oisiveté* (p. 116). The book is well printed and profusely illustrated, the alphabetical index is good, and the cover is a thoroughly suggestive one. "Where the Fishers Go" should have an especially good sale in the Christmas season.

L. D.

The Score. By LUCAS MALET (Mrs. Mary St. Leger Harrison). New York: E. P. Dutton & Company.

Under this general title we have two stories, "Out in the Open" and "Miserere Nobis." The significance of the general title is too elusive for us to grasp; and therefore we are tempted to admire it. Neither of the stories is pleasant. The novelist's skill is there, the knowledge of the world, the sense of beauty and of literary style, and an easy command of language. But why must these be instruments to picture things which we regret and shrink from in the reality? Is life devoid of all interest and excitement except where it runs turbid with foul passions?

BOOKS RECEIVED

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| A Brief History of Philosophy. Charles Coppins, S.J. New York: Schwartz, Kirwin & Fauss. | |
| The Holy Man of Santa Clara. Fr. Z. Engerhardt, O.F.M. San Francisco, Cal.: The James H. Barry Co. | |
| Studies in Irving; Part I. Robert A. Ryan, S.J. New York: Schwartz, Kirwin & Fauss. | \$.20 |
| Night Thoughts for the Sick and Desolate. Robert Eaton. London: Catholic Truth Society. | .45 |
| The Candle as a Symbol and Sacramental in the Catholic Church. Rev. J. F. Lang. From the German of Rev. Henry Theiler, S.O.Cist. Ratisbon, Rome, New York and Cincinnati: Fr. Pustet & Co. | |
| Triennial Graduate List of Georgetown University, Washington, D. C. | |
| Gianella. Mrs. Hugh Fraser. St. Louis, Mo.: B. Herder. | 1.50 |
| Catalogue of the Historical Collection, etc., of the Museums of the Brooklyn Institute of Arts and Sciences. | |
| Stradella. F. Marion Crawford. New York: The Macmillan Co. | 1.50 |
| The Score. Lucas Malet. New York: E. P. Dutton & Co. | |
| Catholic Social Work in Germany. C. D. Plater, S.J., M.A. London: Sands & Co. St. Louis: B. Herder. | 1.25 |
| The Life of Christ. Mary Virginia Merrick. St. Louis: B. Herder. | |
| London: Sands & Co. | .50 |
| Behold Your Mother. Matthew Russell, S.J. New York, Cincinnati, Chicago: Benziger Brothers. | 1.10 |

Reviews and Magazines

The *Irish Monthly* for October, as usual, is filled with dainty little things almost too simple and exquisite for description. "Daddy" is a happy sketch of the late Father Richard, the well-beloved Glasgow priest. "A Widow's Mite," by M. J. Kehoe, is a short story that merits a long life. It has that quality peculiar to the Irish writer whose pen is trained to do justice to his heart. "The Glorious Girl," by Katherine Tynan, pays sweet tribute to the late Evelyn Nichols. What is the charm of the *Irish Monthly* owing to? Is it the unflinching literary form of its articles, or the gentle tolerance of the spirit brooding over its pages—or both? It seems to us the *Irish Monthly* is the only magazine in the English language which has consistently for many years encouraged the writing of poetry. This has required courage and confidence and unselfishness on the part of its editor, and it is a pleasure to note that he has not been disappointed. Some of the sweetest singers among the latest generation of poets first felt their own power in the pages of the *Irish Monthly*.

The *Ave Maria* for October 9 opens with an article by the Countess De Courson, vividly descriptive of the famous "Train Blanc" to Lourdes.—Rev. R. O'Kennedy concludes his appreciative sketch of Sir Stephen de Vere, the translator of Horace and brother of Aubrey de Vere. Sir Stephen directed in his will that his remains be buried in the Catholic churchyard at Foynes, and that the funeral shall be as inexpensive as possible. "Let me be buried in a plain deal coffin, without any inscriptions except my name and age and birth and death, and no monument except a plain horizontal slab."—Several noteworthy publications of recent date are reviewed in this number.

An interesting series of articles on Father Gerard Hopkins, S.J., came to a conclusion in the September number of the *Month*. Father Hopkins was an English Jesuit, who died in 1889. He numbered among his friends and the admirers of his literary talents, especially in poetry, such men as Walter Pater, Robert Bridges, Edmund Gosse and Coventry Patmore. The strange feature in his career as a poet is the fact that very little of his verse has ever been published. Much of it never passed beyond the manuscript stage, in which form it was passed about among his acquaintances, and what did see the light is scattered through various anthologies. We agree with the writer of the articles, Father Joseph Keating, that "in view of the impression which they made on men themselves of such ability, it would be sad if his poems were finally left in obscurity."

In the October *Catholic World* Father Cuthbert, O.S.F.C., proves that St. Francis of Assisi, far from being socialistic, in the modern sense, appealed to the rich and powerful to give the poor their due—not to the poor to claim it; and also that love was his only remedy for injustice.—C. B. Walker shows that the Missal and the Breviary, though "forgotten," are the best books of devotion.—Wilfrid Wilberforce gives more space to the mutual relations of Carlyle and Froude than they merit from Catholics, but atones for it by refuting the aspersions on Blessed Campion, by Froude's biographer, Herbert Paul.—Dr. O'Donovan closes the door against the ordination of married ministers by demonstrating that such a condition was abhorrent to the church generally from the earliest times; and Father Mercier, O.P., explains very clearly that professors or magazine writers who consider "Catholicism in the crucible," do not understand Catholic principles, and that the Church has long anticipated whatever there is of good in their pronouncements.—Two short stories "For Sport" and "The White Gift," a tale of exceptional power, are contributed by Jeanie Drake and Catalina Faes.—Katharine Tynan begins a serial, "Her Mother's Daughter," both of whom impress one at first sight, and will, no doubt, become still more interesting. The critical and editorial departments are up to the usual high standard.

The *American Catholic Quarterly Review* for July has a number of solid and interesting articles. The historical ones, "Fifty Years of Italian Unity," "The Last Empress of the French," "Pius VII and the French Revolution," are well worth reading. Those treating "Anarchism in India" and "The Situation in Spain," give useful information to those who do not wish to be led blindfold by the daily papers. "The Eschatology of the Poets" and "The Blind Virgin in the York Cycle of Mystery Plays," are decidedly readable, while "The Sources and Destiny of the Oxford Movement" and "The Christ of History and the Christ of Faith" round out a well-proportioned program.

The October *New Ireland Review* opens with a plea for Sir Horace Plunket's industrial plans, and for "Self-help" alone, as against Parliamentarianism and the agricultural schemes of the new Land Bill. The author protests his disinterestedness, but signs himself "X." His argument is met by an editorial remark on "The Tricks of the Treasury," by William Field, M.P.: "The prosperity of Ireland depends, first, on the industrial character of the people; second, on the facilities afforded by the government. * * * The most highly endowed people industrially can never attain

prosperity under a government that appropriates an undue share of the fruits of their industry."—Connor Maguire performs the feat of rendering Shelley's "Cloud," which had not been hitherto translated metrically in any language, into Gaelic verse of the same metre, but richer in rhyme and melody.—Father Fullerton adds another helpful chapter to his "Social Problem" series, and W. J. Purcell contributes a clever and amusing sketch of the Sunday "Stump Orator" in London Hyde Park, where even Catholics take the stump when their religion is attacked by anti-Roman Kensittites. Other "Orators" are the manly "suffragette," the original Free Trader, and the Protectionist, who would trade "Henglish manufactures for Haus-tralian 'am hand heggs."—The editor has discovered "a genuine Irish poet" in Mrs. Helen Langdon, and his judgment seems justified by the specimens he cites from her "Hill of Dreams." A favorable review of Sir William Butler's "The Light of the West," completes a strong number.

The current *Ecclesiastical Review* is an excellent number. Father Martin, S.J., continues his exposition of the "Scope and Character of the New Apostolic Constitution of the Roman Curia; an English Benedictine explains the metrical forms and rhythmical cadences in the "Collects of the Roman Office," and Father Brucker, S.J., takes advantage of the recent decree of Pius X. indulging the new Litany of St. Joseph, to describe its nature and urge its claims on our devotions. There are two articles on Theosophy, an informing criticism of "Theosophy and Christianity" by Rev. E. R. Hull, S.J., and an interesting sketch of modern theosophic fads by Dr. Dever of Overbrook, following the lines of Father Busnelli's Manual of Theosophy. Avowedly masonic in its origin and affiliations, theosophy has scraped together philosophic odds and ends from sects and systems the world over but preferably from the Himalayan heights, and, like Christian Science, female prophets are its oracles; but "a Church that could produce a St. Francis and St. Theresa, does not need the inspiration of a Blavatsky or a Besant." We would call special attention to T. A. Walsh's remarkable article on "Race Suicide in France."

The latest issue of the *Princeton Theological Review* is taken up almost entirely with a statement of "Calvin's Doctrine of the Trinity." Although Calvin was most probably heretical on this, as on other points, it would not be amiss if his followers would hold more closely than they do to their master's teaching. They would thus save themselves from still further lapses from the doctrines of Christianity,

SOCIOLOGY

The Board of Inspectors of the Philadelphia County Prison are ignoring the law which permits official visitors of Catholic and Protestant organizations to visit prisoners in their cells. The law granting this concession was passed by the last Legislature and approved by Governor Stuart, on May 14, 1909; it specifically gives permission to official visitors to call at prisons every day, including Sunday, between the hours of 9 a. m. and 5 p. m., and enter the cell or apartment of the prisoner. The privilege is granted at the Eastern Penitentiary, but steadfastly refused at Moyamensing and Holmesburg. At the Moyamensing penitentiary prisoners may be brought out of their cells or taken to a room in the warden's house, but the members of the American Society for Visiting Catholic Prisoners demand the full enjoyment of the concessions granted them under the law. No explanation of this action is given by the prison officials.

Mr. James A. Flaherty, vice-president of the American Society for Visiting Catholic Prisoners, is in favor of appealing to the courts. "The law is being disregarded," said Mr. Flaherty, "and in order to make our protest stronger I would like to see all organizations which hold charters to work in the prisons cooperate in an effort to force the Board of Inspectors to obey the law.

"Visiting prisoners in their cells does an incalculable amount of good. All who have had experience in prison work understand this. Our organization is doing a splendid work at the Eastern Penitentiary, and under the new law there is no reason why we should be denied the same privilege at Moyamensing."

The Rev. J. F. Ohl, superintendent of the Lutheran City Mission, and the Rev. Dr. Herman L. Duhring, superintendent of the Episcopal City Mission, are equally emphatic in their condemnation of the prison officials.

Señora Angela Oliveira César de Costa, who, it will be remembered, secured the erection of a monument to Christ the Redeemer as a pledge of peace between Argentina and Chile, recently visited the Palace of Peace at The Hague. It there occurred to her that an edifice dedicated to the preservation of amicable relations among the governments of the world, might very appropriately have such a symbol in its halls, and upon her return to Buenos Aires, she laid the matter before the minister of foreign affairs, Dr. Plaza. So pleased was he with her suggestion that the Argentine government, it is said, will provide a replica of the "Christ of the Andes" for The Hague tribunal.

EDUCATION

The new Socialism of the German Empire, if so we may designate the old gospel of Marx, Engels and Lasalle, in the use made of it by Kautsky and other present-day leaders of the party, gives a first place in its program and propaganda to the winning of the country's youth to the ideals and education of the party. At the recent Leipsic "party" day this question received careful attention. Hold the youth, have the future, is becoming the watchword of German Socialism. A single year back at the Nurnberg party day, provision was made which obliges the organization to give the children education in the life-outlook of the proletariat in October of the same year, a commission appointed by the party met with the "Gewerbschaften" committee, and the result was a circular letter indicating the ways and means in regard to the Nurnberg resolutions.

What fruits this movement produced may be briefly stated. We note a Central Bureau charged with the care of the party's working youth throughout the country. According to Secretary Ebert of Leipzig 300 branch bureaus have been established. In one-half year's time thirty-six homes for young people have been equipped. In all but two of these, a special library has been provided. Further evidences of activity are instanced in 327 addresses held specially for the youth, thirty serial lecture courses, sixty-seven art and industry exhibitions, and 500 outings. The *Arbeitsjugend* claims 3200 regular readers, if we may rely upon the printed figures.

German Catholic organization is indeed efficient and to be commended, yet it has before it no easy field of progress. The case would seem to be organization against organization. In the battle for faith with fatherland we note one point of weakness: the fact that German higher educational institutions are under rigorous supervision by the State, which jealously oversees even the merest minutiae of the curriculum. Sound scholastic philosophy must battle even for the right to exist. On the other hand an easy transition from Feuerbach or even Kant to philosophic materialism and subjective morality, leaves the way bridged to a political economy poisoned by a false conception of the relations of capital and labor, and a social polity whose soil is fertile for ideas of a "future better social order," of which the distinctive mark is to be exaltation of the proletariat to the heart's content of dreamers of social dreams. Abrogation of all private corporate productive enterprise is, of course, a corollary. Austria holds ground largely because

of the hands that direct and order her higher education; in that direction German Catholics can learn a lesson.

On October 8, Jacob G. Schurman, president of Cornell University, addressed the National Association of State Universities at Boston. He advocated the independence of State universities, and resented the idea of any interference from outside—from either Church or State. "The professor," he said, "must be left to follow the dictates of reason, * * * even though his conclusions are at variance with the beliefs (or prejudices) which the mass of mankind regards as fundamental truth." This sentence is ridiculous, of course, unless by "the dictates of reason," President Schurman means "the dictates of the professor's reason." The president did not put it so explicitly, because it would not sound well. Exactitude of phrasing is an excellent mind-clearer.

President Schurman, in the course of the same address, finds fault with all American schools, colleges and universities "for the atrocious intellectual slovenliness, inaccuracy and vagueness which to-day characterize the pupils of those institutions.

The New Orleans Institute of Catholic Teachers opened its third session in the Jesuits' Alumni Hall, October 2. Archbishop Blenk, who presided, imparted the Benediction of his Holiness Pius X. to the representatives of the teaching congregation and other Catholic educators who filled the hall, and to all the members of the Institute. Father Kavanaugh, the Superintendent, reported that 15,000 children were now attending the parochial schools of the city—an increase of 2,000 over the preceding year. This means a saving to the city of \$400,000—a fact which made the imposition of a per capita tax on water and other taxation a crying injustice. The Institute had effected an improvement in school equipment and adopted provisionally a uniform system of text-books. After a year's trial the system, with whatever practical modifications may be agreed upon, will be made permanent. The whole curriculum, together with the lecture course that has been established in connection therewith, has been devised on Catholic educational lines, and there has been no attempt to follow a public school system. The School Board Committee consists of: Archbishop Blenk, president; Prof. Hynes, secretary; Rev. G. Hild, C.S.S.R.; Rev. T. J. Welton, C.M.; Rev. J. O'Shanahan, S.J.

President Lowell of Harvard declared, in the course of his inaugural address last week that "the most painful defect in the American college at present is the lack of esteem for excellence in scholarship."

PERSONAL

The will of Bridget Fay, wife of John Fay, of Chelsea, Mass., gives \$41,000 in bequests to various Catholic institutions. Mrs. Fay was 86 years of age, and as she was unable to write, made her mark, which was duly witnessed. To her husband she leaves \$7,000 and her homestead in Chelsea. The residuary legatee is the Monastery of the Precious Blood, St. Hyacinth, Canada. To a large number of institutions she leaves \$1,000 each.

Commenting editorially on the success of the Hudson-Fulton celebration, the *New York Times* says: "A great deal of credit for this success belongs to Mr. Herman Ridder. If the idea of the joint celebration of the anniversary of the discovery of the Hudson and the application of steam to river navigation did not wholly originate with him, his has been the guiding spirit in the matter from first to last. His energy and boundless enthusiasm have been felt throughout the preparations, and the triumph of the festival is in a measure a personal triumph for Mr. Ridder."

"Veritas," in the *Standard and Times*, of Philadelphia, vouches for the accuracy of the following statement regarding F. Marion Crawford's conversion to Catholicity: "While in India the distinguished novelist began to study Buddhism, and one day, in the middle of his study, he grew convinced that he had at length found the true church—and that was the Catholic Church. That same evening found him with the Jesuit fathers commencing a ten days' retreat, according to the method prescribed by St. Ignatius."

The fortieth anniversary of the ordination of the Rt. Rev. Eugene A. Garvey, D. D., Bishop of Altoona, was observed with imposing services in the pro-Cathedral of the episcopal city on September 29. Solemn Pontifical Mass was celebrated by Bishop Garvey, in the presence of His Grace, Archbishop Ryan, of Philadelphia, and more than fifty priests.

Upon the death of Don Carlos, claimant to the throne of Spain, some uneasiness was felt over the stand that his son and heir, Don Jaime, might take, especially in view of the rumors of disturbed political conditions in the peninsula. Those who feared that he might assert his claims by an appeal to the "last argument of kings," and thus complicate the situation, have read with much satisfaction a letter from him which has appeared in the *Neue Freie Presse*, of Vienna: "Precisely because I know the horrors of war," he writes, "I will never take upon myself the responsi-

bility of exposing my people to such horrors. If I were to return to Spain at the head of an army, it would be to restore tranquillity, not to destroy it." While charging the Spanish government with weakness, "such as was that of the government of Louis XVI," he asks why history should prove so indifferent a teacher, and concludes with the declaration that his highest aspiration is for the happiness of Spain.

The late Dr. R. D. Spalding of Atlanta, Ga., willed \$10,000 to establish a school in the Sacred Heart parish of that city. He was a cousin of Archbishop J. L. Spalding of Peoria, Ill.

The King of Portugal has sent the decoration of the Grand Cross of the Royal Military Order of Our Lady of the Conception of Villa Vicosa to Bishop Feehan of Fall River, in recognition of his care and consideration of the Portuguese clergy and laity in his diocese.

ECCLESIASTICAL NEWS

The Oblate Fathers of St. Francis de Sales have opened a Novitiate at Childs, Md., where worthy candidates for their order are received.

On the occasion of the recent death of Mgr. Barlin, the Right Rev. Bishop of Neuva Cáceres, P. I., the statement was made in the press that Bishop Barlin was the first Filipino to wear the mitre. The statement is inaccurate. The following is a list of Bishops known to be natives, some being Filipino-Chino mestizos and others Spanish-Filipino mestizos, while some are known to be full-blooded Filipinos.

Cebu:—Right Rev. Ygnacio Salamanca; Right Rev. Protasio Cabezas; Right Rev. Louis de Espeleta; Rt. Rev. Mariano Garcia, named, but declined on account of failing sight.

Neuva Cáceres:—Right Rev. Felipe Molina; Right Rev. Domingo de Valencia; Right Rev. José Cabral; Right Rev. Rodrigo de la Cueva; Right Rev. Jorge Barlin.

Nueva Segovia:—Right Rev. Francisco Pizarro; Right Rev. Francisco Rayo; Right Rev. Gerónimo Herrera.

Likewise the Most Rev. Ysidoro Arévalo, Auxiliary Bishop, afterward acting Archbishop of Manila, and the Right Rev. José Andaya, of Oviedo, Mexico, afterward in the eighteenth century Archbishop of Mexico.

All these bishops were secular clergy, distinguished for their piety, learning and zeal, and all served with great wisdom the interests committed to their care.

The night school for the laboring classes which has been opened in connection with the Ateneo de Manila in the walled city is being patronized by the working people of the city. The classes are under the supervision of Padre Villalonga.

The case of the People of Porto Rico against the Roman Catholic Church of that island has just been dismissed by the Supreme Court of the United States. It arose out of a suit brought in the Supreme Court of Porto Rico to establish the right of the Church to the lands held in the island by the Franciscans and Dominicans prior to their sequestration in 1838. The Porto Rican Court decided in favor of the Church. Congress having appropriated the money to pay the value of the lands, the agreement of both parties to the suit enabled the Court in Washington to dismiss the case.

CORRESPONDENTS' QUERIES

E. G., Quebec.—You are right in thinking that the Jesuit College of Quebec was founded one year before Harvard. In point of fact the Jesuit College of Quebec was opened in 1635, while Harvard was founded on paper and promises in 1636, and had not a single student until 1638. But neither of these colleges can lay claim to being the oldest in North America. That honor belongs to the Franciscan College of the Holy Cross, which began in Mexico in 1549, eighty-six years before the Quebec college. In 1553, on January 25, the University of Mexico was inaugurated, not merely on paper and promises, but with seven endowed chairs, eighty-two years before the Quebec college began in a very small way.

Writing from San Francisco a correspondent corrects a statement in our columns of August 7, relative to Empress Eugenie's being of Irish blood.

"The Kirkpatricks of Closeburn have been Scottish Knights since the days of Robert the Bruce. The earliest Scottish records go back to the ninth century. The Empress Eugenie's great-great-grandfather was Robert Kirkpatrick of Closeburn, Dumfries, a good Scot who was beheaded in 1746 for his devotion to Prince Charles Stuart. His grandson, William, son of Alexander of the Barony of Kirkmichael, was a Scot by birth who visited the U. S. A. and took out papers of citizenship, but finally settled in Malaga and married the daughter of a Belgian merchant by a Spanish wife. Mr. Kirkpatrick's daughter married the Count of Palafox and Montijo, a Spanish grandee, and the last Empress of the French is their daughter."

LETTERS TO THE EDITOR

To the Editor of AMERICA:

Will you kindly allow me to notice a very remarkable fact? It is this: the deep interest of Catholic editors throughout the world in the development of the Catholic University of Ireland. Here in the United States, for instance, we have almost countless agitations in the planning of new or enlarged Catholic colleges; yet no single college, with its most magnificent expectations, and so near home, too, seems to be of such national interest, at least to our editors, as the upbuilding of Ireland's University.

Racial spirit may account for a good portion of that kindly concern in Irish educational matters; but there are other causes. The world cannot forget what a haven for good through indigent centuries were the early Irish schools, where, as in some magical atmosphere, learning had its flourishing life. And in the distressful centuries close upon our times, the vigorous spirit of happier days lived on; laws and muskets and firebrands might destroy the external abodes of learning; they could not annihilate the undaunted spirit that loved the pursuit of letters as the bright sunshine and glad air of the hills. Ireland had many a ruined acropolis, but it did not lose heart as Greece did after the Macedonian. When driven to the worst, letters could be taught from the inscriptions on the tombstones in the graveyards, as Douglas Hyde says so forcibly. And again,

"Stretched upon the mountain side or crouched 'neath sheltering fern,
The teacher and his pupil met feloniously to learn."

It is this history, then, that inspires, in great part, the world-wide interest in the Irish University. The hedge-school has passed; the world wants Ireland to revive the glories of Clonard and Clonmacnoise.

And as a bright beacon to those who are looking steadfastly towards the advancement of the University, they may often recall a remarkable prophecy of Cardinal Newman. We may leave to others the consideration of Newman's ability as a Latinist and as a theologian, and the extent of his regard for Irish nationality; this, at least, will all his critics concede—he was thoroughly read in the history of university education, and his pen was always sincere. And this is his prophecy—the sincere utterance of a man who knew universities from Athens to his own Oxford:

"I look towards a land both old and young; old in its Christianity, young in the promise of its future; a nation, which received grace before the Saxon came to

Britain, and which has never quenched it; a Church, which comprehends in its history the rise and fall of Canterbury and York which Augustine and Paulinus found, and Pole and Fisher left behind them. I contemplate a people which has had a long night, and will have an inevitable day. I am turning my eyes toward a hundred years to come, and I dimly see the island I am gazing on become the road of passage and union between two hemispheres, and the centre of the world. I see its inhabitants rival Belgium in populousness, France in vigor, and Spain in enthusiasm; and I see England taught by advancing years to exercise in its behalf that good sense which is her characteristic towards every one else. The capital of that prosperous and hopeful land is situate in a beautiful bay and near a romantic region; and in it I see a flourishing University, which for a while had to struggle with fortune, but which, when its first founders and servants were dead and gone, had successes far exceeding their anxieties. Thither, as to a sacred soil, the home of their fathers, and the fountain-head of their Christianity, students are flocking from East, West and South, from America and Australia and India, from Egypt and Asia Minor, with the ease and rapidity of a locomotion not yet discovered, and last, though not least, from England—all speaking one tongue, all owning one faith, all eager for one large true wisdom; and thence, when their stay is over, going back to carry over all the earth 'peace to men of good will'."

Of the hundred years over which Newman looked to the realization of his prophecy, fifty-five have passed. The prospect grows with the years:

"'Tis morn on the hills of Innisfail."

Even the locomotion which was not yet discovered when Newman wrote in 1854, has marvelously developed in ease and rapidity. May the dawn of Ireland's "inevitable day" continue to grow brighter; and may a "school in every valley and a church on every hill" be hers again, as in the memorable days of Finnian of Clonard, and Brendan of Clonfert, and Finnian of Moville, and Ciaran of Clonmacnoise, and Columba of Kells and of Iona.

MICHAEL EARLS, S.J.

Woodstock College, Md..

To the Editor of AMERICA:

The October number of the *American Magazine* contains an article in which its author, Mr. Kenneth Turner, attempts to prove with apparently strong arguments that the Republic of Mexico is in a state of barbarism. This article is full of assertions without proof, and of contradictions which evidently prove that its falsity has no other purpose than to prejudice the American mind against the people of a friendly nation. Hence, moved by a spirit

of justice more than by patriotism, I shall show the falsity of Mr. Turner's statements, and thus contribute to dispel the wrong impression which such a libellous article may leave on the great masses of the American people.

Mr. Turner tells us that he was in Yucatan, and there saw chattel slavery in its most hideous forms; that in Yucatan the slaves are lashed; that they do not receive pay; that when sick they are denied the care of a physician; that the slaves are sold for from \$400 to \$1,000 apiece, and that the henequen kings can even kill their slaves with impunity. But for these and many other charges, all tending to prove the existence of slavery, he gives no proof.

Mr. Turner says that each slave represents an intrinsic value of from \$400 to \$1,000, and at the same time he insists that these slaves are denied the assistance of a physician when sick. Why, it is the height of nonsense. If an owner invests from \$400 to \$1,000 in a man, it logically follows that he will try to preserve the life of that man for his own private interest. Mr. Turner also tells us that the hemp farms are peopled by from 500 to 2,500 persons, all of whom are slaves; and he quotes Mr. Joaquin Peon as saying that the Maya slaves die off faster than they are born. The Yucatan hemp farms are very numerous. How, then, could each one of them possess from 500 to 2,500 slaves if these slaves die off faster than they are born? Is not the statement absurd? Indeed, the average farm of Yucatan does not have more than seventy able working men. Laborers are always in great demand; hence the untruthfulness of Mr. Turner's assertion that he was offered lots of slaves for sale.

Mr. Turner assures us that he spent two days and two nights on one of the hemp farms, which time he spent in becoming thoroughly acquainted with the farm system. After such assertion, the candid reader is left under the impression that the charges of Mr. Turner regarding the non-payment of the slaves, and their barbarous treatment is correct. But Mr. Turner is one of those who have eyes and see not; otherwise, in studying the farm system of Yucatan he would have seen that every Saturday every man is paid an amount of money corresponding to the work of the week. True it is, that during work hours the laborers are not allowed to leave the farm, but this fact does not prove that they are slaves, because this discipline is observed in every nation between employer and employé.

The Yucatan slaves, according to Mr. Turner, are Mayas, Yaquis and Chinese. The Chinese immigrants rent pieces of ground which they cultivate, enjoying the produce thereof independent of the landlord. For, if the Chinese immigrants were made slaves, is it not logical that the rep-

representative of the Chinese government in Mexico would protest against it?

There are a few hundred Yaquis working on the various farms and receiving remuneration for their work. The federal government of Mexico has, with perfect right, distributed these Indians through the republic as prisoners of war; because nobody is ignorant of the fact that the Yaquis are a warlike tribe, inhabiting the northern part of the state of Sonora (Mex.), and are a menace to public peace. Hence the government in order to preserve peace, has the power to subdue them by war. A like policy was observed by the United States government with the Apaches.

Mr. Turner, who knows that most of the hemp-farm owners will exchange laborers for a time on a co-operative principle, falsely concludes that this is a proof of the ownership of laborers as chattel property. This fact not only evinces the lack of good faith of Mr. Turner, but at the same time throws to the ground his statement as to the impossibility of the laborers of one farm coming in contact with the laborers of another.

The assertion that the majority of slaves are not allowed to go to their homes at night, and that they sleep in the dormitory of the farm, so close together that they touch each other, is as false as the former ones. For many years we have lived in the state of Yucatan, and visited many of the hemp farms. Yet, we have never seen on any of them those dormitories of which Mr. Turner speaks. All the Indians have their homes on the grounds of the farms, well built homes, with their corresponding yard, which they may cultivate for their own benefit. The state of Yucatan is open to all foreigners, so that should any one doubt the verity of our statement, he is able to see for himself. About three years ago President Diaz, accompanied by foreign representatives, visited the state of Yucatan. They visited the farms, the very houses, of the so-called slaves; and everywhere they found a well-contented people, and not a crowd of half-starved workers, as Mr. Turner would make us believe he saw.

In regard to the whipping of the so-called slaves, we do not deny that occasionally a laborer may have been whipped for the violation of some law, which Kenneth Turner fails to mention, leaving the reader under the impression that it was the result of the cruel caprice of the slave-holder. Now, if Mr. Turner concludes that the laborers of Yucatan are slaves on this account, could not a Mexican make the same charge about the people of the United States if he were in Wilmington, Del., and should see a white man tied to a whipping-post and receiving from 25 to 40 lashes—which is the punishment assigned by law

to wife-beaters? Turner illustrates his article with photographs representing the slaves of Yucatan. But these photographs are lies; because the costumes of the Indians represented in those pictures are not the costumes peculiar to the Indians of Yucatan; but on the contrary, are the costumes of the Indians inhabiting the central portions of Mexico.

Mr. Turner's charges against Mexico, as a whole, are, that it is a country without freedom of speech and of the press; without political parties, and without any guarantee of life; a country where the public school system has been abolished in vast districts because the governor needs the money; a country where the constitution, as well as the laws, are disregarded.

The administration of General Diaz is noted for the great efforts made to develop a system of public schools wherein to educate the masses of the people. Dr. Rowe, of the University of Pennsylvania, testified to this when, in a recent interview after his trip to Mexico last summer, he said to a reporter of the *North American* (Philadelphia): "A serious and concerted attempt is being made to develop a system of public education, and with each year an increased percentage of the revenues is being devoted to this purpose."

Dr. Rowe, speaking of the political situation of the country, said: "It is unfortunate that so much has been made of the very insignificant disturbances that have occurred. Such disturbances as have taken place occur far more frequently in the United States and pass unnoticed. From the words of Dr. Rowe, we infer that there have been political disturbances in Mexico; that is, political clubs have been established, meetings of opposition have been held, the public press has been working with interest in the elections about to take place. All this goes to show the falsity of Mr. Turner's dictum about the non-existence of the public press and freedom of speech.

To say that the Mexican laws and constitution are disregarded, is as unfair as if we say that the laws of the United States are disregarded. For could we not say that the American government has disregarded the constitution when Mr. Roosevelt, ignoring a constitutional precept, attempted to force the state of California to set aside its reserved rights to suit his own notions of the privileges of Orientals to equality with native Americans? The claim that Mr. Turner is the only American who has set foot in the "Valle Nacional" is so ridiculous that it needs no comment. The Valle Nacional is as accessible as Central Park, N. Y. City. It is not surrounded by walls or caves. It is owned by a few farmers, who cultivate tobacco there. It is true that sometimes the convicts are made to work there, but

the sanitary conditions of the valley are better than those of the phosphate fields of Florida and the forests of Alabama, in which, let it not be forgotten, the convicts of Alabama are made to work.

Mr. Turner has observed the flaws of the social and political system of Mexico, and by exaggerating those flaws, which are to be found in every country under the sun, he has attempted to prove that the republic is in a barbarous state. If such were the case the foreign representatives would be obliged to protest in the name of humanity, as was the case in Morocco. During the last thirty years many distinguished publicists have visited Mexico, and their opinion regarding the financial and social conditions and the stability of the government has been most favorable. All these men have unanimously given testimony to the great efforts of the Mexican authorities to promote education among the masses of the people. Such was the impression which Mr. Root received during his late visit; such is the impression of all the foreign representatives. Can it be possible then that all these men, some of whom like the Hon. David E. Thompson, the American ambassador, have resided in that country for more than four years, are mistaken, and that Mr. Turner has been the only one able to discover the truth?

No one is ignorant of the fact that millions of American capital are invested in Mexico, and that thousands of American citizens have made their homes there. Mr. Turner, then, while attacking the Mexican government, also attacks that of the United States through its representative. Because, if the conditions of that country are such as Mr. Turner depicts, the American ambassador has failed to do his duty, for he has neglected to protest against a state of affairs that naturally endangers the lives and property of American citizens.

Were we to judge the United States, or in fact any nation, by the same criterion that Mr. Turner has employed in judging Mexico, we would find that the United States is also in the state of barbarism. For it would be very easy to point to the inhuman lynching—nay, the burning alive—of negroes, the abuses committed in the great factories and the repeated strikes, which go to show that men are made to work through necessity for a wage to which not their will, but their need, consents.

Nobody is better able to judge of Mexico's social condition than the members of the American colony, and their protest as published in the *Mexican Herald* is a convincing demonstration of the falsity of Mr. Turner's article. BENJAMIN MOLINA.

Mt. St. Mary's College,
Emmitsburg, Md.

AMERICA

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CHRONICLE

The Ferrer Disturbances.—Despatches from our European correspondents make it evident that the demonstrations against the Spanish Government for the execution of this well-known social revolutionist are impotent, and in many instances farcical. They have occurred chiefly in centres which are known as the homes of socialists and anarchists, particularly in France and Italy. They are promoted by radicals and revolutionists who seek to make capital out of his death for their propaganda against authority. Little interest is taken in his death in Austria and Germany, and in England, only the unemployed of London have manifested any violent signs of resentment. When frightened off from the Spanish embassy and the main streets, a mob of about three hundred, without leader or red flag, drifted to the front of the Westminster Cathedral, but, not venturing to attack the dozen Catholic men who stood guard at the main entrance, they howled at a safe distance until they were dispersed by the police. The Paris mob that threatened to destroy the great basilica on Montmartre were dispersed by half a dozen police dogs. One mob is reported as attacking the leaning tower of Pisa! No authentic news of similar demonstrations has come from Spain, though it is said that numerous bomb explosions and some deaths have occurred in and about Barcelona. The attempt to agitate the matter in the Belgian Parliament failed utterly. In the British Parliament less than twenty of the Labor and Radical members supported a motion to discuss the matter. In Paris the Senate adjourned rather than consider an interpellation on the relations of France and Spain. The Cuban authorities repudiate any sympathy with the mob demonstrations in Havana. The meeting in Carnegie Hall, New York, was a fizzle.

The Press Hysteria Over Ferrer.—Notable among the events of the past week is the hysterical attitude of the press abroad and at home to the Spanish Government for the anarchist's death. In general, it is admitted that he was a revolutionary propagandist, that he was intimately connected with the enemies of his Government, and that he has been frequently under suspicion of having instigated or taken part in the use of bombs, particularly on the occasion of the attempted assassination of the King and Queen. Incriminating documents were found in his possession, among them a program for the overthrow of the Government and the seizure of bank deposits and funds for the benefit of the revolutionary forces, with hand-bills calling on the people to rise and arm for war. The immediate accusation for which he was tried before the Council of War was that he had actively instigated and taken part in the Barcelona riots. There is no reason to believe that he did not receive a fair trial. It was not held in secret, nor was it conducted with undue haste. Still with few exceptions French, English and American newspapers denounce the Spanish authorities as unjust, cruel, mediæval, priest-ridden. Editors who never heard of Ferrer before the Barcelona riots, and who cannot to-day give the details of his career, have memorialized him and denounced the Spanish Government in press despatches manufactured in Paris and in editorials as rabid as anarchists could wish. A significant communication from the Paris correspondent, dated as early as October 1, exposes the scheme of utilizing Ferrer's death as another Dreyfus affair; but this is considered futile by the very men who suggest it. Ferrer was not a Jew, and Spaniards have a keen sense of proportion, which works for proper submission to authority. There has been no commotion in Spain, and the press is daily growing less hysterical.

Various.—Despatches from San Francisco state that owing to pressure brought to bear upon the Federal authorities at Washington to suppress it, a book entitled "Chinese Immigration," has been withdrawn from circulation. The writer of the book made serious charges against persons high in politics and the Government service. The book espouses the cause of the Chinese.—The board of railroad commissioners in Kansas has served notice on the Pullman Company for a reduction of its charges, demanding the same rates in Kansas as have been given in Oklahoma. According to these rates, \$1.50 is the maximum charge for a berth, and one-half cent a mile for a seat.—Dr. Frederick A. Cook received the freedom of the city as conferred by the New York board of aldermen on October 15. He branded as a lie the affidavit of Edward N. Barrill, the guide, who says he did not attain the summit of Mount McKinley. Dr. Cook announced that he had organized an expedition to ascend Mount McKinley and procure the records which he says were left there on his former ascent.—Judge William I. Buchanan, formerly American Minister to Panama, and later special commissioner to Venezuela, died suddenly in London on October 16. The daily press has announced also the death of Maj. Gen. Alfred E. Bates, U. S. A., retired, and that of Brig. Gen. Richard C. Drum, U. S. A.—The Illinois Bankers' Association, which met at Decatur on the 12th inst., expressed itself as opposed to the plan of a central bank.—In a recent hearing before the probate court in Chicago, it transpired that James H. Eckels, a reputed millionaire, who died suddenly over two years ago, left his estate almost in bankruptcy. Mr. Eckels was president of the Commercial National Bank and comptroller of the currency. He had a national reputation as a financier.—Forty-nine persons are reported to have been killed in the storm that recently swept over a wide area in the South.—Third Assistant Postmaster General Lawshe has sent his resignation to the President. Ill health is the reason given for his action.—Governor Deneen, of Illinois, has appointed a medical commission to investigate the nature of pellagra.—The Polish National Alliance, in convention in Milwaukee last week, went on record against taking any part in National or State politics.—A movement has been started in Washington, D. C., by an organization calling itself the Mount Vernon Anti-Fee Association, for the purpose of opening Washington's home to the public without the present charge of admission.—It was announced last week that Edwin Hawley had acquired control of the Missouri, Kansas & Texas Railway Company.—Alvin W. Krech, Edward T. Jeffrey, and Kingdon Gould were elected directors of the Western Union Telegraph Company at the annual meeting of the stockholders of the company on October 13.—Ralph Wilner, of New York, an engineer, was expelled from his hotel in St. Petersburg by the police upon the expiration of his permit of adjourn in Russia.—On Sunday Count de Lambert made a record trip of thirty-one miles

in a Wright biplane, passing over Paris in his course and circling the Eiffel Tower.—Sir Thomas Lipton is reported to have embarked from England for New York for the purpose of arranging another yacht race for the America's cup.

The President's Tour.—In his tour through Arizona and New Mexico, after leaving Los Angeles, President Taft proclaimed wherever he went that he was heartily in favor of statehood for each of the territories. He urged deliberation in framing a State constitution, recommending that it be confined to fundamental laws with simple rules of limitations. He cited the mistakes of Oklahoma in making its constitution, which he characterized as "a zoölogical garden of cranks." On October 16, President Diaz of Mexico entered El Paso at 11 A. M. to exchange greetings with President Taft. Afterwards on the same day Mr. Taft returned the call of President Diaz. The meeting was in the Custom House of Juarez, where in the evening a banquet was given by the Mexican President in honor of his guest. President Taft spent Monday in San Antonio, and from there went to the ranch of Charles P. Taft, near Corpus Christi, for a visit of four days.

Federal Court Decisions.—Judge Anderson's decision in the Panama libel case, refusing to allow the defendants to be removed from Indianapolis to the District of Columbia for trial, has met with general approval from the newspaper press of the United States.—Federal Judge Marshall has overruled the motion to quash the indictments charging Gov. Haskell and other Oklahomans with fraudulently scheduling town lots in Muskogee, Okla.

The Deposit Guaranty Law.—The district federal court of Lincoln, Nebraska, has declared unconstitutional and void the Nebraska State bank deposit guaranty law. The law provides for enforced contribution by each bank to a common fund to pay losses of failed banks. The court held that this was depriving a person of his money to pay the debts of another and was taking from him without due process of law, thereby violating the constitutional guaranty of rights. The State will immediately appeal to the Supreme Court of the United States.

Civic Improvement.—The governors of the American Civil Alliance have invited all civic and other educational organizations in the United States to send representatives to a national civic congress to be held in New York City, December 6 to 11. The gathering will be non-partisan and will have for its object the study and solution of political problems.

The Celebration in San Francisco.—On Tuesday San Francisco inaugurated with a great military parade the Portolá Festival, to celebrate the rebuilding of the city and to commemorate the discovery in 1769 of the Bay of

San Francisco by Don Gaspar de Portolá, first Spanish Governor of California. Naval and civic parades and historical pageants are among other features in the program of the celebration.

Hawaii.—The cruiser *Pennsylvania* visited the leper settlement at Molokai lately. Ten army surgeons and a navy surgeon, accompanied by Mgr. Chase, chaplain of the 14th Cavalry, took the opportunity to inspect the work done there.

Canadian Business Reviving.—On the principle that an increase in bank clearings is a sure sign of improvement in business, the figures for last week are interesting. They show that Canadian cities are far ahead of those in the United States. The highest American figure is an increase of 37.6 per cent. for New York City; then come Kansas City with 32.2, Philadelphia with 31.8, Boston with 23.5, Pittsburg with 14.5, Chicago with 9.1, and St. Louis with 5.9. In Canada the ascending scale of increasing percentages is: Quebec City, 5.5; Halifax, 6.8; Hamilton, 17.5; Toronto, 26.8; Winnipeg, 38; Montreal, 48.9; Calgary, 51.7; and Vancouver, 88.1. This last phenomenal figure for the largest city in British Columbia is only a slight advance on that same city's increase for the preceding week, viz., 85 per cent.

Two Canadian Steamships Injured.—Curiously enough, on the same day, October 14, but at two distant points, two C. P. R. steamers were seriously injured. The *Empress of Ireland*, while steaming up the St. Lawrence, when opposite Matane, where the river is nearly fifty miles wide, in clear weather just before noon, struck some invisible object, whether uncharted rock or sunken derelict is not yet known, and quivered from stem to stern. On examination it was found that the damage was confined to the fore stokehole, the bulkheads remaining intact. Though the boats were in readiness it was unnecessary to lower them as there was no danger. So the steamer proceeded safely to Quebec, about two hundred and fifty miles away, where the passengers were landed. The *Empress of Ireland* will be temporarily repaired on this side and carefully overhauled on the other side of the Atlantic. On the same day in a blinding snowstorm the steamer *Athabasca*, one of the regular passenger boats plying between Fort William at the Northwestern extremity of Lake Superior and Owen Sound on Georgian Bay, the northeastern extension of Lake Huron, ran aground on Flowerpot Island, at the north end of the Prince Peninsula. The ship's bow is high up on a flat rock, and the main part of the vessel is afloat in about fifteen fathoms with four feet of water in the hold. The tug *Harrison*, one of the largest on the lakes, has been sent to take off the passengers of the *Athabasca* and see what can be done to float the disabled steamship.

The Winnipeg Centennial.—Winnipeg is preparing to celebrate in 1912 the centennial, not of its own existence—for it is barely forty years of age—but of the first arrival of Lord Selkirk and his Scotch settlers for the Red River in 1812. True to her faith in the national importance of Canada's exposition to be held in Winnipeg three years hence, that city has guaranteed to raise a million dollars for the great event.

Hazing in Toronto.—Colonel Denison, the well-known Toronto police magistrate, after fining five students of the veterinary college for hazing, announced that he would do his best to put a stop to conduct which was quite illegal. He added that if any freshman came to him with a complaint of this nature, he would send the delinquents to prison without the option of a fine.

Death of Quebec's Chief Justice.—Sir Henri Thomas Taschereau, Chief Justice of the Province of Quebec, died on October 11 at Montmorency, near Paris, where he was on a visit in search of health. He was born in the City of Quebec in 1841, was the son of the late Hon. Jean Thomas Taschereau, a judge of the Supreme Court of Canada, and was the grandson of another Hon. Jean Thomas Taschereau, who, having fought for constitutional liberty in the Parliament of Lower Canada, was imprisoned in 1810 and subsequently raised to the bench. Henri Thomas, who was also a nephew of the late Cardinal Taschereau, after graduating at Laval University with the degree of B. C. L. in 1862, was called to the bar the same year. He represented the Liberal party in the House of Commons as member for Montmagny from 1872 to 1878, when he was appointed a puisne judge of the Superior Court. In 1903 the Montreal Bar presented him with an address and testimonial on the occasion of his twenty-fifth anniversary on the bench. Two years ago he was created a Knight Bachelor and succeeded Sir Alexander Lacoste as Chief Justice of the Court of Appeals. Mr. R. C. Smith, bâtonnier (president) of the Montreal Bar, well expressed the sentiments of that body when, on October 14, he said: "Sir Henri, by his splendid judicial career, had added to the already great reputation of his family. In the course of his thirty-one years on the bench Sir Henri had made a deep impression upon the great body of our law, and his family might well be proud of his achievements. His death away from home had some pathetic aspects, but while in his last hours he may have looked longingly over the water to his western home, it was perhaps not inappropriate that he should pass away in the heart of that highly civilized country from which we had drawn the inspiration of our Civil Law, of which the late Chief Justice had been, at the Bar and on the Bench, so brilliant an exponent."

Nicaragua.—President José Santos Zelaya, who has crushed two attempts at revolution, is face to face with a third and more formidable uprising, which is being

aided by citizens of other Central American republics. His government openly charges President Cabrera of Guatemala with furnishing men and military supplies to the insurgents. The coast towns are so completely in the power of the revolutionists that Zelaya's escape by water, should occasion arise, will be most difficult. He is accused of a design to establish anew the Central American republic with himself in the chair. Three of the five independent republics are said to be in favor of re-union, but local fears and jealousies keep them apart. Nicaragua is second in importance only to Guatemala. American residents hope for the success of the present insurrection against Zelaya, as it would bring about a more general distribution of land and trade concessions and other governmental favors.

Great Britain.—The Prime Minister has been to the King in Scotland. The visit has caused much speculation, especially as it was followed by visits from persons intimately connected with the Opposition.—Candidates for the general election supposed to be imminent are being chosen in many constituencies by the managers of both parties.—The Anglican Church Congress has been in session at Swansea with much talk about the proposed disestablishment of the Welsh Church. Lord Halifax wrote urging the preservation of the Athanasian Creed, the maintenance of the marriage law of the church regarding prohibited degrees of kindred and divorce against the law of the land, and resistance to Welsh disestablishment.—The women who were committed to prison for rioting at a political meeting in Birmingham, and who, having attempted to bring about their release by starving themselves were fed by force, have been discharged after completing their term.—Judging from the number of applications for relief, the authorities are of the opinion that the distress this winter will be even greater than it was last year.—The papers continue to speak in the highest terms of the courtesy shown the Squadron that attended the Hudson-Fulton celebration.—Some disappointment is expressed because the *Inflexible* did not attempt a record passage on her return. It was suggested that she was short-handed in the fire-room on account of the desertion of many stokers during her stay in New York.

Ireland.—The visit of Capt. O'Meagher Condon, who has sailed for America, has produced a good impression both in Ireland and England and strengthened the position of the Irish party. Bishop O'Dea of Galway wrote thanking him for "the splendid services he had rendered to the cause of Ireland. . . . The spirit of the nation is still unbroken; everywhere there is progress and hope, and this we owe largely to Irish America."—Mr. Birrell has declared that whereas the House might confer with the Lords on minor changes in the Irish Land Bill, they would admit no substantial change either by destruction, addition or substitution. The difficulty they had

had in getting this imperative and exclusively Irish question settled showed the necessity of Home Rule.—At the opening of the Irish Quarter Sessions courts, several judges were presented with "white gloves." In Donegal there was no case to go before the juries. The committee on the Finance Bill has adopted a new minimum scale on Irish licenses which is a concession to the Irish liquor trade. Messrs. Healy and Dillon, who are total abstainers, urged this concession on industrial and financial grounds.—Several clauses have been added to the Bill for the Development of natural resources, which give Ireland a proportionate share in the funds and promise to assist the growth of the Industrial movement.—A new Irish Theological Seminary, for students who volunteer for the African missions, has been opened at Cork by Father Zimmerman, under the auspices of Cardinal Logue and Bishop O'Callaghan, and with the special sanction of the Pope. There are already several institutions in Ireland that prepare students for foreign missions—Mungret College, Limerick; All Hallows, Dublin, and Mount Mellera, Co. Waterford. Besides there are missionary students at nearly all the diocesan seminaries.

Roman Affairs.—In accordance with instructions from the Consistorial Congregation, the Patriarch of Venice has laid an interdict of two weeks upon the town of Adria, to punish an outrage committed by its inhabitants upon the person of their bishop. The Bishop of Adria, seeing that this town was sinking into decay, obtained permission from the Holy See to remove his archives to the neighboring town of Rovigo, the Capital of the province. As he was driving to the station the people judging this to be a step to the removal of the see, fell upon him wounding him severely.

Belgium and the Congo.—The Colonial Minister, M. Renkin, has returned from a six months' tour of inspection in the Congo Colony, during which he spoke with 700 chiefs. In lecturing before the *Cercle Africain* he contradicted solemnly the reports set afloat by the Congo Reform Association of atrocities in the colony and of cruelty to the natives in the matter of land. With regard to the former charge, while admitting that mistakes had been made in the Congo as in the colonies of other nations, he maintained that in its treatment of the natives the Congo could stand comparison with any Central African colony. As to the latter charge, he defied anyone to mention a native, a village or a tribe that had been refused land for cultivation. He set before his hearers briefly his plans for the betterment of the colony, which include the development of missions and industrial schools, the guarding of the natives against abuse, their own barbarous customs, and disease, as well as the development of commerce and reduction of taxes and tariff.

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The criminologist, Cesare Lombroso, known chiefly for his theories against responsibility in criminals, died in Turin, October 19.

QUESTIONS OF THE DAY

The Plenary Council of Canada

Quebec, probably the most historic city in North America, a veritable treasure house of religious no less than of civil history, which contained the oldest college upon the North American continent outside of Mexico, which gave to the Church martyrs unsurpassed in the hagiology of Christendom, and where as from a beacon set upon a hill the light of the true faith illumined the error-darkened Continent—Quebec has added a new and conspicuous page to her annals in the meeting there of the First Plenary Council of Canada. Upon a day in late September the ancient Basilica, scene of many an impressive demonstration, was covered with flags and many colored streamers, and blazed with light, for the opening session of that august assemblage. Convoked and presided over by His Excellency, Mgr. Donatus Sbarretti, Delegate Apostolic of His Holiness, it has called together the members of the Canadian hierarchy: six Archbishops—since the archbishopric of Ottawa was rendered vacant by death—twenty-one bishops—since the See of London, Ont., is also vacant, and the Bishop of Hamilton incapacitated from attendance by illness—three auxiliary bishops and four vicars apostolic. These prelates are attended by theologians and consultors and the heads of religious Orders.

The initial session of the Council was splendid in its ceremonial, with the Pontifical Mass celebrated by Archbishop Bégin of Quebec, and the two notable discourses, respectively in French and English, by foremost episcopal pulpit orators, Archbishop Gauthier of Kingston and Archbishop Bruchési of Montreal, and the whole marked by the pomp and circumstance characteristic of the Church in her hour of rejoicing. The presence of so many dignitaries is a subject of congratulation to the entire population of the city, which was expressed in an address of welcome presented by the Mayor, Sir George Garneau.

"The citizens of Quebec," declared the spokesman, "solicit the honor of tendering their homage to you in this solemn day upon which the First Plenary Council of Canada begins its sessions. With deep emotion they welcome the illustrious heads of the powerful and respected church that has been truly a mother to our people in this oldest city of Canada, on this rock of Quebec, so justly famed in history, on which our pious ancestors raised with the standard of France the venerated symbol of our redemption.

"Last year we celebrated the 300th anniversary of the birth of the Canadian nation, and every page of our history tells us that harmony, respect and confidence have never ceased to reign between the pastors and their faithful flocks.

"To-day, as well as at the dawn of our national ex-

istence, Religion and Country unite in striving to consolidate the grand work of the development of our beloved Canada. In the marvelous movement that impels us towards our national advancement we applaud the action of the Church, which, amid the allurements of prosperity, reminds us how superior are the interests of the soul, which should never be lost sight of by nations desiring to be truly great.

"When you report to the Sovereign Pontiff the work of the First Plenary Council, we beg of you to express the profound respect in which he and the great mission he fulfils are held throughout Canada by all who bear the name of Christians."

His Excellency stated in reply that the Church always taught submission to the temporal authority, adding that Quebec gave to the world an illustration of the excellent results accruing from a cordial understanding between Church and State.

At a banquet given at Spencerwood, the official residence of the Lieutenant-Governor of Quebec, that functionary, Sir Alphonse Pelletier, declared that he would depart from the prescribed custom there of giving the toast of the King alone and without a speech.

"Owing," he said, "to the solemnity, not to say the sublimity of the occasion, he would propose the health of the Sovereign Pontiff and the King together," adding: "His Excellency, in replying to the delegation of the citizens of Quebec, declared that the union of the religious and civil authority contributed not only to the salvation of souls, but also to the prosperity of the country. I am happy to repeat what I have said here on many occasions, that I desire the best understanding, the most intimate union, between the religious and civil authorities. Hence I propose to raise our glasses to the health of the King and the health of the Sovereign Pontiff."

A cablegram was sent, preliminary to the opening of the Council, by Mgr. Sbarretti, to the Holy Father, which was worded as follows: "The Canadian Bishops, assembled in First Plenary Council, feel it their duty to express to the Sovereign Pontiff their sentiments of filial piety and perfect submission. With their whole hearts they thank him for his parental solicitude towards the Canadian Church, and ask the apostolic blessing, pledge of celestial gifts, for all those who are to take part in the Council, in order that they may contribute to restore all things in Christ."

A reply was received from the Papal Secretary of State, Cardinal Merry del Val:

"The Holy Father accepts with happiness the sentiments of filial piety of the Canadian Bishops, who are holding their first Council, and expresses the hope that from the same Plenary Council the Canadian Church may reap abundant and excellent fruit. To this end and as a pledge of celestial aid, he affectionately and very specially accords the apostolic benediction."

As already described in these columns, a cablegram was also despatched to King Edward, containing ex-

pressions of loyalty from the Council and thanking the Sovereign for the full liberty enjoyed in the Dominion by his Catholic subjects, to which an answer was received, making full acknowledgment that loyalty was according to the best traditions of the Catholic Church.

Amongst many telegrams and messages of congratulations was notably that from Dr. Shahan and the Catholic University of Washington, to which Mgr. Sbarretti replied that he hoped that Catholic science might ever be advanced by that institution.

From all these auspicious happenings and notable pronouncements it is a far cry indeed to those remote times when the Founders of Montréal and the Association with which they were connected, made the appointment of a Bishop for Canada the subject of earnest prayer and endeavor. The prayer of Dauversière, Olier, Maisonneuve and the rest, was answered by the appointment of François Montmorency de Laval as Bishop of *Petræa* and Vicar Apostolic of Quebec. That was in 1657, and Canada not only received an administrator, but its ecclesiastical jurisdiction was made, for the first time, directly dependent upon Rome instead of as heretofore upon the archbishopric of Rouen. Roman it became and Roman it remained in its sympathies and aspirations during the Gallican troubles of the seventeenth century.

Seventeen years later, Laval was made Bishop of Quebec by a Bull of Clement X, and thus was sown the seed of that splendid hierarchy now assembled in the capital of French Canada. Its first Bishop was consecrated when the walls of the fortress city were still a bulwark against savage foes and when wars and rumors of war were forever threatening the metropolitan peace. His career was many sided and replete with incident, and his achievements for the infant Church many and glorious. One of the chief of these was the foundation of a seminary to supply priests to the colonies, and another was his hearty encouragement of the Jesuit College of Quebec, founded one year before Harvard, and continued, after the suppression of the Society of Jesus, in the *Petit Séminaire de Québec*. The episcopate of each Bishop after that had sufficient material for an epic poem, down to those days when the stout-hearted Plessis demanded from the British conquerors legal status and full ecclesiastical privileges for the Catholic Church. Already there had been various and vexatious encroachments upon the rights and liberties guaranteed by the recent Act, and vigorously and boldly Bishop Plessis and his no less zealous clergy supported the claims of his people. What he persistently demanded he finally obtained, with such measure of recognition as had been denied to his predecessors, who had been tolerated but not acknowledged by the state. When a protest was made on behalf of the Anglican Bishop, saying that it was absurd to acknowledge two Bishops for one See, Lord Bathurst, on the part of the Home Government, replied that it was not the time to agitate such a question

when the Canadians were in arms for Great Britain. For the war of 1812 was just then in progress, and the supremacy of the British crown upon the soil of America once more trembled in the balance.

Of course this battle, which Plessis so bravely fought and won, was renewed again and again, especially under Lord Dalhousie, who resented the fact that ecclesiastical patronage and the emoluments connected therewith, should be diverted from the crown. It was then and afterwards that such attempts were made upon Catholic liberties as to call forth from the great O'Connell the warning that if such infringements of the treaty were tolerated "the misfortunes of Ireland would be repeated in Canada". For instance, in districts where Catholics were few, it was enacted that Protestants should have the first right to use the church and that Protestant ministers should expound the Gospel to all; also that Catholic missionaries to the aborigines should be replaced gradually by ministers. Against these and other encroachments the Catholic Bishops and clergy, following in the footsteps of Plessis, stood as a rock and thus secured the peace, prosperity and freedom which Catholics of to-day enjoy, while scarcely recognizing their debt to those churchmen of the past.

On the other hand, the Bishops, then, as always, taught the lesson of submission to authority, and on the occasion of the rebellion of 1837 warned their flocks against participating in a hopeless struggle which must be the cause of misery and bloodshed. Nevertheless Bishop Lartigue of Montreal, in his famous pastoral, while enlightening his flock upon their duty in that important national crisis, refrained from any condemnation of the principles then contested of religious and constitutional liberty.

All that is in the far past now, and the Church, which was the mainstay and bulwark of the nation during its early struggles, has come forth in its immortal youth with the fullness of maturity. In the city which had already witnessed seven provincial Councils, the first assembling June 7, 1852, a national Council has taken the place of those merely local assemblies. It has already held two solemn sessions, the latter on the 25th of September, with sermons in French and English, by Bishops Casey of St. John, Emard of Valleyfield, and Archambault of Joliette.

The sessions of the Council, it is expected, will last into December, since there is much work to be done, and many busy brains and pens are kept incessantly occupied. To the country at large, whether all understand it so or not, the First Plenary Council of Canada should be matter of profound congratulation, for new dignity and solidity is thus being given to the ecclesiastical structure, the citadel is being put in order and its defenses strengthened for the inevitable and all too certain conflicts of the future. Provision will be made in every way to meet the changed and changing conditions of modern life.

ANNA T. SADLER.

Rubber and the Congo

About the middle of the eighteenth century the English people began to use a substance which the learned had long known as caoutchouc. The name looked hard, and a certain moral courage was needed to pronounce it by giving a sort of dry sneeze. Of course, really scientific persons, philosophers, they were called in those days, had no difficulty in the matter, but sneezed to one another with a fine abandon which implied: "*You know what I mean.*" The unlearned, however, were tormented with self-consciousness. Though they might use the word occasionally, the doubt would always recur: "Does it really spell that?" And as at first they employed the thing for rubbing out pencil-marks, they soon gave up the philosophic sneeze for an easier name, india-rubber, lawlessly compounded of the place of origin, the Indies (for in the good old days this expressed all tropical America as well as Southern Asia) and the domestic use. Practical men found out that the properties of the substance could be modified with very simple treatment, and began to make of it elastic bands, tubes and cloth, but it still kept its popular name.

An attempt was made in this country to call it gum; perhaps because it comes from a milky juice that exudes from a tree much in the same way as what the speech of cities calls turpentine, but that of the forest terms more properly gum, flows from the pine and the fir. Overshoes for wet weather were coated with it. These were called in England, galoshes, from the French, *galoche*; our grandmothers called them gums, and used to admonish our mothers not to go out in the wet without their gums. The men of the fifties in California wore gum-boots, which sometimes caused in the feet a disease known as gum-boot gout. But in this discrepancy of names the old country gained one of its few victories over the New World, a sort of Chesapeake and Shannon affair, to set against the long catalogue of defects. The American gum disappeared, vanquished by the English india-rubber.

The American has the great quality of not knowing when he is beaten. Others claim it also. Whether they have an equal right to it, or a greater or a less, or any right at all, may be discussed in connection with other things. What is to the point now is, that the American people was blind to its defeat in the gum-india-rubber question. Indeed we took so kindly to the victorious name, we got to be on such friendly terms with it, that we soon dropped the ceremonious *india*, and spoke familiarly of rubber. Gum may have survived in some out-of-the-way corner, but rubber stalked through the land as if native and to the manor born. The Englishman might still speak of galoshes; for us they became rubbers. He might wear a mackintosh; we knew only the rubber coat. We used rubber hose to water our gardens, we put rubber tires on our carriages and automobiles. We ignored *india* so persistently that at length defeat was

changed into victory, and to-day rubber, plain and untitled, is the word of commerce wherever the English tongue is spoken.

For the substance has become an important article of trade, and the Indies, so vaguely splendid when the world was younger, are no longer heard of. Our exact school geographies tell us that it comes from South America, Asia and Africa; and when Africa is mentioned the article of trade becomes a sign of controversy. Large quantities of rubber are exported from what was the Congo Free State and is now the Belgian Congo Colony. It is produced largely in the Bakuba country, which, according to the English Congo Reform Association and its American friends, while untrodden by a white foot, was a terrestrial paradise. Its people were free and happy under the mild rule of their king. Their great houses lined the well-swept streets of the towns, and their broad fields brought forth maize, beans, potatoes and tobacco abundantly. When the fancy took them they hunted the elephant for his tusks and the leopard for his skin; and thus they dwelt at ease until the agents of the Belgian Kasaï Company arrived amongst them with one thought, one insatiable longing—rubber. Then everything was changed. The great houses fell to ruins, the broad streets were unswept, the untilled fields were soon swallowed up in the jungle from which they had been reclaimed, the king, enslaved by the stranger, became a tyrant to his own, a mere instrument for the collecting of rubber. Men were armed by the Company to compel the natives to gather it. Some of them, attempting to escape, were shot down, and on all sides were heard the shrieks of wretched men and women paying under the Company's scourges the penalty of not bringing in their quota. And this is the state of things to-day. It was hoped that when the Free State was put an end to, and the authority of the Belgian Government established, these evils would cease. The world has been disappointed of its hope.

This is the story told by the Congo Reform Association, published by it in influential newspapers and sent by its officers to the British Foreign Secretary to be used as the grounds of official intervention. Is it true? It rests on the authority of the Protestant missionaries at Luebo in the Bakuba country; the Company of Kasaï maintains that it is utterly false. It seems that the missionaries have not always been of the same mind in the matter; for the Company claims to possess letters in which they speak of the Bakuba as barbarous savages, of their king, Lukengo, as a tyrant who arms his men to attack the missions and the Company's factories, of the Company's agents as amiable, just and compassionate, and of their hopes that the authorities will repress the barbarities of the Bakuba king. So conscious is the Company of its innocence that it has prosecuted the missionaries for libel. The news has just arrived that these gained a verdict on the ground that it could not be shown that the Company had suffered any damage, which would imply that

the missionaries had not proved their charges. However, one cannot allow a telegram of a few lines to settle so grave a controversy. We may suggest, however, that the truth will very probably turn out to be that the happy state of the Bakubas before the advent of the Company has been greatly misrepresented; that Lukengo, who has learned the value of rubber, is the real author of what atrocities have taken place; that the Company, not being directly responsible, has not exerted itself as diligently as it might have done to protect the natives; that by receiving Lukengo's rubber it has profited by his misdeeds; and that some of its agents, on their own responsibility, without the knowledge of the Company, have encouraged him in his wickedness. If this be the true state of the case, the Kasaï Company is no worse than the best of such trading companies past and present. As for the Belgian Government it may be trusted to protect those whom so many of its noblest sons are engaged in evangelizing.

H. W.

How Fads Grow and Go

There was once a good tailor in a religious community who had an invariable statement for all who came to supply themselves with head-gear or other apparel. Trying on hat or coat upon himself, he would say: "It fits me; it fits you." In most of our food-fads there lurks the same fallacy. They all have some good, but they have not all good. The tailor's hats and coats served as coverings, but were not always snug ones. How many educational misfits are being thrown hastily on the intellectual nakedness of our youth! It was Grant Allen who wanted to put our universities on wheels and educate their inhabitants by travel, because he had, so he said, got more good out of seeing Rome than by reading Cicero. It was easy to discover the fallacy in his fad and nip it in the bud. Another enthusiast has related that Asa Gray, while riding in a car, had his attention attracted by a tree, and so began his famous botanical career. If memory does not play false, this fact was to serve as the opening chapter in an educational fad. Examples, incidents, anecdotes, related without reference to the times and circumstances in which they took place, have given rise to systems and fads with the fatal disease of half-truth.

The most successful fad of modern times and perhaps of all times is Christian Science. Mrs. Eddy related herself not long ago the facts upon which it was based. Her story was that she cured some people by bread pills. In their case, thinking did the curing, but as thinking cannot really do any curing, there must be nothing to cure. She had a promising subject. Everybody is, was, or will be sick; everybody wants health. It was consoling to know that disease succumbed to bread pills, for which it was more scientific and hygienic to substitute settled convictions. Mrs. Eddy then improved her fad by making it a religion, and as she made so strong an appeal to the power of mind, she flattered the intellectual attainments

of her disciples. She thus contrived to build her fad on the three strongest foundations that could be found,—health of body, education of mind, and religious relief of soul. Yet she had something better still, and that was the name of her fad. Take a new system of philosophy now clamoring for recognition. It has a fairly good principle to begin with; its grain of truth is capable of rolling up around it a great deal of falsehood. It is the snowball inside the snow-man. But what of the name? America worships success. Success has been the standard of business, politics, war and even of morality. Pragmatism makes success the standard of truth. That is true which succeeds. A very promising principle! But look at the name. Anyone would be glad to answer to the name, Christian Scientist. Call a man Pragmatist or Ed-dyist, and he would think he had a new disease.

The antithesis and the antidote of faddism is common sense. A faddist is such because his little system has worn out a groove for him; it has eliminated the grade-crossings and never gives its passenger a glimpse of other truths. "If the truth could become a fad, it would be accepted by the Smart Set, but truth is something too large for that," says William Dean Howells. To cure a fad, you must have the truth, the whole truth, and nothing but the truth. A man with a liberal education, in the old sense of the term, could not be a faddist. It is significant that electivism and faddism are contemporaries. For a full-fledged electivist, anything can give an education. The high-priest of electivism some years ago argued that sawing and planing and hammering would give a liberal education. Now, not only the man who makes the book shelf has culture, but five feet of reading will do the work if a man has no time to do his own hammering. Electivism has stretched its little inheritance of truth to the point of breaking when it elected its short-shelf university course. The electivist was bound, unless he had inherited common sense, to become a faddist. At any rate, there was nothing in his education to cure him of it. Take, however, the man with a liberal education, an education that appeals to faculties rather than facts. He is persistently discouraged from tying himself down to any particular science or art. His mind is trained to see truth at any angle, and welcome it at every angle. He may not be very deep in any branch. He does not claim to be. His claim is rather that he can be deep wherever truth is, and he touches truth at so many points of the compass that he will not become profoundly immersed in it at N. N. W., and forget, as a faddist does, that the horizon is a circle with an indefinite number of points.

Fads go with time, but time is not a very speedy cure. It has taken nearly a century for Homer to get over Wolfism, and the news of the recovery has not yet reached everybody. Time had to choose a new president to one of our great universities before electivism began to shrink back to its proper dimensions. The new president has argued that electivism could not carry a foot-ball team

through half a season. The coach prescribes the courses, and sees to it that they are faithfully followed by his students. A metaphor from athletics has dealt electivism the severest blow it has perhaps ever received.

The study of philosophy, which, before the age of electivism, always completed the course of a liberal education, is the most fundamental and thorough cure of fads and a tendency to fads. Moderns have accused the Scholastic philosophers of pushing their principles to conclusions with a blissful ignoring of facts. The Scholastic philosophers might retort that moderns have pushed facts into theories and systems with a blissful ignoring of principles. Common sense is the antithesis of faddism and Scholastic philosophy is admitted to be, even by its critics, the philosophy of common sense. Modernism, the latest theological fad, has a grievance against Scholastic philosophy. They say it is over-given to intellectualism; they are afraid to call it common sense. Tertullian said once that pagans were born Christians. Modernists began with that truth, closing their eyes to its limitations. Upon looking into the born soul and not finding it equipped with the "Summa" of St. Thomas, they concluded, not that their fad was deficient, but that these conclusions were the outcome of intellectual formalism, which seemed to them something uninviting and unbearable. Their souls were equipped with emotional informalism. To feel and not to reason was the way to truth. This is giving only one phase of Modernism, but it was a fad (we can now speak in the past tense) and resolutely propagated one phase of truth.

True philosophy seeks all truth, and seeks it at its fountain-head, where the stream runs clearest. It knows that God and religion and life and the human soul and the human body, too, are things which wholly refuse to be solved by one theory, or to be set forth in a mathematical formula. Scholastic philosophy may be made narrow or suffer misinterpretation, or sadden and confuse by insisting too much on the differences among its adherents, or it may run shallow by spreading too wide—but all that is against its professions and its prime purposes. In reading the language of facts in order to arrive at the understanding of principles, it will not pass over pages or skip lines or ignore words or even punctuation. The complete sense is arrived at by keeping in view all the elements of language. The knowledge of first causes is the profession of Scholastic philosophy; that is the sense it reads in the language of facts. Hence it is broad in its professions, whatever may be said of some of its professors. Give a student once in his life an outlook from the high level of philosophy; let him behold the boundaries of thoughts; let him learn the position of himself and his conclusions with reference to other people and other things. In mapping out thus the universe, he will recognize that his ideas are not coterminous with creation, and will see that it is metaphysical quackery to profess to solve all secrets by one formula. It savors of the fairy story to open all doors by one magic word. The man

educated in the philosophy of the scholastics, who has been put through a course of systematized common sense, will never dwell in the land of fairies or of fads where it is pretended that all truth can be put in a nutshell. An age of facts without philosophy will inevitably be fertile in fads.

F. P. D.

A Few Reasons Why

As I was riding north on a Hudson River train lately, admiring the beauty of the autumn foliage, an old gentleman of seventy-seven took the vacant seat next to me in the car. He became very soon communicative and quite chatty without having noticed that I was a Catholic clergyman. When he discovered what I was, I told him pleasantly I supposed he would now go away and seek another seat. "No, not now," said he; "I will not do that now, but there was a time when I would; but as I know you priests now I have gotten over many of my prejudices against you and your religion. When I was young I thought that the Catholic Church could not last fifty years in the free air of this country, but I was mistaken." "You forgot," I said, "that among the greatest lovers of liberty in the world have been and are Catholics." "Are your young people sticking to the Church and supporting it?" he queried. "Decidedly!" I replied. "Among the best of our Church people are young Americans. They fill our churches and receive the Sacraments." "Well," said he sadly, "I am sorry to say that is not my experience with my people. I have been over forty years pastor of a Congregational Church about a hundred miles from here, and my congregation has been rapidly dwindling away. The old folks went to church and paid their pew rent; the young ones stay at home and give nothing." His hair was white, his face thin and worn and he looked disappointed and worried. "Now," said he, "how do you manage to hold your people?" "Well," said I, "I shall tell you if you will not be offended." "I shall not be offended to hear the truth," he replied. "Then," said I, "you have lost your people by giving up three important things; and we hold our people by clinging to those very three things or divine institutions. Firstly, you have given up the Pope, so that you have no one to decide with certainty your disputes. Hence you disunite and scatter when you please. We keep together because the Pope, whom we consider the Vicar of Christ, quells rebellion and heals dissensions in our Church. Secondly, you have given up the "Mass," and consequently your religion is only a dry prayer, a hymn that is often neither good poetry nor good music, and a sermon, sometimes bad, sometimes middling, and seldom good. We cling to the "Mass" as the very soul of religion. It is our great sacrifice. Jesus Christ is really offered in It, and sacramentally offers Himself to us as our spiritual food. The Real Presence makes our churches temples of the living God; and if you visit them even when Mass is not being said, in the evening, for instance, you will find

our people absorbed in adoration of the Living God, hidden behind the tabernacle on our altars. Our churches are always alive, for Jesus Christ is alive in them. Thus believe all our people." "Yes," said he, "I know what that means, but I find it too hard to believe." "Yet," said I, "men of the greatest intellects and of wonderful learning have believed and still believe it." "Well, what is the third reason?" he asked. "Confession," I replied. "When we are burdened with sin, crushed and sad under its load, we go to the priest, in whom we recognize the power divinely given to absolve, and to him as to a father, a judge and a physician, we contritely confess and go away consoled, relieved of our load and light of heart. You have thrown out Confession and you have no substitute for it. Hence sadness, moroseness, and no proper instrument of reform in the lives of your people." "Well," said he, "I believe in Confession, and I often wish we had something like it in my church. I often long for some friend in whom I could have absolute confidence, to whom I could confess my failings and from whom I could get advice. I have longed for that for many a day, but particularly since I have grown old." Thus the voice of nature in him was accordant with the voice of faith; but he had not the faith.

We paused for a while in our conversation and he seemed to be ruminating on something, when he suddenly said: "There's one thing you have not mentioned. I followed my cook one afternoon into the Catholic Church in my village to see what she was going to do there; and I found her going around from picture to picture of a series on the church walls. She got on her knees before each picture, prayed a while, and then went to the next one, repeated her devotions, and so on to the end of the circuit. I examined the pictures afterwards and found they were what you call 'Stations of the Cross.' I think they are a great help to devotion for every great event in Christ's life is vividly portrayed in them. Oh, your Church is a wise old institution." "Thank you," said I, "for the compliment; but I am sorry I cannot return you the compliment. But at any rate you see that pictures and statues are of some use in religion, and that your church made a mistake by expelling them." The locomotive whistle warned me that I had come to the end of my journey, so I left my venerable friend with a warm shake of the hand and a promise to say a prayer for him.

UMILTÀ.

The Lesson of the French Census

A recent edition of the New York *Sun* took to itself the credit of having triumphantly refuted all assertions of French numerical decadence when it presented the fact that in 1908 France's birth-rate exceeded her death-rate, and her population had actually increased. A striking article in the October *Ecclesiastical Review* on "The Lesson of Race Suicide in France" presents this fact

in quite another light. It is true that the birth-rate of 1908 exceeded that of 1907, but it is also true that, except for 1907, it was the lowest on record in the history of the French census, and that in 1907 the deaths exceeded the births by 20,000. All one can gather is that the decline in the French birth-rate, which has been going down steadily for years and has not been arrested, was in 1907 somewhat faster than usual. While Hungary has a birth-rate of 40 per 1,000, Austria 37, Germany 36, Italy 35, and England 29, France has only 20. Of the 11,315,000 families in France, 23 per cent. have but two children, 26.21 per cent. only one child, and 16 per cent. none. An average of four births to a family is considered essential to the healthy growth of a nation, but nearly 2,000,000 French families have no children, while the average is but slightly over two. Were Italian, Belgian, Swiss and German immigrants eliminated, even this average would be reduced and the increase for 1908 blotted out. Analysis of Government statistics will show that this decadence of population can only be accounted for by decadence in morality.

There is a great divergence in the birth-rate of different localities, but in every case one law prevails: Where religion flourishes the population increases, where religion is neglected the birth-rate declines, and, other conditions being the same, the number of children in a family is in inverse proportion to its wealth. There is continued increase in Brittany, Alsace-Lorraine and French Flanders, where religion is still flourishing; but such departments as Lot-et-Garonne and Gers, which are most impregnated with radicalism and irreligion, are precisely those where the birth-rate is lowest. To this class also belong the wealthy provinces of Burgundy and Normandy, while the poorer but religious departments of Finistère and la Vendée show the highest natality.

There are 12,500 prosperous communes in France, which have each less than 20 school-going children. This is one of the many alarming signs of France's decadence in numbers and consequently in national power; an examination into the immediate causes will show that it is rooted in moral decay. Isère is a type of the dechristianized department, and "the Dauphinois of Isère," says M. Helly, "has no children; he does not wish to have any because they constitute a heavy charge and for long years an unrenumerative capital. . . . It is esteemed a dishonor to have a numerous family; parents who do not restrict the number of births are considered no better than imbeciles."

Evil practices and the methods of procuring race suicide safely are taught by circulars and brochures to young and old and are even expounded in the Government schools. Attempts at prosecution by private persons proved fruitless, and the Government took no action whatsoever. When a committee, appointed by the State to inquire into the decrease of population, seemed likely to report that irreligion, immorality and the violation of the laws of nature were the main causes, the inquiry was

promptly suspended. It had found that "an intimate connection existed between the steadily declining birth-rate and the campaign of dechristianization"; that births were highest where religious traditions were preserved and lowest where indifference prevailed; that the license allowed to art, theatre and press, and the facilities for divorce had, by corrupting morals, diminished the natural growth; and that consequently pornographic literature and the unnatural Malthusian propaganda should be sternly suppressed. But in its intense hatred of religion the Government that has been expending all its energy in its war against Catholicism, preferred to suppress the committee of scientific and patriotic Frenchmen rather than suppress the practices which are sapping the blood and strength of the nation.

There seems no doubt that should its present rate of decline continue the nation is doomed. In 1871 the populations of France and Germany were about equal; now, in the same territories, France has 39 millions and Germany 63 millions, in spite of the fact that Germany has lost heavily by emigration and France gained by immigration; and while France remains stationary, Germany is increasing by 900,000 a year. The lower the birth-rate, the lower the conscription list. M. Gervais, a radical deputy, reported on the Budget for 1909 that the army's effective strength, which is now 457,000 would, according to the present rate of decline in population, be reduced in 1925 to 380,000. France's "revenge" seems far distant; nature's revenge is making it impossible.

France is far away, but the same problem is in our midst. Writing in *AMERICA* a few weeks ago, Dr. Brann reported that the New England farmer had lost all religion, and we have been made painfully aware that the families of rural New England are as sterile as in the paganized districts of France. The same deadly unnatural evil, due to the same deliberate violation of the laws of nature and the decalogue, is spreading in town and country, and it is only a vast immigration that has so far prevented it from making itself felt in the census. We have not here the open propagation of immoral and unnatural practices that is reported from France, but it lurks under various guises in the advertisements of a thousand newspapers. M. de Foville, the eminent French statistician, cites for his countrymen the comment of a German professor: "More coffins than cradles; it is the beginning of the end. Thus are bound to disappear, through their own fault, those peoples who have broken with the fundamental laws of life."

There is still hope for France. In many populous districts faith and morals are still flourishing, and, in spite of the evil influence of a corrupt and corrupting government, there are signs of a moral awakening in departments where all seemed lost; but whether in France or the United States, there is only one law for the restoration of individual or nation to healthy and fruitful life: Back to the laws of nature and the Decalogue.

M. K.

Religious and Parochial Census

II.

It would be too large a question to discuss the various ways in which a detailed knowledge of our numbers would be highly serviceable to the Roman authorities and, in consequence, to the Catholics of the United States; to the benefits already pointed out I shall merely add one other which I believe to be worthy of serious consideration. The Missionary Congress recently assembled in Chicago is fresh in the minds of all. It directed the attention of the whole world to the missionary activities of America in various directions. The number of converts (28,709 for 1908) yearly added to the one fold through the labors of the Church Extension and other missionary societies is most gratifying, and each parish receives a certain proportion of them, for no parish is without some converts. But while this addition is being made, is there not also a subtraction of no small proportion? If it be undoubtedly a laudable and meritorious work to go in search of the lost and strayed sheep, it cannot be less meritorious work to keep the sheep already in the fold from straying or being lost. There are many defections that ought to be prevented at all hazards because of their serious and far-reaching nature.

A crowd of emigrants from every clime under the sun annually land on our shores and then scatter throughout our vast territory. We know that a large proportion of these come from Catholic countries and are members of the Catholic Church. They are not sufficiently numerous and are too widely scattered to have a church of their own nationality. As they are unknown to the nearest pastor and kept strangers by reason of nationality, customs and language, a total alienation of the entire family from the Church is the result. Perhaps little more, for various reasons, can be done for the adults than the administration of the necessary sacraments and a nod or smile of recognition, highly valued by a stranger in a strange land; but how many thousand children could be saved that now fall an easy prey to the ubiquitous proselytizer, children usually of large families that could have been used as efficient missionaries in their own homes! All these should be definitely assigned to some pastor who in his pastoral zeal could, and would, extend a helping hand to them in their spiritual need. It is among this class, because of this neglect, that the greatest numbers of recruits for Socialism and Atheism are obtained.

In connection with this looms up the question of the descendants of these foreigners. A very clear decision was rendered by the Apostolic Delegate, Cardinal Martinelli, in a communication to the Archbishops and Bishops dated May 12, 1897:

"Children born in America of non-American parents who do not speak English, are not bound when they come of age to belong to their parents' parish, but are

free to join a parish in which English or the language of the locality is used.

"Catholics who were not born in America, but who know English, have the right to become members of the church in which English is used and are not bound to submit themselves to the jurisdiction of a rector whose church was erected for a people speaking their own national tongue."

Granting to this large and ever-increasing class the liberty herein provided, a positive declaration on their part as to their choice in this matter would do away with much confusion and uncertainty in many localities and definitely fix their parochial obligations.

I believe I have answered satisfactorily, though not exhaustively, the question, "Will it pay?" Now a few words as to the mode of procedure. The zeal, energy and self-sacrifice of the American clergy is in evidence all around us and needs no panegyrist. We all want sincerely the honor of God and the salvation of souls, the twofold end of the priesthood. Assuming, then, that a correct enumeration of our Catholic people would greatly further this object, it is plain that previous methods adopted have not proved successful. We must greatly improve upon them or change them entirely.

No sporadic attempt will avail much. It is an herculean labor and requires the united action of the hierarchy supported enthusiastically by clergy and people. While we may safely leave the details in their hands, I may perhaps venture a few observations which, if not practical, may at all events open up some avenues of thought which will lead to practical results.

1. The first and paramount requisite for a successful and satisfactory enumeration is, I believe, *expeditiousness*, because of our nomadic and shifting population. No more than two months should be allowed; and from May to July, or from October to December would suggest themselves as appropriate seasons. Our people then are settled and conditions are favorable for rapid work.

2. A simultaneous earnest and repeated appeal should be made from every pulpit. Our religious press should be largely pressed into service at the same time. All this would prepare our people and facilitate the work of the enumerator. The secular press would not be able to ignore such a movement and would thus be forced to give valuable aid.

3. As by far the greater portion of printed matter would be common to all, a diocesan center or supply depot would greatly curtail the expenses connected with this work. All returns should be made to it and all bills paid by it and all appointments emanate from it.

4. The schedule should call for little more than location, name, condition (married or single), nationality and parish affiliations.

5. A schedule of this kind, as it does not trespass upon private grounds or matters of conscience, need not take up the valuable time of our busy priests, but could be successfully entrusted to laymen who would devote

all their time and attention to the work and thus hasten the completion.

6. To stimulate the zeal and activity of the enumerators a per capita remuneration would be advisable, the expense to be defrayed by the respective congregations of which the persons enumerated have declared themselves members (in the case of foreigners or their descendants) or to which they have been officially assigned.

7. The adoption of a system similar to that of the letter carrier would ensure a house to house visitation when the enumerators would be required to call at every house in their respective districts. Catholics are often found in homes in one capacity or another where their presence is little suspected, and all these would swell the grand total.

A census of this kind would perhaps not be considered complete in all its details, but with this information as a guide, each pastor could, and should, go over the ground, fill out matters of a private nature, and such a house-to-house visitation would serve the purpose of verification. If we compare the first United States census with the last, we cannot fail to notice the great improvement. A similar result might be looked for in the Catholic census when the provisions of the Third Plenary Council of Baltimore are enforced, which requires a real and conscientious revision of the "Liber Status Animarum" every two years.

The days when the sheep gathered around the shepherd, when they went in search of him and loved to be in his presence, alas, are days of the past. Our lot is cast upon an epoch where the shepherd must go in quest of the sheep, and with kindly but constant eye, protect them from hirelings and ravenous wolves. The one thousand and one societies and clubs, not positively interdicted by the Church, have a magnetic attraction, and their tendencies are gradually to alienate the sheep from the one fold into the open, unrestrained field of liberalism, atheism and socialism. Now more than ever the shepherd must be able to say: "I know mine, and mine know me." With the minimum of parochial obligations clearly defined, we must remember that we are dealing with a people daily growing in education and independence.

This condition of things renders all the more necessary an intimate acquaintance and personal understanding between pastor and flock. While enforcing by all gentle means clearly defined parochial obligations, these should be confined to essentials. Freedom should be granted in non-essentials, but Christian charity and disinterested zeal for souls should permeate both. The faithful shepherd should exercise such pastoral vigilance with regard to each individual soul committed to his care that, when called to render an account of his stewardship, he may be able to say with his prototype: "Of those whom Thou hast given me, I have lost not one," and find each name transferred from the "Liber Status Animarum" of his parish to golden letters in the Book of Life.

J. R. ROSSWINKEL, S.J.

CORRESPONDENCE

Before the Ferrer Trial

ROQUETAS, SPAIN, OCTOBER 4, 1909.

The storming of the heights of Gurugú is the talk of Spain. While patriotic Spaniards are celebrating the brilliant victory of General Marina's forces the Liberals and Republicans, realizing that the campaign in Africa has falsified their prophecies of a national disaster, are now trying to recover their lost position by circulating exaggerated reports of the number of Spanish dead. Both of these political parties clearly perceive that the success of the Spanish arms, even despite Republican treason and Liberal hostility, is strengthening the position of Señor Maura. The Radical-Republican element, which experienced such sharp reprisals for their cowardly attacks on churches and convents, sees in the victory the return, in the near future, of a powerful and experienced force of troops to strengthen the city garrisons against further Republican uprisings. The victory of the Spanish troops sounds a death-knell, for the present at least, to Republican hopes. The closing of the lay schools, nurseries of sedition and irreligion, is probably the hardest blow the Republicans have received.

The outcome of the trial of Ferrer, the reputed leader of the late disorders, is awaited with interest. Threats of retaliation have been made by friends of Ferrer not only in Spain but also in France, Italy and Portugal. Each day brings new proof of French Freemasonry's aid to the Republicans during the late disorders. Some of Ferrer's captured papers have been published by the Government. They show a deep plot against religion and order. Besides attacks on churches and convents all banks and property of public men were to have been seized by the Republican "patriots." The general opinion, at present writing, is that there is more than sufficient evidence for the death penalty, though it is not known whether those who could present the evidence have done so. The Government has proceeded slowly and prudently and has not left its action open to any charge of injustice.

El Regional of Calatayud in Aragon states that its attention has been called to the new method adopted by the Protestant propaganda to dispose of the thousands of dollars it is wasting yearly in Spain. Not content, as *El Regional* states, with scattering Protestant bibles in the streets, the Protestant propaganda has started a mail service. Protestant bibles are now being sent by post to Catholic families. As the good Aragon Catholics drove the irreligious fugitives of Barcelona from their towns, one does not have to ask twice what is being done with the Protestant bibles. With a Catholic bible already in the house they find the Protestant text useful to start the morning fire. Wasting thousands of dollars yearly, with three or four thousand English and American adherents, the Protestant propaganda goes on. As long as New York and London furnish the money the Protestant bibles will be scattered broadcast through the most Catholic districts of Spain and glowing reports will be printed and sent to credulous English and American Protestants.

La Cámara de Comercio Francesa, of Barcelona, composed of French commercial residents of that city, has issued a formal statement that is important in view of the untruthful reports being circulated in the foreign press in regard to Spanish affairs. It gives a clear refutation of recent French newspaper articles. These French commercial men state that the vigorous action taken by

Spanish authorities to suppress disorders was absolutely necessary; that the exaggerated reports of the Spanish Government's action and of the condition of affairs in Barcelona have injured international commerce; that the lives and property of strangers in the great city of the Mediterranean are as safe as in other parts of the world. The statement concludes with the request that one of their own leading French newspapers should send a representative to Cataluña to investigate the actual state of affairs. The request is an honest one, but as long as French Freemasonry continues to aid the Radical Republican in his war on religion and order we shall continue to read the "special telegrams" written in Paris rather than in Barcelona.

C. J. MULLALY.

The Budget; The New Lord Mayor

LONDON, OCTOBER 2, 1909.

All the party organizations are busily preparing for a general election, though the Liberal papers and some of the prominent politicians on that side keep repeating that the House of Lords will not dare to block the way of the Finance Bill, as any interference with it would be an act of suicide. But there are some discords in the chorus of defiance. Sir Robert Perks, M. P., perhaps the most prominent of the Liberal Nonconformists, has been saying in a public speech that the Liberal party is marching to disaster. He reminded his hearers that an election is decided by the quiet silent voters who take no part in political meetings, and he did not hesitate to add that these voters largely belonged to the class that were afraid of Socialism and did not like the noisy patronage of the Budget by the Socialist party. Meanwhile the signs point to the dissolution being deferred till the new year. The Government is going slow with the Finance Bill. It has given up forcing the pace by means of night sittings and frequent use of the closure. It looks now as if the Bill would not go up to the Lords before the end of October.

A Catholic has been elected Lord Mayor of London for the coming year by a unanimous vote of the Corporation. Sir John Knill, the Lord Mayor elect, was born in 1856, and educated at the Jesuit Colleges of Beaumont (England), and Feldkirch (Austria), and studied for awhile at the Benedictine Abbey of Solesmes in France. His father, the first Baronet, who was Lord Mayor in 1892-93, may be said to have been the first Catholic Lord Mayor since the Reformation. For one can hardly count a naturalized Belgian elected a few years earlier, whose Catholicity was so dubious that he was a prominent Freemason and went in state with the Corporation to Protestant religious services. There was much opposition to the election of the first Sir John Knill and a great outcry when he entertained the late Cardinal Vaughan at the Mansion House and proposed the health of the Pope before that of the Queen. But Queen Victoria did not take offence at "Church" being given precedence of "State," for a few days later she promoted the Catholic Lord Mayor to a baronetcy. The Sir John Knill of to-day is a popular man even outside the circle of his co-religionists. I hear that he proposes to strip the Lord Mayor's Show of November 9th—his inauguration parade—of its unmeaning and inartistic pageantry, and make it a parade of the Territorial corps of the City and the Naval Volunteers. He is greatly interested in the revival of the apprenticeship system, and will give useful support to the movement during his term of office. He considers that much harm is done by boys being put to unskilled occupa-

tions as soon as they leave school in order to earn a few shillings a week, and holds that instead of their thus sacrificing their future they should, wherever possible, begin to learn a skilled trade in a workshop. A. H. A.

Two Anniversaries in France

Many American readers may be acquainted with certain old world cities of Northern France, that, during many years belonged to Spain. These Flemish towns: Lille, St. Omer, Arras, Valenciennes, although they have been French since the reign of Louis XIV, still retain many traces of their Spanish masters. Their gabled houses, and fine churches were built by the latter, who also bequeathed to their inhabitants a strong spirit of faith. In these days of scepticism, this is a marked characteristic of the citizens of these thriving cities; it comes to them as a precious heirloom from Spanish conquerors, who, whatever may have been their faults, were distinctly and, above all, fervent Catholics.

In one of these Flemish towns, Valenciennes, the month of October brings back two memorable anniversaries. One hundred and fifteen years ago, the big place was the scene of a tragedy that recent circumstances have brought more prominently before the worthy townfolk. The eleven Ursuline nuns, who on the 18th and 23d of October, 1794, were executed for the faith will probably be, in a near future, raised to the altars of the Church, and to their fellow citizens this is a matter of patriotic pride.

Like their fellow sufferers, the beatified Carmelites of Compiègne, these Flemish nuns were put to death solely for their faithfulness to their religious vocation. In the eyes of the harassed and impoverished French nuns of our day, their example has a peculiar significance; for the politicians of the twentieth century, who rule France, have inherited the spirit, if not the methods, of the men who, in 1794, sent our eleven Ursulines to a hideous death.

When, in 1792, the religious communities of the kingdom were dissolved and their members sent adrift, the Ursulines decided to seek an asylum in Belgium, where the Archduchess Marie-Christine, "governess" of the Low Countries, was a friend to religious orders. They were anxious, above all things, to remain faithful to their rules, and their Superioress, Mother Clotilde Paillet, of a good Flemish family, encouraged them in their resolve to remain together. The journey from Valenciennes to Mons seemed to these recluses a tremendous undertaking; the country was in a restless condition and the anxious travelers breathed a sigh of relief when they touched the hospitable Belgian soil. They were received with affectionate generosity by the Ursulines of Mons, of whose long established community their own was an off-shoot and, unconscious of the danger that loomed in the distance, the two communities settled down to their accustomed routine. Only a few weeks later, they were disturbed by the sound of cannon in the distance; the Austrian troops and the French Republicans were at war and, to their horror, the nuns soon learnt that the latter were victorious. The convent annalist, from whose quaint records we draw these details, owns that their terror was great for they knew "how the French were accustomed to act towards religious communities." On November 7, 1792, Dumouriez, the Republican general, entered Mons; scenes of pillage and violence followed and during four months the city was tyrannized over by the hated "Jacobins." In March, 1793, however, the French were obliged to retire: "We were out of our senses with joy,"

says our convent annalist, "and our Mother, seeing that we could not keep silence on such a day, allowed us to talk as much as we liked." Soon afterwards, news came that Valenciennes also had fallen into the hands of the Austrians and in November, 1793, after more than a year's exile the French Ursulines took leave of their kind hostesses and returned to their old home.

They found it in a miserable condition, the town of Valenciennes had been besieged and bombarded during their absence, but it was now in possession of the kindly Austrians and the Ursulines set to work to repair their convent and to reorganize their poor schools, little thinking that worse was to come. On June 26, 1794, they heard that their protectors, the Austrians, had been defeated at Fleurus and, on August 27, the French Republicans made their solemn entrance into Valenciennes. This time, Mother Clotilde Paillet had no thought of leaving her convent, she prepared her daughters for death: "We are the spouses of Jesus Christ," she said, "we must serve him in adversity as well as in prosperity," and when the Republican officials visited the convent, she received them with quiet dignity. A few days later, she was arrested and thrown into prison, together with her community and, from that day, she knew that her fate was sealed. The guillotine was now erected on the great place, the prisons of the town were filled to overflowing and executions, chiefly of priests, took place daily.

On October 17, five Ursuline nuns, Mothers Vanot, Prin, Bourla, Ducret and Déjardin, were summoned to appear before the Revolutionary tribunal. They were accused of having resumed their religious habit and of remaining faithful to their rules; to the questions put to them they answered with straightforward simplicity: "Why did you return to France?" "To teach the Catholic, Roman and apostolic religion," replied Mother Laurentine Prin. They were condemned to death, together with three priests, who were tried at the same time. On returning to the prison they informed their anxious companions of the fate that awaited them and proceeded to prepare for death. Some of their fellow prisoners, who eventually were saved, have minutely recorded the scene. Mother Natalie Vanot, one of the five, took the lead; she placed a crucifix on a table and, on her knees, she began to recite the prayers for the dying, to which her companions responded. The other nuns, weeping and agitated, crowded round the little group: "My dear mothers, leave us," said one of the victims, "we must now think only of appearing before God." When the prayers were ended, Mother Natalie turned to the nuns who had not been condemned and, in the name of her fellow sufferers, begged their pardon if, at any time, they had caused their sisters any pain or annoyance; then she addressed her superioress, thanked her for her kindness and affection and begged her blessing. Mother Clotilde was a "valiant woman," who faced danger and death for herself with an unmoved countenance, but she was also a tender hearted mother and her tears fell fast as she blessed the five who were about to die. The youngest of the little band, Madeleine Déjardin, laughingly remonstrated with the weeping superioress: "Mother, you, who so often encouraged us to be brave, are now distressed to see us crowned. What a contradiction!" The cheerfulness of this young sister almost shocked her jailers; in the morning, when summoned to the tribunal, she came forward smiling: "Here I am, do not take the trouble to look for me!" "Thou art very gay, citoyenne," observed the man. "Why not," was the reply, "when I fear nothing?"

The military escort appointed to accompany the nuns

was now at the prison gate, and the executioner proceeded to cut the victims' hair and to tie their hands behind their backs. They submitted to these formalities with a smile; in fact, says the account of an eye witness, the five nuns who were going to die were the only cheerful members of the frightened, weeping, agitated crowd of prisoners. When all was ready, the procession set out, drums were beating and, surrounded by their military guards, the five Ursulines walked quietly through the crowded streets. The good people of Valenciennes stood awe struck to see them pass; they marked their radiant look of joy and the fervor with which they recited the Miserere, the Litany of Our Lady and the Magnificat. At last the "place du Grand Marche" was reached and the hideous outline of the guillotine stood out against the autumn sky. "Courage, my sisters," said one, "we are on the way to heaven." In her impatience to die, Mother Déjardin pressed forward, but Mother Natalie Vanot's name had been called first: "One minute, dear sister," she said sweetly, "it is my right to begin."

Twenty-four years later, an Ursuline nun, named Angélique Lepoint, who had been trained by Mother Clotilde, came back to Valenciennes and founded an Ursuline convent, but not, alas, in the former building, where her martyred sisters had prepared for death; these had been confiscated and dismantled. In a new house, called St. Sauloe, the twentieth century religious are waiting, in patience and in prayer, for whatever the future may hold in store. So far, although their schools have been closed, their community has not been broken up and the cheerful endurance of their martyred sisters is a lesson that is ever before their eyes. To the worthy citizens of Valenciennes, the anniversary of the Ursulines' execution is a sacred memory, which may, one day, when the Church has given her verdict, become a day of public rejoicing.

AN ANGLO-FRENCH CATHOLIC.

Hungary.

The anti-clerical program in Hungary has, much against the will of its framers, become public, a fact making it apparent how little humanitarian principles have in common with the real objects of the Lodges.

The program states that first and foremost Christianity, particularly Catholicity, must be combated and by the following means:—the secularization of church property, anti-clerical agitation in the press, the foundation of a special anti-clerical organ, and the State management of schools and teachers' training colleges.

The new Hungarian Province of the Society of Jesus was established by order of the General on the 7th of September last, feast of the Hungarian martyr, von Kassa, and of two Jesuits martyred by the Calvinists.

The Society is regarded with increasing favor in Hungary and the establishment of the new Province has occasioned much satisfaction amongst the Catholics of the land. Under Maria Teresa (1740-80) the Hungarian "Landtag" frequently expressed a desire to see the Jesuits established in Hungary, and in recent times the order has been offered the direction, under the most favorable conditions, of colleges and universities, but lack of members has prevented the acceptance of these offers.

The new Province, which at present comprises two hundred members, two colleges and three other houses will, no doubt, soon be in a position to supply the deficiency.

The Ruthenians of northeastern Hungary are at

present much disturbed in consequence of the revival of an old law forbidding the use of their language in the State schools, though permitting its use for religious instruction in some of the higher classes. In case of refusal to comply with the law, teachers are threatened with fines and retention of salary. Though it is reasonable that the German language should be the medium of instruction in schools with a small number of Ruthenian or Magyar children, one would like to remind Graf Apponyi, Minister of Religion, who, though a Catholic, is somewhat too liberal in his views, that the State possesses no authority to dictate what language or method shall be used in imparting religious instruction. The retention of salaries, in themselves a poor compensation for other confiscated church property, is nevertheless a crying injustice. The Ruthenian bishops of Hungary have strongly protested against the revived law.

The Hungarian Catholic Congress, held this year from the 29th to the 31st of August at Szeged, one of the largest cities of Hungary, was attended by about 20,000 Catholics. Satisfactory reports were read concerning the Catholic Federation, which has an actual membership of 220,000. Dr. O. Prohászka, Bishop of Székesfehérvár, in a weighty and thrilling speech voiced the Catholic National Program in a manner that not only called forth the approval and enthusiasm of his auditors, but created a stir throughout the land.

Another important speech was that of Dr. Karl Bonta, a lawyer, who emphasized the advantage of Sodalties as a means of renewing and preserving the true religious spirit amongst Catholic men. He also pointed out how ineffectual the support of the press, clubs and similar organizations must be without the underlying principles of active faith, and mentioned the Viennese Sodalties as examples of the good obtainable by such societies.

THE CATHOLIC FEDERATION IN HUNGARY.

On the 1st of June, 1909, the Hungarian Catholic Federation possessed 200,659 members; 123,551 Hungarians, 42,820 Germans, 31,116 Slawaks, and 3,172 Croats. On the 1st of December, 1908, the number of members was 140,469, the increase within five months being 60,210 or 43 per cent. There are 2,555 districts in the country possessing members, and 1,960 places possessing 20 members each. During the last five months 1,350 meetings have been held not including the ordinary weekly, fortnightly and monthly ones. Four diocesan meetings, four Central-Committee meetings, and one General Assembly for the whole land have taken place. The Central Committee transacted during this period 9,823 affairs of importance, and distributed 1,015,000 brochures, 225,000 leaflets, and 16,800 *Agitations-schriften*, in all 1,256,800 copies. The courts employed four lawyers and jurists, and fourteen other legal officials; in 120 cases free legal advice and assistance were given.

The receipts of the Federation amounted to 203,500 crowns and the expenses to 61,700 crowns. The Archbishop of Kalocsa, Dr. J. Vároay, and Dr. J. Firezek are lending their support to the Federation.

At present Hungary possesses only a temporary government, the dissensions of the various parties preventing any lasting settlement of the difficulties. Whichever party gains the ascendancy will have to make electoral reform the first act of its administration, and under the new system the Catholic Federation will not fail to prove its strength.

A. BANGHA, S.J.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, OCTOBER 23, 1909.

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Editors and Anarchists

When a few years ago President McKinley was murdered by an anarchist, our leading dailies hysterically demanded the immediate execution of the criminal and the most drastic suppression of Anarchistic propaganda. There was practical unanimity that not only the actual murderers of public officials should be promptly executed, but also the advocates of murder, as being far more guilty than their dupes; and legislators were busy drafting laws to that effect. This was all very well for the United States, and similar action might have been tolerated in England or Germany, but when Spain puts the principles they had advocated into practice, our editors experience a change of heart. The speedy execution of the Chicago anarchists met with general approval, and bomb-throwing and its advocates have never been popular among us; but when Spain, overlooking the dupes, puts its finger on the cause and executes the prime organizer of murder, our editors for the most part raise indignant protest. Under such circumstances it is pleasant to find one leading daily speaking manfully for right principles and asserting for Spain what is incumbent on orderly government everywhere. The New York *Evening Sun*, October 14, pronounces Alfonso's decision to disregard personal consequences and let justice take its course, "the most courageous act of his reign," and continues:

"Ferrer must have realized that he was but paying a penalty for which he had bargained. He had openly incited the disturbances at Barcelona. Such disturbances are not put down with rose-water. . . . The appeal to the King's generosity was absurd. The injury had been done to the State, not to him, as its head; but, as its head, it was his duty to keep his hands off."

Was this Anarchistic professor less guilty than the

ignorant men who killed and burned at his command in Barcelona? What would our editors say had New York been the scene of Ferrer's operations? We believe our leading organs have not diagnosed public opinion correctly. The day has passed when the American people will condone criminality merely because a Catholic State or ruler is the object of attack.

Spain and the Press

From Central Europe to our Pacific Coast a certain class of newspapers have taken up their parable against Spain. Its king is an idiot; its government a tyranny; its courts the instruments of judicial murder. The reason of this outcry is obvious. The king is a Catholic, the Government is Catholic. They have shown surprising energy in suppressing a formidable insurrection. The tribunals, undeterred by the clamor of Anarchists, are blending justice with mercy in meting out to the leaders of the rebellion the punishment of their crime. Three months ago the revolutionists of Europe were confident of success in replacing the Spanish monarchy with an anti-Christian republic modelled on that which now misgoverns France. They failed and affect astonishment that their agents have to pay the price of failure. Suppose the case reversed, that French Catholics, goaded to desperation, had risen, not against the republic but against those who now use it to persecute religion. One does not need a very strong imagination to picture to himself the virtuous indignation with which the present apologists of anarchy would have denounced the crime of rebellion, and their eagerness in demanding bloody vengeance on the rebels. The Spanish Government is legitimate, it has the same right that all lawful governments have to defend itself against rebels from within or aggressors from without. We have yet to learn that it has not the support of the Catholic people of Spain in its religious policy. The clamor of the irreligious press persuades us that this is the case, the more so when we see how, to influence Catholic opinion, they represent the Spanish Government as going contrary to the wishes of the Pope in the matter of the execution of Ferrer. Our readers may rest assured that the revolutionary press knows nothing of what the Pope thinks or says, and that the edifying stories which have been circulated during the past few days have been manufactured in the councils of the Revolution.

The Visits of Porfirio Diaz

Thirty-five years have passed by since Porfirio Diaz first visited the United States. He did not come then on a pleasure trip nor to greet the President. He established himself at Brownsville, Texas, where he devoted his energies and undoubted military skill towards helping on the revolution against Sebastian Lerdo de Tejada y Corrial, at that time President of Mexico.

The two objects aimed at by the leaders of the revolutionary forces were to secure the country against the re-election of a president and to prevent election frauds. In March, 1876, Diaz crossed the Rio Grande with forty followers. After some successes, he made his second visit to the United States, stealing back across the river and journeying quietly to New Orleans, whence he succeeded in reaching Vera Cruz. Five months later, he was provisional President of Mexico. Since that time he has ruled Mexico, and excepting the term of 1880-1884 he has had the title of President.

During the term of President Gonzales, which was an accidental and purely nominal interruption of his own administration, General Diaz entered the United States for the third time. He visited Washington, where he was entertained by President Arthur, and proceeded as far north as New York and Niagara Falls, everywhere the recipient of tokens of welcome and respect.

By Section 2, Article 84, of the Mexican Constitution, President Diaz needed the permission of the House of Deputies to leave Mexican soil on his visit to President Taft. This fourth visit, though devoid of political significance, marks an epoch, nevertheless, for, if we mistake not, it is the first time that a President of Mexico has been outside his jurisdiction in time of peace.

The guard of honor of 3,000 troops which attended Diaz at Ciudad Juarez was a larger force than he had commanded in most of the engagements from the time of his armed resistance to President Antonio Lopez de Santa Ana in the early fifties to his overthrow of Lerdo and Iglesias in 1876.

Whatever may be said against President Diaz and his government, never could one of his fifty predecessors make so respectable a showing on an occasion of ceremony. When Diaz galloped up to the presidential chair, Mexico was discredited abroad, impoverished and rent by civil war at home. Thirty-five years have transformed the country. People say that Diaz is Mexico. So be it. The hale old soldier has kept peace and promoted prosperity. Mexico will never requite him as he deserves. His is a firm hand, but a firm hand was needed in a country which had seen over fifty rulers within sixty years.

Morals, Religion, and President Hall

Is the moral education of the American child possible without religion? Of course it is, one may answer, and may prove his assertion by pointing to the children of our public schools, who certainly are not without morality. But the question is not to be settled so easily. Religion is not taught formally in the public schools, but these will have a certain religious atmosphere as long as teachers and pupils find, for example, the last reason against lying in the eighth commandment and in favor of obedience in the fourth. On the other hand, every observer sees that with a growing vagueness in religion, morality is growing more unsettled, and many conclude

that when the former vanishes the latter will vanish with it. The President of Clark University undertakes to reassure these. He asserts that moral education is possible without religion. This is not quite to the point. The question is not about an abstract possibility, but about the concrete possibility in the case of the American child. A biologist may demonstrate that oxygen is not necessary for organic life. Organic beings that could flourish in an atmosphere of dilute chlorine are quite conceivable, but it is absolutely certain that in this world we cannot get on without oxygen. We must therefore presume that Dr. Hall has the American child in view. He goes abroad for his proof as far as Japan. Moral education without religion succeeds in Japan; therefore it can succeed in America. The argument is not convincing. Children thrive on seal-oil and blubber in Greenland; would ours thrive on this diet? Supposing for a moment that Japanese education is unreligious and that it results in morality, one may not ignore the fact that our children are Christian, living in a civilization established on Christianity, and permeated with moral principles drawn from the Christian religion, while the Japanese are nothing of the sort. But is education in Japan unreligious? The Japanese are adepts in concealing their sentiments, and who of us has penetrated their inmost thoughts on religion? Has Dr. Hall? He tells us that the virtues inculcated in the schools of Japan are made binding on the conscience by the edict of the emperor, which was received with almost as much veneration as if it had come from heaven. There is more in this than Dr. Hall thinks, though he acknowledges that the adoration of the emperor gives to the system something of divine adoration. Whence does the emperor derive his divinity? Is Dr. Hall sure that above him there is not in the Japanese mind some notion of the God of whom St. Paul speaks, the rewarder of men according to their works?

Dr. Hall admits that one country has tried the experiment he would wish to see tried in America. France has determined that its children shall be educated without religion. For this it is necessary to eradicate every religious idea from their teachers' minds and from theirs. The present Government set about the business in earnest. Dr. Hall acknowledges rather unwillingly that the result has been disastrous. His apology for the failure is lame, because he will not forsake his position. Some day the American people, perhaps, will be wiser.

The Propagation of the Faith

Last week, His Grace, Archbishop Farley, issued a circular to the pastors of the archdiocese of New York calling attention to the work of the Society for the Propagation of the Faith. Doubtless similar appeals are being made by the other archbishops and bishops of the United States to their respective charges. The time has come when more strenuous efforts must be made by Catholics if

they have at heart the permanence of the glory and prestige hitherto acquired in many lands by the zeal and success of Catholic missionaries. The disintegration of Protestantism so noticeable in the United States seems to result strangely enough in rallying the various sects to the exploitation of foreign missionary fields. Several causes conspire towards this. The hostile attitude of the State in Catholic countries has diverted the attention of Catholics from the wants of the missions and missionaries to the more imperative duty of providing Christian instruction for their children. Moreover, the opening up of the Dark Continent, the proclamation of freedom of worship in the dominions of the Sultan, and above all the severance of the ties which bound to Spain the last of her dependencies, are presenting opportunities to recoup their losses at home which Protestant missionaries welcome with enthusiasm. The result is that whereas Protestantism is virtually dead or moribund at home, it apparently is endowed with fresh vigor and aggressiveness abroad.

Archbishop Farley pertinently inquires of the Catholics under his jurisdiction: "Are we doing all we can? Can we not do something more? Each pastor can best answer after a glance at the yearly amount his parish contributes to this laudable work." Aware of the many difficulties that priests and people have to face in supporting local activities, His Grace has no desire to add a new burden. Experience, however, has shown that many poor parishes are generous contributors to the truly Catholic work of the Propagation of the Faith without any apparent diminution of their slender resources. It would be a most commendable work and productive of gratifying results if, as His Grace suggests, local branches of the Society were established where this has not already been done. And he adds: "What an impetus would be given to the missions if this most deserving work of charity, so heartily recommended by the present Sovereign Pontiff, were organized in every parish, great and small, throughout the country."

• A Typical French Bishop

Mgr. Gibier, Bishop of Versailles, is a typical militant prelate of the new school. When he was parish priest at Orleans he revolutionized his parish in the sense of transforming it from a dead to a live one. Chosen by the Holy Father himself as one of the now famous fourteen bishops consecrated in Rome almost immediately after the Separation Act had become law, he brought to the administration of the Diocese of Versailles the same spirit of initiative and reform which had characterized his parish work. So remarkable is Mgr. Gibier's activity that *Le Temps* deemed it worth its while to have the Bishop of Versailles interviewed by one of its ablest editors. The interview, which appeared in a recent number of this influential Paris journal, is a long and interesting one, from which the following extracts are made. "The organization about which you ask me is not perhaps so

complete as kindly-disposed people imagine. There is still much to be done, but we will do it. The Separation surprised us, we must admit, almost in a deep sleep. We did not expect this awakening, we were not equipped for the apostolic life which must now be ours. Everything had to be improvised. A change had to be wrought in the habits of a clergy accustomed to act merely on the defensive, and little prepared for the methods of conquest which generally belong to missionary countries. However, the storm did not carry us away, and here we are, forging ahead to reconquer lost positions and rebuild the ruined house. As for the Diocese of Versailles, our organization, of which many do me the too great honor of saying that it is a model, is very simple: at the bottom, the parish committee, presided over by the pastor or by a layman approved by the bishop, and attending to all the religious, moral, and material interests of the parish; above that, the cantonal committee, federating all the parish committees of the canton, centralizing the Catholic forces scattered throughout the canton, promoting the Catholic press and other forms of propaganda, stimulating education, young people's societies, charitable and social undertakings, associations to keep an eye on the secular schools, etc." This entire organization is directed by the diocesan committee and quickened into ever growing life by the cantonal congresses, of which twenty-seven have been held this year. On being questioned by the editor as to politics, Mgr. Gibier said he forbade his clergy to meddle with purely political matters. "We stand," said the Bishop, "on the sacred platform of religion and on that alone. The struggle may be a long one, but it will be less long than if we had accepted the chain of the cultural associations." The editor of the *Temps* concludes with this remark: "Mgr. Gibier seems to be everywhere at once. He goes from committee to committee, from congress to congress, from a sermon to a meeting. He is joyful, trustful, bold. He excites the enthusiasm of many, the anger of others. He is the typical bishop of the Separation."

Some writers are questioning the accuracy of calling Verrazano "the discoverer" of the Hudson, because France failed to colonize its banks. This argument would make Cartier also an impostor, with many others. In 1524 pearls and gold were the lures to adventure, and Verrazano brought back neither. While treasures lasted mere land was not appreciated. Now comes one Forrest Morgan in the *Hartford Courant*, October 7, who brushes aside John Fiske as a credulous historian, declaring maps, charts and documents spurious and the whole story a hoax. This new authority will have also to supersede Harris, Weise, Justin Winsor, Desmarquets. Verrazano's story is false, he says, since he makes no mention of wampum and tobacco. He does describe wampum picking, but if tobacco is a necessary guarantee to a discoverer's good faith, Sir Walter Raleigh is the real Columbus.

THE HUDSON-FULTON LOAN COLLECTION.

HALS & REMBRANDT.

For those who do not know the European galleries, and even for those who do, here is an exceptional opportunity to study the masters of Dutch painting in the seventeenth century. The Rembrandts alone would be an education in matters artistic, they are so numerous and so good, but Hals holds his half of the field, visor up. Next to these two, who are undoubtedly paramount, comes the group of Hobbema, Ruysdael, Vermeer, Pieter de Hoogh with his *scènes intimes*, Cuyp with his golden skies, Steen of the merry-makers and Jan Van de Capelle of the pearl-grey winter views.

One is embarrassed by all these riches. What to select, what to point out, where nothing should be overlooked. But in the end, Rembrandt seems to cry out for supremacy. Hals is willing to waive his privilege of a couple of decades of seniority; at the last he will speak for himself.

Rembrandt's general characteristics should be called to mind. The rich, deep, sober tone of his canvases, his profound and observant sense of the harmonies, and that fine intexture of gold in the color-weave that makes the complete effect so warm and satisfying. Then there is his peculiar, partial lighting, a somewhat arbitrary arrangement, though in his chiaroscuro he is true to the shadow-play of whatever light he has chosen to have. And again we should take note of what Light in itself was to the masters of Holland, and, in a special way, to Rembrandt. It is not color, it is an agent apart acting upon and modifying the appearances of color; it is not modelling, though modelling in painting cannot exist without light; it is the supreme alchemy that transfigures; one of the greatest difficulties, and the supreme reward. In the somewhat darkened condition of Rembrandt's canvases the light-painting is perhaps not so apparent as it is in, say, the rutilant pictures of Sorolla, or the flame-white bravery of Torn, but Sorolla at least works in the open air; Torn seeks interiors where the sunshine streams, and neither one of these attains to the peculiar subdued strain of gold in the tone which seems to be one of Rembrandt's special characteristics. His use of yellow, which is luminous in itself, should be noticed, and the fine harmonies he obtains with it in the "Sybil," the "Lucretia," the "Noble Star," and his own portrait in brown and gold, No. 94. A reddish line (this is a trait of his latter years) predominates in the "Standard Bearer," at least in the flesh tints, for the background is exceedingly dark. The same might be said of the Magdalena Van Loo (wife of the painter's son Titus) were it not that, in this canvas, there is a good deal of soft, suffused light. The young woman's tired and worn face is painted most pensively and psychologically and with the great care of affection so that one realizes the master must have been at his task slowly and with profound observation. The portrait is generally called the "Lady of the Pink"; she holds the flower in her hands, light kindles the hands and the flower, and this roseate key of the carnation spreads outward in warmth. It is a pity that this interesting picture should have an abominable modern surface of shiny varnish. In the same room No. 92, the portrait of a young man, shows the lower part of the face in light and strong in modelling and the upper part in the deep shadow cast by his high-crowned, broad-brimmed hat. A shadow of this kind common to many of Rembrandt's works could only be due to the lights coming from above, and gives one something to think about regarding Rembrandt's studio. At the same time there is a patch of light on the wall behind the figure. The Titus, which is the companion piece for the Magdalena, has the same sort of sad, over-burdened air and the same workmanship. They were done probably quite at the end of Rembrandt's life and it is almost painful to recollect

that the young husband and wife died very soon after the painting, one year apart, and the aged father followed in the twelve month. In the face of Titus seems to be some premonition of the end already. And in the father's eyes and hand, as he looked on these two faces, one can read some underlying sorrow of the heart. On the opposite wall you can see his own countenance in age: it is rather heavy and the eyes brood. He had thought a great deal when he painted that, though the date is only 1658 and he has eleven more years to live. But in Holland three hundred, or less, years ago, there were other things besides feastings and banquetings. And the master of Dutch painting knew. Three pictures in which the personality is particularly attractive, the subjects all happen to be youthful, are the "Young Painter," the soldier "Marquis of Andelot," and the "Girl at the Window" (from the Chicago Institute.) The artist is leaning forward, eager, his drawing-board on his knee, his eyes almost furtive in the shadow, his whole countenance watchful. He is so intent on his model he knows nothing about you and me. One is reminded of the hunter stalking game. The eyes think, the mouth is close and earnest. Speech and laughter are not things for him. There is this to be done and it is his task. The black velvet cap shading his forehead and reddish-brown cloak add to his picturesqueness. Charming and admirable is the likeness of Marquis d'Andelot. It is quite one of Rembrandt's most pictorial and romantic depictions, unique in pose, and the lines compose agreeably. The boy, he may be eighteen, is buckling on his belt. The face, warm in color, is truly the face of a youth of high degree, bred to strength and yet modest. The lad wears a breast plate and greaves. The hands are the hands of a man, and the strong light strikes them, knuckle and ruddy fingers, as they come forward in the active drawing of the strap. The background is warm and fused. On a table beside him lies his helmet with something that looks like a green sprig or a bit of foliage to adorn it. It is one of the works of Rembrandt's early manhood, dating 1634. The "Portrait of a Girl" is an old acquaintance, but fortune gave us to find it with the sunshine waving over it and we were back in Amsterdam two hundred years ago. There are miracles in it that the dust and dirt will not let us see. The girl is leaning her two hands upon the window-sill, and one of them is in light and the other in shadow. Her attitude is rather square, not specially graceful, but she must have been comely among the plain Dutch housewives of her day for she is attractive still. Her chief beauty is her freshness, and her youth—they are untouched still. She stands there with absolute naturalness of pose and expression, a quiet figure, set against a cool grey-brown background, and her face is smooth, happy no doubt, fluid of line and pure of color. The brows and eyes are well drawn and the same may be said of the mouth, which has subtle curves and is full of expression. The lips' rose matches exactly, as one sees it in life sometimes, the string of coral beads around her neck. The dress is brownish, the apron of an unrecognizable tint called green; but wait for the sun to light up the velvet lower-sleeve between wrist and elbow: it is a wonderful color betwixt russet, or port, or golden brown. "The sun will do something for the crisp hair, too, drawn off the brow; there are gleams of gold in it you would never have suspected, and you grow to wonder more and more at this Rembrandt and his work. There are many more canvases we would like to mention but must be satisfied to pass on, calling attention merely to "The Gilder," not for loveliness or interest, because the painting in it is so remarkable. The little man, his name was Herman Doomer, but that is of small consequence, sits looking cheerfully outward with his rather sunny face, big hat, flat ruff and brown citizen's coat. He is satisfied with himself and the world. It is a plebeian type with a redeeming touch of wit, but the perfection of the execution and the finish make it a marvel to the observer. We would like to say a word about Rembrandt's own self-portraits.

He painted a number of them, and they are so sincere that we can follow him almost year by year, but it is our humble opinion that some of the so-called portraits are not likenesses of the master. Take the tiny (nine by seven) panel, (No. 74) done when he was about nineteen, and master it thoroughly. It is wonderfully painted but above all it is so faithful that it will stamp itself upon your mind forever. The complexion is fair and florid, the hair curly and rendered by browns and yellows, the eyes—not set far apart—are red-lidded (he does not spare us the detail and it speaks volumes for his candor), the sharp, strong outline of the nose combines with the jaw to make the visage forceful; the mouth has a certain air of sweetness in spite of all the shortcomings of the other features. He is an ugly fellow, perhaps, but not so very ugly. Between the brows is a vertical mark that speaks of concentration. It is there from his youth. The sketch is marvelous for its maturity of workmanship and the genuineness of its expression. Now this face goes through a score of portraits and it is impossible to mistake it. On the same wall, age 38, he is not much changed, only dresses more handsomely, black velvet and fur; in No. 94 himself again in a brick red cap, pearl earrings, and looking rather worn, date 1650. In the three-quarter length likeness, same features, somewhat flabby and the air of desolation growing. But it is the identical Rembrandt. We take the liberty of questioning Nos. 75 and 76. In the former the youth looks more as if he might be a kinsman of Saskias; reddish hair, mild blue eyes, a rather melancholy nose swollen at the bridge and nothing of young Rembrandt's blunt and vigorous air of determination. Of No. 76 we should say that the man was a Spaniard. Rembrandt knew his colors and his complexion is distinctly olive. The eyes are a positive brown, not hazel; the whole bone structure is different, narrow and elongated; the lower lip is full and rather protruding, quite unlike the boyish sweetness of Rembrandt's mouth; and this brow is smooth as a woman's, the cleft between the eyebrows wanting. Besides, as both these portraits are dated 1631, and the type in each is totally different, do they not contradict one another and spoil each one the other's claim.

To turn to Hals, we think the two portraits in the first room, Nos. 35, 41, are among the finest and quite characteristic of his style. In both, the figures stand upright, uncompromising and detached from their backgrounds. Hals is no psychologist, but a tremendous craftsman. You may have heard he does not draw, but he draws so admirably he does not need a pencil; no painter understands ground-work more thoroughly, not even Rembrandt. And he may not have Rembrandt's color-sense, but look what he does with clear black and white, distinct, trenchant, forceful and so satisfying you do not miss the fuller palette.

In No. 41 the expression holds you: critical eyes, a potently limned shut mouth, and a general air of close scrutiny and observance. The head is bare and one sees clearly Hals' peculiar treatment of hair, fine black lines showing the wave or movement of it. The complexion is florid and vividly painted, the background grey and rather cold, but the black and white of the garments strike the dominant notes and are held paramount. A faint passage of mauve and green, in the end of a sash passing under the doublet, is quite subordinate. The "Portrait of a Lady" (No. 40), illustrates Hals' power of depicting, not character, but a special facial expression. Seated in her easy chair, with her hands clasped before her, she turns with a half-smile of curiosity and bonhomie. She will probably be glad to gossip, a touch of scandal will not come amiss, yet at heart she likes you. It is a robust piece of observation and of consummate execution. Black and white again, a pale panel of red-rose in the dress and a glimpse of church spires in the distance. Note the rendering of the plump small hands and intertwined fingers. Hals, when you come to think of it, in technique, was exactly where they are to-day in Paris.

G. F. P.

LITERATURE

Characters and Events of Roman History, by GUGLIELMO FERRERO, Litt. D. New York: G. P. Putnam's Sons. Price, \$2.50 net.

"The fundamental force in history is psychologic and not economic." Having laid down this eminently sane principle in his preface, Prof. Ferrero introduces us to a series of eight highly entertaining popular lectures on Roman history and its influence. "Corruption" as bewailed and inveighed against by the stern old Roman censors of public life and private morals, he views as a natural departure, at the outset, from older and simpler ideals, a departure due to a multiplication of wants through a multiplication of means for their gratification. This departure may, and did, become so pronounced in the Roman world that moral, political and religious principles gave way to utility and expediency, public spirit began to wane, and the family suffered. Thus it fell out in Rome, thus he finds it to-day in Europe, and can see it looming up in the dim distance of America's future. One of the most striking effects of the individualism, which results from advanced civilization and increased wealth is seen in the low birth-rate so portentously noticeable in France and more so in New England, which, as far as its native population goes, is more sterile than France.

The development of Gaul, Nero and Julia and Tiberius are the lectures that seem to give us the clearest insight into the Roman spirit and prepotency. Caesar went to Gaul by accident and made it a Roman province as a bold political expedient. An empty treasury turned the thoughts of Augustus towards the distant province, poor, unknown, unpromising, whose rapid increase in taxable wealth kept Rome from starvation and debt and warded off the soft sybaritism of the eastern provinces which eventually proved mightier than the Roman legions.

Here and there we find a proposition, startling by its novelty, which cannot claim unqualified assent. "Augustus and Tiberius were two great enemies of Christian teachings because they sought by all means to reinforce Roman tradition." "Nero, with his repeated efforts to spread Orientalism in Rome, and chiefly with his taste for art, was unconsciously the collaborator of future Christian propaganda."

We submit that the efforts of the former to restore Roman simplicity, frugality and respect for the marriage tie, even if they were appeals to national tradition, were a far better preparation for the reception of the gospel than the players and singers and actors and other debauching elements introduced from the decayed and degenerate East by the half-mad and wholly criminal libertine who could guide the assassin's dagger to his virtuous mother's throat. The faith could exalt and sanctify the moral qualities of the sturdy, uncontaminated Romans; it could do more, for it could and did reform the slaves of that voluptuousness which Nero's life made fashionable. Some have seriously proposed the introduction into darkest Africa of Mohammedanism with its polygamy as an introductory step towards Christianity!

In one other respect our civilization has reached the Roman standard, viz., the world nowadays aims at an economic unity or industrial federation, "regarding with indifference every effort put forth to establish moral or ideal uniformity." This is, largely speaking, a plain statement of a hard fact. As "nothing succeeds like success" and success in the material order is most easily seen, an overweening desire to achieve that same success may take possession of the life and rule the actions of a community to whose ears moral and ideal uniformity is a hollow, empty sound. Such a community is bound to be of the earth, earthy.

The history of Rome is the history of the world, for unity and universality are its characteristics. The thoughtful reader will find lessons for all times in the story of the growth, glory and

decay of Roman greatness. Men are not the mere playthings of material forces; they are affected but not controlled by their environment.
D. P. S.

Laborers in God's Vineyard. By MADAME CECILIA. New York, Cincinnati, Chicago: Benziger Brothers.

This booklet claims a wider field than the Catholic Women's League of England, to whom the eight lectures it embodies were first addressed.

Madame Cecilia has no objection to women obtaining "a place in the Constitution." The women of the Old and New Testament were the helpers and not seldom the leaders and instructors of men. Christ, born of a Virgin and accepting the friendship and service of women, raised and ennobled womanhood; and while the Church held sway there were numerous examples in England, as well as Italy, of women, both secular and religious, distinguished for scholarship, hearkened to and revered by men. But Protestantism deprived woman, as a class, of education, and thus "put back the hands of the clock."

The nineteenth century brought a reaction. While the devotedness of Catholic women found generally an outlet in religious life, numerous charitable societies were founded by non-Catholic humanitarians on purely philanthropic principles "with no purpose beyond the grave." The political woman followed; but while the suffrage would enable Catholic women to do much for Christian education, there are so many more ennobling and useful activities nearer to her hand and conscience, that when she has discharged them she will have little time or taste for politics. She has many spheres of action that religious orders cannot enter, and here we get an interesting account of the history and rules of Catholic Women's Leagues organized within the last decade in France, Italy, America, Germany, Switzerland and England. In the wide Vineyard there is ample room for all and every woman has a special duty which grace and opportunity will determine, "but her chief field of labor is her home." It is the Christian mother who makes the family residence "home," and not merely a house. She too is consecrated, for, as St. Paul says, "she bears Christ in her body." She has duties to her husband, her children, her relatives and her household, that she may not transfer to club, nurse, teacher, servant nor society conventions. This chapter alone on "Home Duties" should make the book a necessity in every household.

"Standoffishness, the characteristic of upstarts, is absolutely opposed to Christian charity," and neutralizes social activities. Catholics "of our set" would not have been "on visiting terms with the Mother of the Word Incarnate, a simple villager, nor have condescended to speak to the Apostles, except perhaps to St. Paul, for Saul of Tarsus was 'a gentleman'." The Catholic Women's League breaks down such artificial barriers, created by un-Christian convention, and opens the gate of the vineyard to every worker. The woman who does no social work "may be said to vegetate rather than live," and an epitaph in a New York graveyard gives her life's epitome:

This Corpse

is

Phoebe Thorpe's.

A long and varied list is set down of social works among which child, maid and mother, whether sick or well, poor or rich, will find many that are feasible. The qualifications enumerated, with apt and humorous illustrations, are common sense, tact, aptitude, organizing power, broadness of view, control of imagination or absence of hysteria, sympathy and adaptability. Her example of the last is characteristic of her illustrative method. A Cornish woman insisted on her parson, Rev. Baring Gould, "saying a few words over her ow'd zow," which had been "taken bad." He visited the sty and solemnly addressed the occupant: "O pig, if thou livest, thou livest, but O pig, if thou diest, thou diest!" The pig recovered. Later the parson

was apparently dying of quinsy when the woman, entering his room perforce, repeated solemnly: "O parson, if thou livest, thou livest, but O parson, if thou diest, thou diest!" and his laughter broke the quinsy. The moral is that kindly humor has its uses.

In this, as in her other brochures, Madame Cecilia is wise, practical and brief; she has the art of saying the right thing in the shortest and happiest way. The illustrations and cover design are artistic, and in harmony with the contents. It would make a handsome and wholesome present to wife or maid, and no "laborer in the vineyard" of either sex can fail to draw pleasure and profit from its perusal.
M. K.

Blessed Edmund Campion. By LOUISE IMOGEN GUINEY. New York: Benziger Bros. Price, 80 cents.

The St. Nicholas series of books for Catholic youth has received a valued and welcome addition in this life-story of an accomplished man of letters who could choose wisely and well between time and eternity, between the favor of the world and the smile of God. From boyhood through the heyday of young manhood to the call to the religious life, thence to the dungeon and to the gallows-tree, the blessed martyr's life is so vividly, so thrillingly traced that we seem to accompany him along his strangely checkered course. We cannot forbear asking what might have resulted had his years not been cut short by the cruelty of men. Although our youths may not be called upon to give that supreme test of fidelity of laying down their lives in the cause of religion, they will undoubtedly be placed where they will have an occasion to be faithful to conscience or to betray God's cause. The brilliant, careless youth, Edmund Campion, was transformed by the proffered grace of God into a glorious martyr, a witness to the truth. That same divine truth needs witnesses in our day, if not unto the shedding of blood, at least in steadfastness in the right. May our young people find in the heroism of their forbear in the faith that incentive to loyalty to God which should be the distinguishing characteristic of a Catholic! Who can read the closing chapter without exulting in the thought that he can claim kinship with a soul so heroic? Blessed Campion's life is a lesson for our days, when the allurements of the senses and the world threaten so many with a strange spiritual blindness. In all ages the Church has had her heroes, because in all ages she has appealed confidently to the heroism of her children.
D. P. S.

BOOKS RECEIVED

Bouddhisme: Opinions sur l'Histoire de la Dogmatique. Par L. de la Valey Poussin, Professeur à l'Université de Gand. Paris: Gabriel Beauchesne & Cie.....	\$1.00
La Doctrine de l'Islam. Par le Baron Carra de Vaux. Paris: Gabriel Beauchesne & Cie.....	1.00
Religiosi Juris Capita Selecta. Raphael Molitor, O.S.B., Abbas S. Joseph in Guestfalia. Ratisbonnae, Romae, Neo Eboraci, et Cincinnati: Frederick Pustet.	
Habit-Formation and the Science of Teaching. Stuart H. Rowe, Ph.D. New York: Longmans, Green & Co.	
The Life of Our Lord Jesus Christ, Vols. I. and II. M. Meschler, S.J. Freiburg im Breisgau and St. Louis, Mo.; B. Herder.....	\$4.75
Lives of the English Martyrs. Dom Bede Camm, O.S.B. (Vol. II.) London: Burns & Oates. New York, Cincinnati, Chicago: Benziger Brothers. 1905.	
Dictionnaire Apologétique de la Foi Catholique. Fascicules I. and II. A. D'Ales, Professeur A L'Institut Catholique de Paris. Paris: Gabriel Beauchesne & Cie.	
Socialism as an Incubus on the American Labor Movement. J. W. Sullivan. New York: The Volunteer Press Print, 38 Cooper Square.....	.50
A Programme of Social Reform by Legislation. John A. Ryan, D.D. New York: The Catholic World Press.....per one hundred	1.00
Is Bishop Grafton Fair? Rev. Lewis J. O'Hearn, C.S.P. New York: The Catholic World Press.....per one hundred	1.00
Fra Henrik VIII's Dage. Niels Hansen, Cand. Theol. and Mag. Kobenhavn: Ernst Bierberg and Michael H. Jensen. (1908).	
Sermons and Moral Discourses for all the Sundays of the Year, etc. Rev. Francis X. McGowan, O.S.A. Vols. I., II. New York and Cincinnati: Fr. Pustet & Co	
What Think You of Christ? Bernard J. Otten, S.J., Professor of Theology in St. Louis University. St. Louis, 1909; B. Herder. Freiburg: B. Herder. London and Edinburgh: Sands & Co. retail.....	.25
Der Religiöse Mensch im Urtheil der Welt. P. H. Wilms, O.Pr. Freiburg: B. Herder.....	.50

Reviews and Magazines

In the *Nineteenth Century*, J. Ellis Parker contends for the abolition of landlordism in England, both in town and country; G. M. Wrong explains away Canada's alleged grievances against the British parliament, and Professor Watson shows that Milton's "Tractate" on education is substantially a reproduction of "De Tradendis Disciplinis," published 1531, by Juan Luis Veves, a Spanish educator. Lord Kilanin's "Impressionist Study Enroute to India" outclasses the other contributions in style and power, with the possible exception of "Ireland's Need," by another Galwegian, Stephen Gwynn, M. P. This is a strong exposition of Ireland's primal need of self-government, the re-implacement of "the nerve centre which now lies outside the organism." It also contains a complete refutation of the slurs cast on the Irish priesthood in the September number of the same review.

"New Ireland" by Sidney Brooks, in the *North American Review* reaches the same conclusion as Mr. Gwynn, but by a strangely different process. It is the eleventh of a series which are all equally remarkable for mis-information and dogmatizing. The present article finds Mr. Brooks in a quandary, and leaves him in self-contradiction. The three Irish priests he had met in one week were ideal—learned, able, active, up-to-date, devoted to the secular as well as religious interests of their people, and all others that he knew of were "almost invariably gentlemen in essentials, and absolutely without stain." But "an organization is something very different from the sum of the individuals that compose it"; hence the same Irish priests are narrow, ignorant and domineering. A Protestant lady (who would have the priest "preach that stewed tea and white bread are poison") and the notorious "Pat," are cited in support; whence it follows somewhat that the priesthood derives its power from the English government, and the only way to break it is to grant Home Rule, which would spell "Rome Ruin."

This strange jumble is met by Mr. Gwynn's *Nineteenth Century* article, which effectively refutes Pat's specific slanders and brands the rest as "shamefully and ridiculously untrue . . . the figments of an imagination diseased by personal resentment." As a Protestant Irishman whose father is an Anglican minister and whose wife and children are Catholics, Mr. Gwynn should be a more capable and impartial witness than Sidney Brooks, who confesses himself "a casual visitor" whose impressions lack the intimate acquaintance that would alone give them value."

M. K.

The *Irish Theological Quarterly* has a goodly array of learned articles which philosophers and theologians will find valuable. Rev. L. J. Walker, S.J., shows that absolute truth exists though it does not preclude development, and that church and state have the right to prohibit the circulation of moral or dogmatic doctrines which have bearings on practical life. "Interfite errores, diligit homines" is always the church's principle; time and circumstances control the methods of enforcing it. Father Barry deals with the difficult question of "Fair Prices and Methods at Auctions," and if he does not settle it he surely contributes much to its solution. Dr. Coffey shows that Scholasticism as "a full philosophy and the whole truth has a harmonious beauty which must appeal" to modern thought, when "harmonized with modern science and presented in intelligible language". Other articles of note are "The Mosaic Authorship of Deuteronomy," "The Biblical Commission," and an excellent appreciation by Dr. Harty of the Catholic Encyclopedia, Vol. V.

Atlantic Monthly. Hugo Münsterberg discusses the standing of scholarship in America, seeking the reason why it is so little esteemed. He omits this very important one, that there are practically no scholars in America to-day except in the popular sense of the term, which means very little indeed. When the scholarly clergyman preaches a scholarly sermon, or the scholarly professor publishes a scholarly book, or the eminent scholar, so-and-so, says this or that, we feel ourselves in presence of stock epithets of very vague signification. The causes mentioned by Professor Münsterberg as working for the contempt of scholarship, work no less for the extinction of the scholar; and the means he proposes to restore the former to honor, will, if efficacious, revive the latter. Donald H. Rechberg has a thoughtful paper on the Lawyer's Function. In it he lays down the conditions under which the lawyer is a harmonizer of society and those under which he is a social parasite. He says many good things. A familiarity with the treatise *De Jure et Justitia* would have helped him to put them more forcibly. "Sincerity in Autobiography," by Anna Robeson Burr, is a long and somewhat obscure article. The author, a psychologist, seems to wish to tell her readers that, while it is desirable that one writing about himself should tell the truth even about the least details, what is important is his revelation of himself, which enables psychologists to study his soul. This may be so from the psychologic standpoint; but then we are not all psychologists. Moreover, it is so very obvious that nine pages of obscurity and fine writing glittering with such ornaments of style as *littérateur* and

cher monsieur seem thrown away upon it. Gideon Welles' Diary is continued. There is an article on The College and The Freshman by William R. Castle, Jr., which we recommend to Catholics who are thinking of sending their sons to such universities as Harvard. It is virtually a confession of the powerlessness of the college to guard the freshman's morals. The usual articles in lighter vein fill an interesting number.

The *Uncle Remus Home Magazine* publishes in each number a letter of Joel Chandler Harris, usually from the collection his daughters made of the notes he sent them while they attended the Sisters' Academy at Washington, Ga. They have all the characteristics of "Uncle Remus," and the additional charm of having been written with no thought of publication. In the October number he says: "I am glad your teacher enjoyed the book, 'My New Curate.' It is a piece of real literature, and it is the finest book I have read in many a day." Later he paid even a higher tribute to "Luke Delmege." His appreciation of Father Sheehan's masterpieces is enhanced by the fact that Mr. Harris's reading was confined to the classics.

The *Rosary Magazine* opens with "A Cain-Branded Dynasty," a strikingly forcible portrayal of the tyrannical Norman Kings and the retribution that befell them. "Books and Memories" recalls the faraway days when Cooper and Scott were held in reverence, and Andrew A. McErlean reminds us that "Ireland's Saints" are not held in sufficient reverence. The long roll of Ireland's saints is unknown to many of Irish blood; even "Patrick" must be vulgarized by the addition of Sidney or Percy; Brigid is euphonized into Delia, and Michael, who is Irish by adoption, is excluded from the baptismal register. A detailed account of the Saints of Ireland by Mr. McErlean would most effectively attain his object. Maurice Francis Egan unites "A House Divided" by methods that make very readable fiction. Francis A. Furey contributes a masterly exposition of the "Catholic Revival in Germany," and M. A. Dunne gives a graphic and interesting picture of "Little Italy."

Volume VI of "The Catholic Encyclopedia," which has just appeared, contains 724 articles and goes from *Father* to *Gregory*. The number of contributors is 243, of whom 70 have not collaborated in the previous volumes. Numerically the United States leads with 90 names; England follows with 48; Ireland lends 15; France and Belgium 13 each; Italy 12 and Germany 11. Volume V has 632 articles from the pens of 224 contributors.

SOCIOLOGY

The evil of divorce in England threatens to spread with increased rapidity in the near future. The Incorporated Law Society, representing the English legal profession, is in favor of extending the divorce courts throughout England that relief from matrimonial unhappiness or faithlessness should be within the reach of the poor as well as the rich. To this end it has adopted a resolution calling for an amendment in the present laws so that persons of small means may obtain redress in the local courts. At present divorce suits are heard only in London.

According to a ruling of the Commissioner of Internal Revenue raisin wine is taxable; the tax upon it went into effect on October 1.

Two years ago the Right Rev. Thomas A. Cusack, D.D., Auxiliary Bishop of New York, officiated at the laying of the cornerstone of a new chapel for the Catholic inmates of the institutions on Blackwell's Island. The occasion was also made memorable by the presence of various Catholic societies of New York, notably the Knights of Columbus, who had been among the first contributors towards the undertaking. The chapel is now approaching completion, and to aid the good work a Grand Euchre and Reception will be held at Grand Central Palace, Lexington Ave. and 43d Street, October 27, at 8 p. m.

Henry D. Baker, a United States Consul in Tasmania, has called the attention of the department of commerce and labor to an opening for American capital in the handling and storing of grain in Russia. The farmers of Russia are reported to be at the mercy of a few cash buyers, who are afraid to purchase large lots because of difficulties in storage and freight transit.

Rev. A. Biever, of Loyola College, New Orleans, has invented a device for the destruction of the Argentine ant, which has been spreading rapidly in Louisiana, and proved very injurious to bee-keeping and horticulture.

SCIENCE

The National Geographical Society, in response to a proposal of the Peary-Arctic Club, adopted a resolution at its meeting last week agreeing to join the American Geographical Society and the American Museum of Natural History. Dr. Ira Remsen, president of the National Academy of Sciences, was authorized to appoint a commission to examine a report on the Arctic records, observations and data

of Commander Peary and Dr. Cook. It is hoped that the report of the commission may assist in a final determination of the present controversy.

Gustave Gabet, a French inventor, is credited with having perfected a submarine which, as he claims, bids fair to revolutionize the naval policy of all nations. The new device of destruction is a radio-active torpedo, guided by Hertzian waves at a distance of from three and one-half to four miles.

Houses built of glass bricks are no longer a rarity in European cities. Engineers are agreed that they are used at no sacrifice of stability of construction, and that where cleanliness, light and uniform temperature are desired, they fully outclass the clay brick. For fire-proof walls they are encased with a wire coating to prevent the scattering of glass fragments dissociated by the extreme heat.

Nature is loud in its praise of Father Coronas' discussion of "Three Well-Developed Typhoons Which Occurred Within the Space of Ten Days," as published in the Manila Weather Bureau. It also calls attention to the timely warnings the observer was able to furnish his own stations and foreign services.

The United States Navy is now engaged in the construction of the first 14 inch gun, thus gaining the lead over foreign powers, and, in a measure, forestalling the United States Army, which has parallel ambitions for heavy ordnance. The contract for the assembled forgings has been awarded the Midvale Steel Company, the contract calling for the delivery of the parts toward the end of the present year.

The handling of these guns has necessitated important changes in the arrangement and equipment of the naval gun factory in Washington, and these have already been effected. These weapons are built up in accordance with the usual plan of concentric cylinders assembled by shrinkage. Brig. Gen. William Crozier, Chief of Ordnance Department of the United States Army, claims a longer life for these guns, inasmuch as the same effective striking force can be imparted with less velocity.

The new gun will measure 53½ feet, will weigh in excess of 63½ tons and will cost about \$100,000 each.

The *Scientific American* has printed an article by Rev. William F. Rigge, S.J., proving the groundless character of the story in which Calixtus III. is represented as launching a Bull against Halley's comet.

ECCLESIASTICAL NEWS

Columbus Day was fittingly observed in the city of Philadelphia. The Italians had an imposing procession in which sixty-three societies participated, followed by a great meeting in the Lyric Theatre. The Spanish-Americans had a celebration of their own, consisting of a concert and addresses by distinguished citizens in Griffith Hall. But that which crowned the day with most distinction was the grand banquet at the Bellevue-Stratford, under the auspices of the Knights of Columbus. At the banquet his Grace Archbishop Ryan, the Governor of the State and the Mayor of the city were among the speakers. The Archbishop said in part: "In Christopher Columbus is an example of perfect devotedness to a grand idea. . . . He was great not only in what he did and in the manner of its accomplishment, but also in the motive by which he was actuated. Persecuted, he was silent in suffering, bearing all with the fortitude which God imparted to him. Great in deed, in manner and in motive he is a triple example invaluable in our day."

Among the Catholic features of the St. Louis Centennial, which ended on October 10, were several that deserve record apart from their value as items of news. We have already described the Parish Schools' celebration on the first day of the week's festivities. On the following Thursday there was a pilgrimage to Cahokia, the old Jesuit Mission which is mentioned in a letter of the Bishop of Quebec as early as 1698. Several thousand pilgrims walked three miles from the ferry landing to the historic site, where, in the presence of Archbishop Glennon, Bishop Hennessy of Wichita and Bishop Janssens of Belleville and a large number of clergy, an interesting program of speeches was carried out ending in Benediction of the Blessed Sacrament. In the civic parade on Friday the figures of Marquette and Meurin were prominent among the floats and in the educational section, the students of the St. Louis University—one thousand strong—and those of the Christian Brothers' College were conspicuous. The celebration closed on Sunday with the unveiling of memorial tablets to mark the site of the old College Church and the old buildings of the St. Louis University. Mayor Kreesman was one of the prominent speakers.

The Sisters of the Good Shepherd at the Provincial house of the Order, New York, celebrated the beatification of their founder, Blessed John Eudes, on October 14. There was a solemn Pontifical Mass, of which the celebrant was the Most Rev.

Diomedes Falconio, D.D., the Apostolic Delegate to the United States, and a sermon by the Rev. Joseph W. Daily, C.S.S.R. The Most Rev. John M. Farley, Archbishop of New York presided in the Sanctuary. The occasion was especially noteworthy not only on account of the presence of his Excellency the Apostolic Delegate and his Grace the Archbishop, but for the large number of Monsignors and priests of the diocese. Père Eudes was one of a noble band of priests and apostles of France in the seventeenth century. Years before the vision of our Lord to Blessed Margaret Mary he was engaged in spreading devotion to the Sacred Heart, and had composed a Mass in honor of the Sacred Heart. The ceremony of his beatification took place in Rome on the 25th of last April, the Sunday following the beatification of Joan of Arc. On the Feast of the Annunciation, 1643, with the advice and approval of the Bishop of Bayeux, Blessed John Eudes established a society of priests, the Congregation of Jesus and Mary, whose object was to direct seminaries and to give missions. Before the recent expulsion this Congregation had a number of houses in France, and it has to-day flourishing branches in other parts of the world. Blessed Eudes' chief glory, however, is the foundation of the Order of Our Lady of Charity, better known as the Order of the Good Shepherd, whose institutions are now to be found in all parts of the globe.

Father Murillo, for some years past an associate editor of the monthly *Razon Y Fé*, has been called to Rome to occupy a chair in the Biblical Institute. Father Murillo's articles have been ever strongly in favor of traditional views on such questions as those of the multiple authorship of Genesis, the historicity of the Old Testament narrative, and the inadmissibility of error or inaccuracy in the historical books of the Bible.

Another Spaniard, who will serve as professor in the Institute, is Father Fernandez, S.J., of the Province of Aragon. He was Professor of Sacred Scripture two years in England and three years at Tortosa, in the house of studies of his own province of Aragon.

A large sum of money has been raised by contribution from the public to defray the cost of rebuilding the Youth's Directory, which was destroyed in the great fire. While engaged in promoting its collection the Reverend D. O. Crowley, for many years Director of the good work, was run down by a taxicab and so seriously injured that his life was feared for. We are glad to hear that he is recovering and will be able to leave the hospital soon.

EDUCATION

President Schurman of Cornell University, speaking of his recent trip abroad, said he had learned that in Europe knowledge and intellectual life are held in higher esteem than in the United States. "Universities can get along without sports and other side activities," he said, "but not without the real student. Every student activity which interferes with university work is a mistake."

Mrs. Ella Flagg Young, superintendent of the Chicago public schools, has begun agitating for the education of the working girls in large manufacturing works. The plan has already been started for the boys. An effort will be made at the next session of the Illinois Legislature to get a bill passed which will require employers of child labor to give employees, both boys and girls, between the ages of 14 and 18, either eight or ten hours' schooling each week. The "continuation schools," as they have been called, will conduct the classes, and attendance will be made compulsory, the responsibility resting on the pupil, his parents and his employer.

Dr. James B. Angell, for thirty-eight years head of the University of Michigan, retired from office on October 1. Dr. Angell's career as executive of the University was interrupted on two occasions when he obtained leave of absence to fill the posts of United States Minister to China and, later on, to Turkey.—Prof. Abbott Lawrence Lowell was formally inaugurated President of Harvard University on October 6.

Charles M. Pratt, General Secretary of the Standard Oil Company and President of the Pratt Institute of Brooklyn, announced recently that he and his sister, Mrs. E. B. Dane, would give to the school an endowment of \$1,700,000. On the same day the Yale Corporation announced a gift of \$450,000 from William D. and Henry T. Sloane, of New York, for the erection and equipment of a university physics laboratory. According to the official announcements recently made public Columbia University, New York, has received in benefactions during the past year \$230,962; Trinity College, North Carolina, \$84,000; New York University, \$25,000.

An Institute devoted to the study of the mental, moral and physical condition of children, has been opened at Clark Univer-

sity, Worcester, Mass. Ultimately the Institute will consist of seven departments, each embracing a distinct phase of child life. Three departments are now in operation, one dealing with defective children. The inferences and observations of the doctors are communicated to the parents, with suggestions for suitable remedies. Another department is engaged in the study of "Child Language," and a third is a bureau for recording and classifying the observations made in the other departments.

The Holy Cross College Bulletin for October discloses a remarkable condition in that flourishing institution of learning in New England. A comparison with ten years ago, 1899-1900, shows that the catalogue registration for that entire year in both college and preparatory department was 309. The present Bulletin gives 360 in actual attendance in the college alone. What is most striking is that this immense growth has come during a decade of advancement in the standard of studies, with a close adherence to the strict classical course of Latin and Greek and no addition of special English, scientific or commercial courses. The number of students in the college proper is not only the largest in the history of the college, but the largest to-day in America in any college under Catholic control. There are 67 students in the Senior class and over 140 in the Freshman.

The Sisters of Mercy of Lustralton Hall, Milford, Conn., have been left a bequest of \$10,000 by the will of the late Father Joynt, of New London, Conn. Lustralton Hall, a finely situated palatial residence, was acquired by the Meriden Sisters of Mercy some five years ago. They have since erected additional buildings with modern equipment, and already the Academy has acquired a reputation for progressive and efficient educational work.

The New York Training School for Catechists begins its annual sessions this week. The School is an adjunct of the Confraternity of Christian Doctrine, and its work has now been successfully carried on for almost a decade. Last season the number of pupils in the school was larger than ever before, and a still greater increase is expected this coming season. The work is carried on in seven different centres, two of the classes meeting on Monday, two on Tuesday and three on Wednesday evening of every week. Besides the foregoing, occasional lectures on subjects of interest and importance to Catechists will be given during the season. The Spiritual Director of the Confraternity is the Very Rev. F. H. Wall, D.D., and the Director of the School is Rev. S. P. Macpherson.

Harvard University received a gift of \$30,000 lately from Mrs. Edith F. Perkins, of Burlington, Iowa, the widow of the late president of the Chicago, Burlington and Quincy railroad.

A course of public lectures on the philosophical aspect of modern questions and theories is being given by Rev. M. Walsh at Loyola College, New Orleans, which has attracted large audiences. The first series embrace the various theories of life and the facts and fictions of modern scientists. Each lecture is followed by an open discussion, which has contributed largely to the interest in the courses.

PULPIT, PRESS AND PLATFORM

A friend enables us to publish the following extract from *Dodge's Literary Museum*, of Boston, Mass., October 28, 1854. Father Bapst was not of Italian but of Swiss origin.

"By a dispatch from Ellsworth, we learn that the Rev. John Bapst, the Catholic pastor in Bangor, was on Saturday night, 14th inst., tarred and feathered and ridden on a rail, in Ellsworth, the home of rowdies and ruffians. Mr. Bapst was on a visit to Ellsworth when the outrage was committed. He was formerly pastor there, and was once engaged in a controversy about the school question. The only thing the ruffians say for themselves in extenuation is, that they had previously threatened to tar and feather Mr. Bapst if he came to Ellsworth again. He has been pastor of the Catholic population in Bangor a few months. We understand he was born and educated in Italy. Since he has been here he has done much good among the Catholic population, and has brought about many useful reforms, winning commendation on all hands.

"For the twelve years in which we have tested the character of villages in the United States, Ellsworth has been notorious beyond all other places for its turbulent, vulgar population. Not a traveler visits it except from dire necessity, or remains a moment longer than he is compelled to. Every concert-giver or showman is insulted and abused; and so totally reckless and brazenly insolent have these rowdies become by long impunity, that the revered calling of a clergyman affords no shield against their crimes. If the State authorities of Maine don't visit them with speedy and condign punishment, the credit of originating the best temperance law will not save them from being despised.

OBITUARY

Mr. Philip Riley was buried from the Church of St. Francis Xavier, New York, on October 16. The deceased had a remarkable record as a Christian educator.

For thirty-five years he taught uninterruptedly one of the grammar classes in the high school attached to the College of St. Francis Xavier, and during that long period was conspicuous for the conscientious discharge of his onerous duties. Hundreds of students of the college are indebted to him as their guide in their preparatory studies. He not only taught well, he also endeared himself to his scholars. It is seldom that a layman gives his whole life unreservedly to the cause of education, and the record of his good work should be fittingly memorialized.

The Rev. Edward F. McSweeney, for the last twenty-six years Professor of Moral Theology and Church History at Mount St. Mary's Seminary, died at Emmitsburg, Md., on Tuesday, aged 63. Father McSweeney made his classical studies at the College of St. Francis Xavier, New York, where he was graduated in 1862, in the same class with the Right Rev. Mgr. John Edwards. On the completion of his studies for the priesthood in Rome he returned to America and later became pastor of St. Mary's Church, Poughkeepsie. Father McSweeney's contributions to the press and his articles in the *Catholic World* and the *American Catholic Quarterly* made him widely known among the clergy of the United States. The last years of his life were devoted to the education of the Seminarians at Mount St. Mary's, and he was a distinguished member of the faculty of that time honored institution.

He was keenly interested in every enterprise in the interest of the Church. Only two weeks ago the editors of this Review received from him the following characteristic note:

"Enclosed please find cheque to provide a few seminaries with the paper for one year. Our seminary is, through the kindness of a friend, already provided. I cannot imagine a better way of helping Holy Church in her war with the 'prince of this world.' With congratulations and best wishes for the success of your splendid journal,"

Faithfully yours,
EDWARD MCSWEENEY.

Very Rev. Canon P. M. L. Massardier, rector of St. Theresa's Church, New Orleans, and Consultor and Fiscal Procurator of the Archdiocese, died at his residence October 13. He had announced on Sunday the Forty Hours Devotion, which was to commence on Wednesday and end on Friday morning, in honor of the patronal feast of the Church of St. Theresa, of which he had been pastor for forty years. He was found dying on the morning of the ceremonies by his brother, Canon John Massardier, of Donaldsonville, La., who administered to

him the last sacraments. Canon Massardier was born in France, 1843, volunteered for the Louisiana Mission 1867, finished his studies at St. Mary's, Baltimore, was ordained 1869 and became within a year rector of St. Theresa's. He edited the *Morning Star* for many years, and exercised much public influence by his ability, zeal and force of character.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

In the New York *Times* of last Saturday there is an editorial on the troubles in Spain, in which, in commenting on the disturbances in that country, there occurs the following extraordinary sentence: "The burden of priestcraft is intolerable." I would like to call the attention of all Catholics to this statement, which bears the stamp of full editorial approval, as an instance of the animus of this paper in dealing with Catholic affairs, and I hope it will always be borne in mind by all who, in the future, seek in the *Times* any unbiased information on such questions.

"Priestcraft" is an ugly word; one of those ugly words which like "Papistical," "Romish," "Mariolatry," and many others, owes its invention to hatred of Catholicism. These words never existed in our language before the so-called Reformation and the vulgarity of their etymology is only less striking than the venom of their inspiration. Peevishness and vituperation in argument are generally signs of weakness, and it is a fit subject for congratulation that in all our controversies with our separate brethren throughout the last three centuries and a half, we have never stooped so low as to attempt to invent a similar vocabulary to more effectively clothe our arguments.

Let us now analyze the statement in the *Times*.

Under the word "priestcraft" in the *Standard* dictionary we find the following definition: "The policy of a priesthood, especially when dictated by selfish motives; intrigue and imposition as practiced by priests."

Taking this to be the meaning in which the word is employed by the Editorial writer in the *Times*, I deny absolutely that any such policy exists in Spain, and I assert that the gentleman knows of no facts or statistics whatsoever, from any reliable source, which will support his deliberate charge. If, however, "priestcraft" is merely an ill-tempered expression to describe the strong hold which the Catholic church through her teaching and her priests possesses over the minds and hearts of her children in the Peninsula, then let us ask to whom is this so justly intolerable that attention should be called to it in an American newspaper.

It may be intolerant to Protestant missionaries of alien race who go there to pervert the natives and who find it impossible to make any headway with their proselytizing propaganda, but surely, the Spaniards are free to choose their own religion, however impatient or intolerant it may make such missionaries. The question is: is it intolerable to the natives of Spain who, after all, are the only people who count in the matter. To them it is not only not in the least intolerable, but rather the exact contrary is the case. The vast majority of them are devoted sons of the Church, and the minority who are opposed to her are the agnostics, the atheists and the anarchists. Among this minority must be counted the ominous monsters who, during the riots at Barcelona, broke open the graves of nuns, hacked the corpses to pieces and bore the mutilated members on pikes in procession through the streets, besides committing other nameless atrocities still more horrible. That Catholicism and its ministers should be intolerable to such people seems to me very creditable to the former.

Finally, nothing is more striking than the widespread outbreak against the Church, for which the execution of Ferrer, with which she had nothing to do, is made the excuse. Among the foes of organized society all over the world one unanimous howl of rage and execration has gone up. It ought to deeply impress all thinking people of every faith, and is the most striking evidence that could be given of her magnificent force as the champion and symbol of law throughout all the nations, and as the world's strongest bulwark against the powers of evil and the predatory cohorts of disorder.

K.

Catholic Pamphlet Literature.

New York, Oct. 14th, 1909.

To the Editor of AMERICA:

We have read with much interest an article appearing in AMERICA for October 9th, signed "J. J. D.", and dealing with the distribution of Catholic reading in pamphlet form. May we extend to AMERICA our hearty thanks for its encouraging words to the laborers in this field?—a field so needy of workers to-day.

The Catholic World Press, as the lineal descendant of the *Catholic Publication Society*, founded by the Rev. Isaac Hecker, has been engaged for almost fifty years in the work of spreading abroad good Catholic reading at a nominal sum. Through the mission bands of the Paulist Fathers, their own printing house and the efforts of *The Catholic World*, this literature has penetrated to almost every quarter of this country and Canada. The latest Catalogue

of *The Catholic World Press* contains the names of several hundred books, pamphlets and leaflets, which deal with current topics of religious and social interest, and take up the exposition of the Catholic Faith. During the past six months *The Catholic World Press* has entered upon the work of placing stands for the sale of Catholic reading in the vestibules of our churches. This undertaking has already received the hearty approval of the Right Reverend James A. McFaul, D.D., Bishop of Trenton, who has authorized *The Catholic World Press* to take up this work in his diocese, installed a stand in his own cathedral church, and written a pastoral letter to his clergy urging this work upon them as one of the utmost importance.

These stands have been installed in many churches throughout the country. Books, pamphlets and tracts on all subjects vital to Catholics are in open display, so that the people may make their choice. The prices are plainly marked and the public is trusted to deposit the correct amount in the money-slot. This plan has been found to work admirably, and we consider it the most efficacious means of placing Catholic reading in the hands of our people.

After forty-five years of labor in the cause of Catholic truth, years which have been inspired by the memory of Isaac T. Hecker and a belief in the Apostolate of the Press, it is no small gratification to us to see that the members of the Editorial Board of AMERICA have taken up in their columns the crying need of Catholic literature in pamphlet form, and the upbuilding in this country, of an Apostolate of the Press.

Unbelief, the loosening of old ties, social unrest, the spirit of challenge and enquiry, the wide-spread interest of non-Catholics in the teachings of the Church—all contrive to make the need of cheap, timely, Catholic reading a vital one. Years of unceasing effort must bear fruit, and we shall soon have in America a Catholic press and a Catholic literature worthy of our people.

Very truly yours,

JOHN J. BURKE, C.S.P., Editor.

WHAT IS SAID OF AMERICA

Allow me to say on this occasion how delighted I am with your splendid weekly. It is a Godsend that came just in time. The intelligent portion of our Catholic people need such a paper to give them proper direction of thought and judgment on the great issues of the day, discussed by a public press devoid of Catholic principles, and in many instances positively hostile to Christian thought. While I hope that your circulation will grow day by day, I could wish in particular that AMERICA were attentively read by the officers and leaders and more prominent members of our large

Catholic organizations, such as the Knights of Columbus, the Hibernians, the Foresters, the German Central Verein, the Catholic Benevolent Legion and so on. They will learn, among other things, where lies the field of that great and powerful Catholic Social Action, which alone can save modern society from running into moral corruption and social ruin. That the editors and contributors to AMERICA may be encouraged in their splendid work by the hearty support of American Catholics is the cordial wish of S. G. Messmer, Archbishop of Milwaukee.

AMERICA is great; I have not missed a number from the first, reading it from cover to cover. I am sure AMERICA will have a great effect upon the public opinion of the country. It is the right combination of news and discussion.—John Jerome Rooney, New York.

The new review conducted by the Jesuit Fathers in the United States, AMERICA, to which we referred in our last numbers, has developed beyond the expectations of its best friends. By means of an able band of contributors, information of the best and most reliable kind has been secured about Catholic affairs in the different countries. Nowhere else can such information be obtained in such concise and readable form, and for this reason alone, putting aside entirely the valuable articles that appear in each issue, AMERICA should be in the hands of the clergy and educated laity.—*The Irish Theological Quarterly* for October.

AMERICA

Thou art the goal of labored centuries,
Since first from Aryan valleys came the train
Of unrecorded men, aglow with pain
Of westward hope: from mountain lands,
and seas
As mountains to their keels, they took
rich fees,
Made wise the hills of Greece, each Roman plain
A mart, and Celtic towns beside the main
That taught the Teuton hordes amenities.

To thee the gathered strength of time
remains,
And mightier grows thy power from East
and West.
But wisdom keep for guide; court not
decay;
Give vision more than mines or teeming
plains:
One other line hold to thy sight as best—
Upward! and thou shalt see Time's latest
day.

MICHAEL EARLS, S.J.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

The President's Trip.—Mr. Taft early in the week spent a few days on his brother's ranch at Gregory, Texas. While there the President received a memorandum of the proposition of farmers and capitalists along 800 miles of the Rio Grande, regarding the irrigation of that desert-like part of Texas east of El Paso. The proposition of the Texas people looks to a duplication of work on the Nile, the building of reservoirs which will enrich millions of acres, but the river as an avenue of commerce will disappear. On October 22 he made an address to the convention of the Interstate Inland Waterways League, which was in session at Corpus Christi, Tex. Governor Campbell and other state officials with a number of Congressmen were present to welcome him. Cheers greeted Mr. Taft's declaration: "I am in favor of railroad rate regulation, but I am also in favor of fair play and fair rates for the railroads." Continuing his tour Mr. Taft strained his voice in an effort to make himself heard by the immense crowd gathered before his hotel in Houston, so that he was unable to speak above a whisper to the multitude assembled in the Dallas State Fair Grounds on the afternoon of Saturday. The crowds that welcomed the President to Dallas were somewhat disorderly and unfortunately were not held in check by the police and militia in attendance. In St. Louis he expressed decided views against apportioning money for improving waterways for political considerations which have prevailed in the past.

Events of the Week.—Justice Rufus Wheeler Peckham, Associate Justice of the United States Supreme Court, died on Sunday at his home near Albany, N. Y. Justice Peckham was an appointee of President Cleveland. Some of his decisions commanded national attention. He held in the case against the Trans-Missouri Freight Association that a combination among railroads to fix rates was in violation of the Federal Statutes against trusts and monopolies. That decision has since become common law.—President Diaz says of his recent meeting with President Taft at El Paso: "The interview I had with President Taft was of a most cordial character and will redound to the benefit of both countries owing to the perfect understanding previously existing between the two governments, which was made precise through an interview still further tightening the bonds of friendship."—Pellagra, the disease that has excited much alarm in Southern States, is to become immediately the subject of official investigation at the hygienic laboratory in Washington. This action has been ordered by the Treasury Department at the instance of health authorities in several States who fear the disease may become a scourge. Dr. C. C. Carroll, of Meadville, Pa., claims to have discovered that the germs and parasites in the mould are closely related to those found in tuberculosis.—Dr. Frederick A. Cook says he is about to begin legal proceedings in the Mt. McKinley controversy against Edwin Barrill, the guide whose affidavits recently arraigned the Arctic explorer as a colossal fakir. The University of Copenhagen cabled to the National Geographic Society of Washington, declining to forego its

privilege to the first examination of the North Pole records of Dr. Cook. Commander Peary's proof that he reached the North Pole April 6, 1909, his records and observations, were submitted to the same society on October 21. Dr. Cook promises to present his documents to the Copenhagen University within two months.—Miss Inez Milholland has been denied admission to the Harvard Law School. "Harvard University," says President Lowell, "is first, last and for all time, I hope, a college for the education of men, and men alone."

The Government vs. the Indianapolis News.—In the case of the Government against the proprietors of the *Indianapolis News*, the argument offered by the Government was that a newspaper is published in every place which a copy of it reaches, and can be sued or tried for libel in every such place, but Judge Anderson, of the United States District Court in Indianapolis, held that a paper had ordinarily but one publication and that was in the place where it was printed and posted. "That man," he said, "has read the history of our institutions to little purpose who does not view with apprehension the success of such a proceeding as this, to the end that citizens could be dragged from their homes to the District of Columbia, the seat of government, for trial under the circumstances of this case. The defendants are discharged."

Porto Rico.—Of the forty-nine bishops chosen to occupy the Episcopal See of Porto Rico, from the Conquest down to our own days, Juan Alejo Arizmendi y de la Torre was the only one born in the island. The statement is made on the authority of the *Borinquen* of Porto Rico. This illustrious prelate was born at San Juan, July 17, 1760, his parents also being natives of the island. His earlier studies were made in Caracas and Santo Domingo and in Santo Domingo he was raised to the priesthood by the Right Rev. Felipe José de Trespacios. He was transferred to Porto Rico in July, 1765. Here many important charges were confided to him. He was director of the Carmelites, then Vicar General, and finally, July 27, 1803, was consecrated Bishop of Porto Rico in the Cathedral of Caracas by Archbishop Francisco Ibarra. Bishop Arizmendi was the prime mover in founding the diocesan seminary, and out of his private funds bought the ground on which the seminary was built. It was also through his efforts that the sick poor were allowed by the Government to enter the Hospital of Charity. He had spent eleven years as chief pastor of Porto Rico when death cut short his saintly career, October 12, 1814.. His body was removed from the Chapel of Our Lady of Monserrate in Arecibo and laid to rest in the Cathedral in San Juan.

Great Britain.—The House of Commons adjourned from October 11 to October 18. The reasons assigned were to enable the Government to consider the changes

in the Budget that had been accepted and to relieve the strain upon the members of the long session.—Steps are being taken at Ripon to erect a statue to the late marquis.—An Anglo-Japanese exhibition to be held in London has been arranged for next year. Prince Arthur of Connaught, who carried the Garter to the Mikado a few years ago, is the honorary President, the Duke of Norfolk being active President. The Japanese are taking great interest in it, the Imperial and Provincial Governments having voted £320,000 towards its expenses.—On the site of the old Blackfriars Convent, Stamford, have been found the embalmed remains of John Stamford, prior in the latter part of the fourteenth century. The body was in a perfect state of preservation and was reinterred, with a Requiem Mass from St. Augustine's Church, Stamford. A record of the facts was put inside the coffin.—Though Preston is the most Catholic town in England, it has not had a Catholic mayor since the Reformation. Even to-day it does not seem quite ready to follow the example of London. A committee waited on Alderman Myerscough, a leading Catholic, to ask what his position would be if he were offered the Mayoralty. He answered that he would attend his own church in state the Sunday after his assumption of office, and would appoint a deputy to attend the parish church on any subsequent Sunday. The Council, after a long discussion, adjourned the matter for further deliberation and finally rejected him.

Ireland.—Mr. John Redmond, M.P., has made several important statements before Liberal constituencies in England. A general election is imminent, and should the Government postpone it, it will become the duty of the Irish Party to bring it about. The Land Bill is a pressing necessity and its mutilation or destruction by the House of Lords cannot be tolerated. There are fifty constituencies in England which Irish voters control, and 100 others where they have considerable and often deciding influence. The Irish Party will advise that the casting of these votes be determined by two conditions: "(1) I say to Liberals as well as to Conservatives that Home Rule for Ireland shall and must be among the leading issues submitted to the electorate of the country. (2) The Irish votes shall not be cast for any candidate who will not declare, not only that he favors Home Rule, but that he will use his influence to have it placed among the leading issues that shall be dealt with practically and promptly in the next Parliament." The practical certainty that the elections will result in a better balance of parties, which will give Ireland a deciding vote, has prompted the Irish Party to send Mr. T. P. O'Connor, M.P., to America "to lay the situation before our people and ask their prompt and generous aid. We appeal to our race to help us fight its most powerful enemies, landlordism, wealth and privilege."—The consecration of the Rev. Dr. McKenna, the distinguished writer and professor of Maynooth, as Bishop of Clogher, by his

Eminence Cardinal Logue, was attended by the most eminent men, lay and cleric, of the country. In reply to addresses by numerous bodies, Bishop McKenna said: "I have no fear for the continuance in these happier days of that union of priests and people which is our greatest inheritance from the darkest period of our history. As bone of their bone and flesh of their flesh, my whole sympathies are with the National Movement, and I shall always regard it my duty to give it every assistance in my power. I am at one with you in believing in the capacity of Irishmen to manage their own affairs, and that the only way of adequately promoting the Nation's well-being is to place its destinies in the hands of its own people. To attain this end, the National organization demands the loyal support of every Irishman, so that Ireland may speak with one voice and move as one body in its march to freedom."

Australia's Catholic Congress.—The Third Australian Catholic Congress was opened at Sydney, September 20, and continued during the following week, which was also marked by other notable celebrations: the Silver Jubilee of Cardinal Moran's arrival in Sydney; the laying the foundation stone for the completion of St. Mary's Cathedral, a magnificent edifice and the Mother-Church of Australia; the dedication of a Collegiate Chapel at St. Patrick's College, and the opening of St. Columba's Missionary College. The Congress was held successively at various religious and educational institutions in Sydney and its neighborhood, with special sessions in St. Mary's Hall. The program of the numerous papers on Catholic Apologetics, Education, History, Archaeology and Missions, Religious and Charitable Organizations, Australian Discovery, Ethnology and Statistics, Literature, Science and Art, Catholic Literature and Newspapers, and Social Questions, covers a full page of the *Sydney Freeman's Journal*, which was specially enlarged for the occasion. Papers were contributed by distinguished Catholics from all parts of the world, among them one on "The Church and Science," by Father Cortie, S.J., and "Ireland's Hundred Years' Battle for Faith and Fatherland," by John Redmond, M.P. The Congress, by its numbers and intellectual character, made a profound impression on Sydney, where Catholic education is now a public question. All persuasions joined in the tribute to Cardinal Moran, whose achievements were well summarized by Mr. Jos. Devlin, M.P.: "His contributions to Irish history and archaeology entitle him to a permanent place in Irish history; his name will be imperishably associated with the rise of the Catholic Church in Australia, and his courage and zeal in the cause of democracy and progress will be an inspiration for ages to come." Since Cardinal Moran's arrival in Sydney, 1883, the priests of his diocese have increased from 100 to 403; teaching Brothers from 78 to 245; Sisters from 102 to 2,379; school children from 11,000 to 44,000; Catholic schools from 81 to 539; chapels and churches from 120 to 595,

and charitable institutions from 5 to 40. The grand total for all Australia shows 2,066 churches, 903 secular and 606 regular priests, 705 Brothers, 6,070 nuns, 5 seminaries, 37 boarding colleges for boys and 179 for girls, 195 high schools, 1,653 primary schools, 123 charitable institutions, 136,495 school children, and a Catholic population of 1,052,863.—The unique distinction of blessing the first church in Christendom under the patronage of Blessed Jeanne d'Arc belongs to Cardinal Moran, who, on September 10, dedicated a very handsome church at Haberfield in the Sydney diocese to the Blessed Maid of France.

French Catholics and M. Briand.—Catholics in France are not satisfied with M. Briand's first public utterance on education. When it was announced that the Prime Minister of France would address a teachers' meeting at Périgueux, Catholics, arguing from the recent official declaration by a member of his cabinet that the government was in favor of "appeasement," hoped that M. Briand would allude in some way to the collective letter in which the French Episcopate, a little over a month ago, laid down the rights and duties of parents with regard to the education of their children. The Cardinals, Archbishops and Bishops of France solemnly warn parents to make sure that the neutrality required by the law of 1882 is faithfully observed in the school to which they send their children. Of course the neutral school is at its best a lesser evil; but there are circumstances when the Church tolerates the use of such a school on two indispensable conditions: the first, that nothing in that school does violence to the conscience of the child; the second, that parents and priests supply, outside of the class room, that religious instruction and training which is not given there. When the law of 1882 was passed by Jules Ferry, he insisted that a teacher who attacked the religious convictions of any of his pupils should be punished as severely as if he had committed a criminal action. But in the course of the past twenty-seven years a great number of so-called neutral schools have ceased to observe that neutrality and openly discredit and attack the Catholic religion. From such schools the bishops declare that parents must withdraw their children under pain of refusal of the Sacraments. In view of this weighty pronouncement by the French Episcopate it was expected that M. Briand would either insist on the strict neutrality required by the law of 1882 or advise the teachers not to pay any attention to the collective letter of the Hierarchy. But he did neither. He simply exhorted the teachers not to be polemical in their teaching, not to be aggressive, not to transform the school into a public meeting. The vagueness of his address on so important an occasion is very disappointing to Catholics who feel that, by not insisting on a strict observance of Jules Ferry's law, he is indirectly condemning it, and then they very appropriately ask: Where does your cherished policy of appeasement come in?

Germany.—The *Germania* is doing yeoman service in its efforts to arouse the followers of the Centrum to energetic preparation for the general elections which will be held two years hence. In its recent issues it makes clear the growing evidence of an agreement between the Liberals and the Social Democrats, the aim of which appears to be a joining of forces to overwhelm the Centrum party. Meantime it points out the unpreparedness of the Centrum for the attack, more especially because of the lack of effective work in the country election districts.—Prince Bülow returned to Berlin this week for the first time since his retirement from the imperial chancellorship last July. His visit is made at the special request of the Emperor and Empress in connection with the celebration of the birthday of the latter. Stress is laid upon the fact that the invitation was given since the Prince's retirement from office, as it proves that he is still in the Emperor's good graces.—Predictions are common enough that the new chancellor, Bethman-Hollweg, on account of the troubles growing out of the storms of the last session of the Reichstag, will scarcely be able to control a majority. And vastly stranger incidents have occurred in the German Parliament than the recall of Prince Bülow to his old place would prove to be.

Roman Affairs.—An interesting case has just been decided. Sixtus IV, in 1474 exempted from papal provisions two prebends in each cathedral of Castile and Leon, annexing one to the office of cathedral-preacher and the other to that of advocate of the chapter. They were to be filled by a concursus of graduates of Spanish Universities. To compete for the first one had to be at least a licentiate in theology, and for the second a licentiate in either canon or civil law. Moreover the bishop obtained the right to require the latter to teach in his seminary. Leo X extended the privilege to Granada and Navarre. The second of these prebends fell vacant lately at Malaga. The concursus resulted in appointment of Diego Gomez. His competitor, Pedro Mir, brought suit against this on the ground that Gomez, being a graduate of the Gregorian University, not of a Spanish one, was incapable of the office. As the degrees of the pontifical university were involved, the case was called to Rome, where the Sacred Congregation of the Council decided in favor of Gomez for several reasons of which the principal were: that there are now no universities in Spain giving degrees in Theology and Canon Law, and the status of those granting degrees in Civil Law is so changed that they are no longer held to be the institutions that Sixtus and Leo had in view, hence the privilege in favor of Spanish graduates has lapsed; that the alumni of the Spanish College in Rome, graduating at the Gregorian University, fulfil as nearly as possible the conditions of those popes; that the alumni are sent to Rome at the Pope's order, and it would be unjust to the bishops and to them to make this order a hindrance to their appointment to ecclesiastical dignities.—The

Unione Tipografica-Cattolica Libreria, of which the object is the publication and sale of good books, submitted to the Congregation of Rites a form for the blessing of its shop and press, asking its approval and insertion in the Roman Ritual. Its prayer was granted.—The cause has been introduced for the beatification and canonization of Caroline Barbara Colchen-Carré de Malberg, foundress of the Daughters of St. Francis de Sales. She was born at Metz in 1829 and died in 1891 in the odor of sanctity. The immemorial cultus of Utto, founder and first abbot of the Benedictine Abbey of Metten in Bavaria, and that of his god-father and preceptor, Gamelbert, have been confirmed.

France and Our New Tariff.—On August 7 President Taft, in pursuance of the provisions of the new Tariff Law, notified France that our commercial agreements with that country would be terminated on October 31 of this year. Beginning November 1 American exports to France will accordingly be taxed at the maximum rates of the French Tariff Law, and similarly the exportations from France to the United States will pay our full schedule rates. These rates will be continued until March 31, 1910, when the new maximum and minimum rates of the Payne Act will go into effect. Government officials here are waiting to learn whether between now and March 31 of next year France will agree to give to the United States her minimum rates on substantially all of our exports into that country or accept the consequence of having to pay our maximum rates. These in the new Tariff Enactment are the regular rates of the Payne schedules with 25 per cent. added. The latter alternative would mean a tariff war with this Government. The effect of such a course would be to put France at a tremendous disadvantage as compared with practically all other European nations in handling American goods, and as the United States is France's best market for brandies, champagnes and other wines, that country will probably move slowly in declaring such a war. An official note issued by the French Government on October 25, announced the decision of the United States to impose its new tariff rates upon French imports after October 30, because October 31 falls on Sunday, and adds that France, "with more liberal traditions," will keep the French custom houses open throughout the entire day.

The Czar in Italy.—The Czar has been the guest of Victor Emmanuel at Racconigi, near Turin. He reached Italy by a circuitous route, it is said, to avoid passing through Austria. All admit that the meeting is of the greatest import and that it has most probably for its object the agreeing upon a common policy in the Balkans. If this be the case it involves hostility to Austria and consequently the withdrawal of Italy from the Triple Alliance. While the Czar and the King were in conference, King Ferdinand of Bulgaria had an informal meeting with the Crown Prince Alexander of Servia.

QUESTIONS OF THE DAY

The Facts about Ferrer

At nine o'clock, on the morning of Wednesday, October 13, in the fortress of Monjuich which looks down upon Barcelona, Francisco Ferrer y Guardia, known in Spain for the past thirty years, paid the penalty for his complicity in the murder, arson and pillage of last July. Complete details of the trial now permit us to supplement or correct the cabled reports which were fragmentary, one-sided and misleading.

After twenty years of prominence, during which he had several brushes with the police, Ferrer withdrew from all outward activity in politics and gave himself up to the establishment of so-called "Lay Schools." Their prospectus was such that it is hard to understand how any government could tolerate them. The nature of the instruction imparted may be gathered from the following: "The flag, a rag of different colors, stuck at the end of a stick, is the symbol of tyranny and misery. Soldiers should use their weapons to kill those who armed them. When war is declared, every soldier should declare a strike. Every evil, every suffering, every injustice, is due to that stupid and brutal thing called 'native land.'" In his Valencia school, an emblematic picture represented anarchy with a blazing torch, standing near the ruins of a throne amid broken military weapons, a soldier's cap pierced by a dagger, a torn copy of the laws, and fragments of a cross.

By thus instilling humane and patriotic sentiments into the impressionable minds of boys, Ferrer was paving the way for the full anarchistic program found when the fugitive's house was searched by the authorities. This program, typewritten but corrected, according to the testimony of experts given at the trial, in Ferrer's own hand, included the abolition of the bench, the army and the navy, the seizure of the banks and the property of public officials past or present, and imprisonment for these until they should prove their innocence or should suffer death. Incriminating correspondence with notorious European anarchists and a cipher-key were discovered at the same time. Several recent visits to Paris and London, where he hobnobbed with well-known revolutionists and anarchists, ended so as to leave him in Barcelona shortly before the outbreak. It is well to bear in mind that the rioting began when Cataluña was almost destitute of troops and that a small force of the regular army sufficed for the speedy restoration of order.

Shortly after the arrival of the troops, Ferrer, seeing that the movement was a failure, dropped out of sight. He was arrested on a country road by a squad of the town guard, who halted him without being aware of his identity, for he had shaved off his beard. Carrying a kodak and an umbrella, he told them that he was a member of the Esperanto Congress soon to meet in

Barcelona. But they took him into custody and his identity was soon established. He consistently refused to reveal where he had been harbored.

On Saturday morning, October 9, the military court, consisting of Lieutenant Colonel Don Eduardo de Aguirre Lacalle and six captains, convened in the presence of two hundred reporters and about two hundred and fifty of the general public, as many as could crowd into the main hall of the Barcelona city prison. The competency of the court having been duly established and declared, the president summoned Ferrer. He entered, walking briskly, not handcuffed, and seated himself at a table. Then followed the reading of the Summary of the case, that is, an account of the steps taken by the authorities in imprisoning the accused and in searching his house, of the depositions of witnesses and the answers of the accused to their testimony, and his statements when confronted by the same witnesses. During the period of twenty-eight days allowed by the military code for presenting testimony in favor of the accused, nobody had offered him any help. A captain of engineers, however, Don Francisco Galcerán, was appointed his counsel, and had eight days to prepare for the trial. During the reading of the Summary, Ferrer paid the closest attention, now shaking his head in dissent, now smiling ironically, but preserving throughout an exterior calmness.

Fifteen witnesses deposed. The testimony showed Ferrer's efforts to stir up men in the suburbs to join the rioters, and his instigation to burn the convents. Three witnesses testified to seeing him actually leading a group of rioters. The testimony and the documents found in his house were the groundwork of the prosecutor's address to the court which was dispassionate, well-reasoned, and moderate in tone. Counsel for the defense followed with a brilliant and eloquent plea. Ferrer was then asked whether he had anything to say in his own behalf. His few remarks in slow, uncertain tones, produced an unfavorable impression on the throng in the court room, as was seen in their faces. The session was then declared at an end and the public filed out in a quiet and orderly way.

Late Tuesday evening, October 12, some Brothers of Peace and Charity were seen on their way to the fortress of Montjuich. The news spread fast. It was a sign of the approaching execution, for the Brothers attend those condemned to death, and do what they can to prepare them. On the following morning a few curious people, about a score in all, were loitering in the vicinity of the fortress. The country people were at work in their fields. In the city below, the busy hum of peaceful labor and trade was heard as if July had never been. No smoke and flames from the incendiary's torch were there, no howling miscreants bent on pillage and murder. At nine o'clock, the loiterers heard a volley from the hillside. Francisco Ferrer y Guardia had paid the earthly penalty of his crimes.

D. P. S.

Cesare Lombroso

Cesare Lombroso, whose death was announced in our last number, was born in 1836. He studied medicine at Turin and served as a surgeon in the campaign of 1859. Having become superintendent of the insane asylum at Pesaro, he undertook the study of the physiology and psychology of criminals, and with the publication in 1862 of his book, "Criminal Man," became famous as the founder of a new science, Criminology. Of this the method is to study criminals in their stock, their physical condition, their environment; to classify them according to the crimes to which they are inclined; to examine as to whether crime is on the increase or not, and to decide upon the remedies of crime either in general or in particular persons.

No one will deny the utility of such investigations if they are carried on in a truly scientific spirit. All admit that one is born more disposed than another to evil, and that one may be naturally disposed to one class of crimes, another to a class entirely different. Moreover, these predispositions in their last form come from the sensitive nature, not from the intellectual. In all, this is corrupted by original sin. In all, the intellect is darkened, the will weakened and inclined to evil. These are the necessary results in the soul of the most amiable as well as in that of the most vicious of the loss of sanctifying grace. The differentiation of the evil tendencies of this general corruption of the nature in the external order may be assigned to physical causes.

Such studies, therefore, as Lombroso's, if directed to the correction of inherited defects, of physical imperfections or faults of environment, are most profitable, provided they are subordinated to the moral agents that work for the restoration of the soul. The trouble with this science, as with most others is, that it wants the whole field for itself, and insists on looking on physical or racial defects or those of environment as the only causes of crime, to the exclusion of everything else. So Lombroso did. He grew to be so infatuated with his science that he came to consider it practically impossible for a woman with a certain facial angle or other physical characteristics to be virtuous, or for a man similarly constituted not to be a thief. Free-will had no place in his system, nor was there room in it for the healing processes of grace.

For this reason the Christian sociologist must hold himself aloof from Lombroso and his followers. He knows that the reform of criminals, no matter what their ancestry may be, no matter what their facial angles, no matter what their physiognomy, no matter what their physical conformation, is never impossible with God, and that grace, the sacraments, the influences of prayer and of the Gospel teachings are the means God has put in man's hand for the healing of his brethren. Christianity would gladly have the criminologist as an assistant in

this work, it would gladly use his research and experience, it would join with him in his plans for the segregation of habitual criminals, the amelioration of their lives, the improvement of their physical state. There are divinely appointed functions for the natural and the material as there are divinely appointed functions for the supernatural and spiritual. The latter reach their fulness by means of the former, but the former without the latter are barren; for the supernatural must be supreme, because to it the Creator of man has given the work of man's regeneration.

But Lombroso would not have this; his disciples would not have it. So he missed his opportunity and as years passed by drifted into new, fanciful and useless theories; into false theories that he could hold only by shutting his eyes to inconvenient facts and generalizing from those that suited his purpose. His followers, pushing his theories to their conclusions, propound unnatural, odious remedies for what they presume to call incorrigible crime. Thus it came to pass that the master lost the honor that might have been his, and went down into the grave a failure amongst men, and sadder still, the human race is deprived of the fruit it might have reaped from his labors.

H. W.

The Latest New Religion

President Eliot is back from his voyage of exploration into the future. However exciting the adventure may have been to himself, and however suited to his tastes the land he has found, yet the report of his discovery reads like a leaf torn from Dr. Cook's or Capt. Peary's description of the bleak and frozen North—at least for those who with Rosalind know this workaday world as a place full of sorrows and sigh for a better.

The first thing that he has to tell us about his new religion is its idea of God. Manifestly this idea should be made clear from the start, because it is one that is fundamental. But unfortunately when we seek it in the address it seems to have learned tricks from the cuttlefish. He must be a discerning reader indeed who shall tell what it looks like. It may be pantheistic; it may be materialistic; it may be neither. To hazard a guess, I should say that "God" is employed here as a synonym for the abstract term "Nature"! Now afterwards in the course of the address he blames the religion of the past—to what religious denomination the remark would apply he does not say—for viewing God as one who after starting the world on its course withdrew and left it to itself. But what the God of the future—probably impersonal, and probably the very world itself—is going to do for the world, we are puzzled to learn from the lecture. It may be that the idea is brought in at all, not on its own account, but because his religion needs a God, though only in name. What he understands by religion itself he nowhere tells us. Here would apply a remark of Prof. Ladd, writing in the current number of the *Hibbert Journal* on Prof. James' Pragmatism, to

the effect that there can be no advance in our search after truth unless we assign definite meanings to our terms and adhere consistently to those meanings throughout.

With these two fundamental ideas left in obscurity, he proceeds to divest religion of almost everything for which it stands in the minds of those for whom "God" and "religion" mean anything definite. Now we can admire outspoken frankness in an opponent whilst we disapprove what he says. If President Eliot had told us plainly, what he seems to insinuate, that the religion of the future is going to be no religion at all, we should at least know what he means. But it does not help the cause of truth to palter with words and to play fast and loose with ideas.

Not to mince matters, the address is less an account of a new religion than an attack on the old, and an attack made according to unfair methods. President Eliot represents his new religion as Christianity, nay, as Christianity in its highest development, and of course desires us to accept it as such. Here are the last two sentences of his lecture: "Finally the twentieth century religion is not only to be in harmony with the great secular movements . . . but also in essential agreement with the direct personal teachings of Jesus as they are reported in the gospels. The revelation he gave to mankind thus becomes more wonderful than ever." Agreement, indeed! The "religion of the future" is in flat contradiction to "the sayings of Jesus as they are reported in the gospels." Where obscurity forms the opening and disguises the close we may well distrust what lies between. If we were to revise the Declaration of Independence, beginning thus: "When in the course of human events it becomes necessary for one people to reunite the ties which the hands of our fathers should never have severed, and to resume the dependent and subordinate station where we properly belong, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the submission"; and having recast all the contents to accord with this preamble, should end by saying: "The new document is in essential agreement with the old; the Declaration of Independence thus becomes more wonderful than ever"—we should have done something very much like the feat which President Eliot has accomplished, except that he leaves out the "causes."

The least we might expect of the President Emeritus of Harvard is that when he undertakes to treat of a subject so delicate and important he should be scholarly; the least we could ask of the apostle of a new religion, which he represents as one of love and hope, is that when he blights the hopes of millions he should first be sure of the necessity and then do so with all possible tenderness. But, alas! there is much to be found that is not scholarly in the address and much that is unlovely; not scholarly because inexact, unlovely because it shows odium theologicum. For instance, when he wrote this

sentence: "Even the Hebrews offered human sacrifice for generations; and always a great part of their religious rites consisted in sacrifices of animals. The Christian church made a great step forward when it substituted the burning of incense for the burning of bullocks and doves; but to this day there survives not only in the doctrines, but also in the practices of the Christian Church, the principle of expiatory sacrifice," we are puzzled about the facts. Unless "sacrifice" is used in different meanings in the same sentence, as seems not unlikely, Protestantism has rejected sacrifice altogether. Of those Christian denominations that retain it none, so far as we know, has substituted incense for bullocks and doves, the only sacrifice they offer being the Sacrifice of the Mass, which they hold to be the same as the Sacrifice of the Cross. As to human sacrifice offered by "the Hebrews," the matter seems to be worse. If "Hebrews" is used consistently throughout the address, it means here the religion of the Old Testament, which Christ Himself ratified. So understood the statement is worse than false. Understood otherwise we can but guess at what he means. Perhaps he alludes to Moloch. If so, the historical fact tells against his point since this worship was not progress but retrogression to an enormity which called down the curse of Jehovah and made Gehenna forever a name of horror.

We thought to unmask the opposition of the new religion to Christianity by simply setting its teachings side by side with the "sayings of Jesus as reported in the gospels." President Eliot himself invites to this by continually contrasting the religion of the future with the religion of the past. Unhappily, however, for the most part he so misstates our beliefs that we cannot use his wording. Thus, for instance, he says: "The new religion will not rely on either a sudden conversion in this world or a sudden paradise in the next, out of a sensual, selfish, or dishonest life." Surely there should be no need to tell him that our religion, far from teaching us to rely on such a thing, teaches us not to rely on it. But, if he means that there is no such thing as a "death-bed conversion," then his "religion of love" takes the words of pardon from the lips of the dying Christ, and his religion of hope brings despair to one who has led "a sensual, selfish and dishonest life," since the penitent thief should have been told: "Never shalt thou be with Me in paradise." But then his religion has no paradise.

More important misstatements than this are those concerning the Incarnation, Providence and Original Sin.

There are, however, a few doctrines where his own wording sufficiently accords with our belief, and fortunately they are just those which he represents as bringing out the characteristic differences between the new religion and the old. We shall give the words of Christ together with those of President Eliot, and leave it to the reader to judge whether they are in "essential agreement." We might have multiplied the utterances of Christ on each point.

PRESIDENT ELIOT.

The religion of the future will not be based on authority either spiritual or temporal.

The new religion will not seek to reconcile men and women to present ills by promises of future blessedness either for themselves or others.

The modern man would hardly feel any appreciable loss of motive toward good or away from evil if heaven were burnt and hell quenched.

It will believe in no malignant powers—neither in Satan . . .

In short, the whole spirit of Christianity and of the new religion are not merely different, but tend in opposite directions. The one teaches that we have not here a lasting city but look for another; the other does not look beyond this earth. The one is a religion founded on the rights of a personal God, the absolute ruler of the universe, who will hold his creatures responsible in the after life for their behavior in this; the other is a worship of humanity, which feels free to leave God out of consideration and arrange everything to suit itself. We might carry out the comparison indefinitely but we will end by saying: President Eliot's religion is not a religion, not even a system of ethics, but only a vague appeal to honor; it is not new, but as old as the unsatisfactory efforts to make virtue its own reward; it is not the religion of the future, because the masses will not live by it, and the very prospect it holds out is frightening away from it the souls that seek Him who proclaimed Himself the Way, the Truth, and the Life.

EDWARD S. BERGIN, S.J.

CHRIST.

And I say to thee: That thou art Peter; and upon this rock I will build my church and the gates of hell will not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound also in heaven: and whatsoever thou shalt loose on earth it shall be loosed also in heaven. MAT. XVI, 18-19.

The Sermon on the Mount.

"If thy hand . . . thy foot . . . thy eye scandalize thee . . . cut it off . . . pluck it out. It is better for thee . . . maimed . . . lame . . . with one eye . . . to enter into the kingdom of God than . . . to be cast into the hell of unquenched fire. MARK IX, 42-48.

I saw Satan fall like lightning from heaven.

LUKE X, 18.

Changes Rung by Time

Throughout the field of civil and political activity, we seem to have wandered into devious ways, for every now and then we hear the anxious and imperious cry: "Back to the old ideals, learn from the past when all was well, recall its spirit and imbibe it to the full." Now, in the light of what has been, this cry seems rather a sign of discontent with actual conditions than a well thought out appeal to what was and is not, yet ought to be.

The civic virtues of former generations, their honesty in business, their uprightness in public affairs and their self-sacrificing patriotism are held up for our admiration and imitation. Verily doth distance, whether of time or place, lend enchantment. Since September, 1787, when the Constitutional Convention at Philadelphia finished its labors, upwards of a thousand proposed amendments to the Constitution have been formally presented for adoption. Thousands of people, therefore, unmindful of the fact that an appeal to the Constitution is necessarily an appeal to a partisan interpreter of the printed page, have hoped to obtain for themselves and us a measure of earthly bliss by pruning and budding that venerable instrument. There have always been and always will be civil and political grievances. One comes as another goes; or, more exactly, one appears and another disappears for a time, with a certain periodicity or in a certain rotation. While treating one national ailment, another breaks out; before this a second yields to a remedy, a third appears, or there is an aggravation of the first. And it was always thus.

Study the words of General Washington, when, in November, 1783, he took leave of the army: "Although the general has so frequently given it as his opinion in the most public and explicit manner, that unless the principles of the Federal Government were properly supported, and the powers of the union increased, the honor, dignity and justice of the nation would be lost forever, yet he cannot help leaving it as his last injunction to every officer and soldier to add his best endeavors toward effecting these great purposes." The tone of this, his last order, is not markedly buoyant. It seems to mirror his experience with Congress, which was simply an advisory board to thirteen contentious bodies of legislators who wanted no advice.

Then followed the Constitutional Convention, where the different States had their defenders, active, jealous, alert. Their struggle to break away from Great Britain had been crowned with success; failure long seemed all that could result from their efforts to cleave together. Petty local jealousies were aired and upheld as if they were the weightiest principles of law. Unanimity shone by its absence. When at last the Constitution, that work of infinite patience and painstaking, was sent out for adoption or rejection, our first distinctively American party names came into existence. Jay, Madison and Ham-

ilton who spoke or wrote in defense of it were called Federalists; Patrick Henry and Samuel Adams who would reject it were styled Anti-Federalists.

Without a dissenting voice, Delaware, New Jersey and Georgia promptly voted for adoption, and Pennsylvania subscribed by a vote of two to one; but in some other States, a change of five or six votes would have caused the rejection of the Constitution. States did not trust their neighbors; citizens did not trust their fellow-citizens of other States. All this sounds very modern, but it is from the cradle days of the Republic. "On Saturday, the twenty-first of June, 1788, at one o'clock in the afternoon," New Hampshire, the ninth State to ratify, registered her vote and thus, by a provision of the Constitution, set in motion the new and untried machinery of the Republic. Virginia and New York soon joined the majority.

The various State governments were things existing and known, and of an age sufficient to command a certain respect and fealty; but the new Constitution was simply an experiment, to be judged by its working. Hence, it may be gathered that, of those who voted for its adoption, most voted to make a trial of the proposed scheme of union from which, should it suit their interests or convenience, they could withdraw at pleasure.

In Virginia, the debate on ratification, was brilliantly, even heatedly conducted. Against Madison, the "Father of the Constitution," was pitted Patrick Henry, whose appeals to Southerners against Northerners, to the debtors of the British, to the slaveholders, and to "all who valued personal liberty," were so violent that he who had cried, "Give me liberty or give me death," seemed to be in danger of the latter from a genuine burst of feeling.

On the first Wednesday of January, 1789, ten State legislatures chose the first Presidential Electors, seventy-two in all. Rhode Island and North Carolina had not ratified, and the New York legislature, owing to a deadlock, made no choice. The adoption of the Constitution had been materially helped by the general persuasion that Washington should be the first President. The electors had not been "instructed" to vote for any particular person, nor had such "instruction" been contemplated by the Constitution; for they, in their wisdom and patriotism, were to be the sole judges of the candidate's fitness. Bryce, in his "American Commonwealth," remarks that this original and uncopied feature of the Constitution was never in full vigor and long ago ceased to be operative. In our day, a presidential elector is as purely and simply a messenger as a boy who is sent on an errand to a market or a shop.

When the method of choosing a President was under discussion in the Constitutional Convention, somebody proposed "election by the citizens of the United States," but George Mason, of Virginia, an ardent Anti-Federalist, objected that "to refer the choice of a chief magistrate to the people would be as unreasonable as to refer a trial of colors to a blind man." In his stand against a

popular election, the vote showed that all the States but Pennsylvania were with him. In colonial days comparatively few were permitted to vote. Maryland, founded by Catholics, excluded them later on from voting and office-holding, and obliged them to pay a double land-tax; Virginia forbade Catholics to vote, to give testimony in any court, or to possess firearms of any description; some colonies excluded Jews and Quakers; but in Georgia, the youngest and weakest and the most liberal of the colonies, though negroes were excluded, the possession of "any mechanic trade" made a white man a voter. Only in Pennsylvania was there no discrimination against Catholics. Even to-day United States citizenship does not include the right to vote, for each individual State has the power to admit to the polls or to exclude from them by State provision and enactment. Still, the State laws are so framed that we have throughout the Republic a close approach to manhood suffrage, and in four States, women stand on the same footing as men.

Those who had any voice in the adoption or rejection of the Constitution were a distinct minority, about one-fourth of the adult males in the country and no more could vote for members of the State legislatures. Therefore, when these legislatures chose seventy-two electors, few of the rank and file gave the matter any thought. Even the voting of the electors aroused little interest among the citizens in general; too few had had a voice at the polls. The majority of the people, with no concern and little curiosity about a matter so far removed from them, went on as before, with their profound discussions of the weather and the crop. Time, with the extension of the franchise, has given to every citizen, present and prospective, an interest in election which the Revolutionary patriots neither had nor knew.

D. P. S.

Catholic Teaching in Belfast's University

The Philosophy of the Schools has been long assailed in tome and pamphlet, press and platform—mostly by people who know little or nothing about it—but not until two weeks ago has it been formally arraigned by legal procedure, attacked and defended by King's Counsel, and solemnly pronounced on by judges of the land. This happened in Dublin Castle, October 11-14, before a special committee of the Privy Council consisting of the Lord Chancellor, Judges Johnson and Ross, the Crown Solicitor, Sir Patrick Coll, the Under-Secretary for Ireland, Sir James Dougherty, and Head Commissioner Sir David Harrel.

The same act that had established the National University of Ireland, mainly under Catholic auspices, granted Queen's College, Belfast, the rights and privileges of a University for the benefit of Protestant Ulster, though, nominally at least, sectarianism was excluded

from both. Of Ulster's 1,500,000 inhabitants, 800,000 are Catholics, and as the Belfast Commissioners, all Protestants, were loth to lose the majority of students in their province, they established a chair and lectureship of Scholastic Philosophy, elected a qualified Catholic layman, Professor Parke, M.A., to the former, and a Catholic priest, Rev. Denis O'Keeffe, M.A., to the latter. They also accepted gratefully a Dean of Residence appointed by Bishop O'Neill as chaplain of the Catholic students, and thought they had done a good stroke for their college; but the bigotry of Ulster was yet to be reckoned with.

The Presbyterian Conference denounced the Commissioners' action. Scholastic Philosophy was St. Thomas Aquinas, who was Catholic Philosophy and Theology rolled into one. The Commissioners had endowed a chair for the Pope and the Jesuits in Belfast University; Protestantism was in jeopardy, and the battle of the Boyne had been fought in vain, unless the Privy Council should grant their petition to inhibit Scholasticism altogether. The Marquis of Londonderry, determined that "the maiden city should be a maiden still," entered formal protest on his own account. Accordingly the Privy Council of the Lord Lieutenant appointed a distinguished committee, of whom Sir Patrick Coll was the only Catholic, to try the case.

It was really the Spirit of Calvin vs. St. Thomas Aquinas, though it transpired that philosophically there was little conflict between them. Mr. Gordon, K.C., and Mr. Wilson, K.C., appeared for the petitioners, Mr. Matheson, K.C., and Mr. McGrath, K.C., for the University Commissioners, and for three days Dublin Castle was turned into an Aula Philosophiæ. Learned counsel and expert witnesses quoted freely from St. Thomas, San Severino and Leo XIII; the "Summa," the Stonyhurst Series and Newman's "Grammar of Assent" were contrasted with Locke, Whately and Spencer; all the papers were full of this "Disputatio de Universa Philosophia," and even the Dublin cabmen were discoursing of Philosophy.

The whole contention of the petitioners was that Scholastic Philosophy necessarily included Catholic Theology, and was, therefore, in violation of the Statutes which forbade religious teaching. Mr. Gordon opened by accusing St. Thomas of teaching Roman Catholic dogma. Judge Johnson interrupted: "There was no Church in those days called *Roman Catholic*; it was the Catholic Church." When Father Clarke's "Logic" was cited as proving Papal Infallibility, Sir James Dougherty said: "I found 'Clark' a very useful book when I was a teacher of logic." A Presbyterian minister and others who urged that the Scholastic chair would repel Protestants but had not estimated how many Catholics it would attract, drew from Judge Ross the remark: "They do not consider the other side of the question at all."

When Professor Seth of Edinburg University, who had also taught Moral Philosophy in the United States, testified that St. Thomas made authority his fundamental

principle and taught that Philosophy was subordinate to Theology, Judge Ross remarked: "That is very much the tone of the 'Encyclopædia Britannica.'" On cross-examination Mr. Seth was compelled, like the other petitioners, to admit his ignorance of Scholastic teaching, and when appealed to "as a man of common sense," he gave away his case by declaring: "I am not here as a representative of common sense, but of philosophy." Another witness who protested against the "Romanization" of the University, had no answer to Sir James Dougherty's question: "Is it more sectarian to have Catholic Philosophy taught by a Catholic, than Philosophy, approved by Presbyterians, taught by a Presbyterian?"

Judge Shaw of the Belfast University Commission said the Queen's College had been essentially Protestant, and they had established this chair in order to give equal chances to Catholics, and therefore make the new university really non-sectarian. He had known of fourteen Protestant ministers and quite a number of Protestant students who had attended Father Finlay's lectures on Philosophy, and declared that Catholic dogma was never obtruded. Two of them had won studentships in Scholastic Philosophy. Mr. Meredith, a Protestant barrister who had studied under Father Finlay, testified to the same effect.

The only Catholic called as witness was the Rev. T. A. Finlay, S.J., but his evidence was ample. Having defined philosophy as "an interpretation of all experience in the light of certain definite principles," he expounded at length the system of St. Thomas, which, he said, was "based on rational thought. A philosophy that was based on dogma or authority would be no philosophy at all." The teacher of philosophy should "use every development of modern sciences, for philosophy is the synthesis of all sciences . . . The successors of St. Thomas in the fifteenth century were mere quibblers, but I look upon Scholasticism proper as the most perfect training of the mind that can be devised." Here Judge Johnson interposed: "I am afraid we'll be all Catholics before Father Finlay is finished."

On cross-examination Father Finlay replied that the Church was the oracle not of all truth, but of revealed truth; that no books on philosophy are or can be altogether free from religion; that Scholastic Philosophy was unintelligible to the general professor and could only be taught properly by one who knew and believed it. "But an atheist may teach mathematics," said Judge Johnson. "But he believes mathematics," was the reply. Catholics asked for a scholastic chair because their Church approved of Scholasticism; Protestants sometimes asked for it because they believed it to be the best. Catholic philosophy contains nothing that may not be accepted by any believer in revealed truth.

The Lord Chancellor announced at the end of the inquiry, which he said was long "but not one moment longer than it deserved," that, by unanimous decision,

"the Committee will advise his Excellency (the Lord Lieutenant) that the three petitions should be dismissed." Thus the three days' battle ended with Catholic Philosophy in permanent possession of the Presbyterian stronghold, for it was conceded by all parties that only Catholics were qualified to expound Scholasticism.

The Protestant experts went away wiser, if sadder, men. The general impression produced not only on Catholics but on Protestants, was that Scholasticism is the only definite system of Philosophy, and that its exponents were the only witnesses who knew whereof they spoke. This impression was intensified by an address delivered before the Catholic Truth Society, which happily held its annual convention in Dublin while the Privy Council was in session.

Dr. Windle, President of Cork University, speaking on "The Intellectual Claims of the Catholic Church," showed that she is not only the Church of the ignorant but of the wise, that "she has been the fondly loved mother of more great writers and pioneers in all branches of discovery than have all the other religions of the world put together"; that contempt of Scholasticism is a mark of ignorance; that biologists and chemists have gone back to the Schoolmen, who anticipated by 500 years the transformism of to-day that has falsified the scientists of yesterday; and that the "Summa" of St. Thomas is the classic of systematized wisdom. The Church is as much a marvel from the intellectual standpoint as from any other, and the learned have as much reason as the ignorant to cry: "Thank God for our Holy Faith!"

Regarding a paper read by Father Watters, C.M., on "The Press," Archbishop Healy said: To have a powerful Catholic Press, you require powerful writers, men of sound education, wide culture and high principles; and such you will not have unless they go through a course of sound moral and mental philosophy, ethics, economics and kindred questions; that is to say, a thorough university education under the safe guidance of Scholastic philosophers. Opportunity was denied before, but the National University should now enable Catholic young men to equip themselves for effective Catholic journalism.

Cardinal Logue also insisted on the need of sound philosophical education for the propagation of Catholic Truth. Alluding to the Privy Council Inquiry, he said that our Catholic system had proved its pre-eminence, its decriers had proved their ignorance, and the brand of heresy was no longer the brand of respectability, social or intellectual.

M. K.

According to a special despatch dated October 23, from Colon to the *Sun*, two-thirds of the construction of the Canal has been completed. Of this, one-half had already been done by the French. It consisted of an excavation of 85,000,000 cubic yards; 87,000,000 more have been excavated since 1904, when our Government assumed the work, and 87,000,000 remain to be excavated.

"At Least You, My Friends!"

The "Month's Mind" was over. The priest had unvested and was making his thanksgiving before the altar in the little basement church. The widow and her two little girls in deep black still knelt in the seats at the top of the aisle. The sacristan removed the catafalque and stowed away under the organ the six tall candlesticks with the yellow candles.

I met him in the porch as I went out. "John Callaghan," he said in answer to my unspoken question. "He drove a wagon for Belford's, the coal people. Thim's the widow and two girls. The boy works in Schultz's, the grocer. The haythen wouldn't lave him free to come to the month's mind this mornin'! The Lord reward him—and He will, too. When his turn comes he'll know what it is to need a friend. Purgatory'll be terrible lonesome for some people—if they're lucky enough to get there."

"Mike," said I pointedly, "how long do you think anyone will remember us?"

"Well, sir," said Mike, "I'm thinkin' it'll be just about as long as we remember thim."

"If that's all, then the Lord be merciful to us, for we'll need it." I meant it, too, for only a couple of days previously I had heard from Thomas a Kempis some searching truths on the point.

"Well who knows?" said Mike. "Listen now—Mornin', James, 'tis a beautiful day."

His salutation was addressed to an old man coming out of the basement. His face was abundantly familiar to me, seeing that every morning he occupied the same seat at the back of the centre aisle. It was such an old man's face as one sees often in Ireland, on which the peace of childhood seems to have so softened the marks of time, and struggle that the lines are all reposeful and harmonious. The sacristan presented me formally to Mr. James Nolan—"a County Cork man like yourself, sir!"—and we exchanged conventional greetings.

"Well, James," said Mike, somewhat suggestively—not to say provocatively, "John Callaghan'll rest easier to-day."

"He will so," said James. "Lord ha' mercy on him! He was a good, steady man. I knew his father in old St. James's down town. He's dead this twenty-two year. He went after Paddy Sheehan and before Molly Joyce. Lord be good to thim! There's a great plenty gone since thin."

"We've more friends that side than this," said Mike, surreptitiously pulling my coat sleeve.

"Begor, we have that!" said James with a laugh. "I'll have tin more names in me envelope next Sunday for this year."

"An' how many'll that make, James?" Mike's voice dripped simulated nonchalance while his face worked with the strength of his desire that I should see the point.

"A hundherd an' thirty-four last year an' tin this year—

that'll be a hundherd an' fortyfour," answered James with perfect simplicity.

"Well now, look at that!" said Mike with a perfectly natural air of surprise. "A hundherd an' forty-four! It bates me how you can remember thim all, James."

"'Tis aisy enough to remember thim whin they're yer friends," said James.

"I suppose ye could call the roll any time," said Mike endeavoring to infuse yet more indifference into his tone.

"Deed I could," said James, "why not?" and then and there to Mike's undisguised joy in that church porch, the old man commenced the litany of his dead. It went somewhat as follows:

"Grandfather an' grandmother, uncle Pat, uncle James, father, aunt Bridget, aunt Mollie, mother; Lord ha' mercy on her! Cousin John, Mat Malone, Mary Shea, Father Daly, Owen McGuire, Father Sheridan, Owen O'Neill, Patsy Bryan, John Byrne, Mary Byrne, Doctor Ford, Willie Clancy, Nellie Murphy, Dick Cronin, little Jamesy, John Molloy, Bridget Mahony, little Mollie,"—and so on.

His wife's name came late in the list. He called her his "darlin' Mollie." I could hardly repress a start when he named "Charles Stewart Parnell," and a little later "William Ewart Gladstone." For what seemed many minutes he stood there his eyes closed, the names coming rapidly and without a shadow of hesitation. It took him perhaps three minutes to recite the roll—at last came—" . . . John Callaghan an' Richard Lonergan, an' certain others an' thim that has none to pray for thim."

We had prayed the first time for Lonergan's soul the previous Sunday. Mike looked at me with triumph in his eye and James came to himself with a jerk.

"That's a long list," I said lamely.

"'Tis not manny for sivinty-six years, sir," said James, "an' there's thim I've forgotten, too. Lord ha' mercy on thim! An' I hope they'll forgive me when my own time comes. 'Twon't be so long now, ayther, Mike. Well, good mornin' to ye, sir—mornin' Mike!" and off he trudged down the street.

"Well," said Mike, "what d'ye think of that?"

"Oh! Mike—there's them he's forgotten—he said so himself. May the good Lord forgive us—*me*, I mean!" As I spoke Father — came through the porch on his way to breakfast. He caught my last words.

"What's the matter?" he said.

"Father, I'm tempted to wish I was dead and on James Nolan's list," I said. Mike left us and went back into the church, grinning widely as he went.

"You might be worse off. He'll be in with five large sheets of foolscap next Sunday. Did he call the roll for you?"

"He did," I said.

"And did you stop to ask yourself how he was able to do it almost without drawing breath and without a stop?"

A great light poured in on my mind.

"Every morning of his life he calls his roll at Mass.

Some of the people on it are dead these sixty to seventy years. I suspect 'twould be a waste of good prayers for most of them only there's no such thing. No I don't mean what you think—I mean they're in Heaven long ago if they are James's kind, and James's prayers are undoubtedly distributed elsewhere. I hope James is in my parish when I die."

He stopped in hesitation a moment.

"I'll tell you something more if you'll promise not to laugh. How did he finish his list?—I mean after the names stopped."

I told him.

"I thought so. How do you suppose he came to put in the phrase, 'certain others?' Well I'll have to tell you—it's too good to keep. When I first came to this parish and James' list came in, I made a business of getting acquainted with him and he told me about it. Just for deviltry, I said to him—'James, there's a big list of deaths every day in the *Herald*—why don't you pray for them, too?' "'Tis a good notion,' says James. And every day he puts them in in the 'certain others' part of his list and completes his intention later by going to the sexton's office and borrowing the *Herald* to read them over. James has many a friend in the next world, I fancy, that he knows nothing about."

No! It was not laughing that threatened me.

ANDREW PROUT.

When advocating the establishment of Episcopalian Parish Schools at the annual dinner of the Hamilton Club, Brooklyn, Monday evening last, Bishop Frederick Burgess said that the increase of six millions in the membership of the Catholics during the past thirteen years was due largely to the Parochial Schools. In New York alone, the Catholic Parochial Schools have 100,000 pupils, the Bishop said, where the children are taught Christian truth as received by the Catholic Church; the teaching of these truths is the real educational force, and all education must include religious teaching. The children in Catholic schools learn loyalty to their religion and affection for their teachers.

The public schools are a drawback to religion, as they give no religious teaching. Our Church would do well to establish schools, says the Bishop, and "I hope that we may soon see the establishment of parochial schools."

It is one of the ironies of fate, no doubt, that the former owners of *Everybody's Magazine* should have been charged with the very accusation it has so often brought against prominent financiers and corporations, when lately its managers were turning it over to the Butterick Publishing Company. When some of the stockholders of this company set a valuation of \$3,000,000 on *Everybody's*, they admitted that the property consisted chiefly of good will and a well organized staff, although the members of the staff were not under contract.

CORRESPONDENCE

The Balkan Troubles

In the early part of this year, all Europe was seized with war-fever, because the ruler of the Austro-Hungarian Empire, in virtue of his sovereign right, annexed a corner of the Balkan peninsula. In 1878 Austria freed Bosnia and Herzegovina from Turkish rule and with the consent of the European powers exercised protectorial rights over them from that time to the 7th of October, 1908, when she peaceably annexed the two provinces.

Austria's nearest neighbors, Serbia and Montenegro, were aggrieved and claimed that their rights had been disregarded. Urged on by England and supported by Russia, Serbia not only demanded that Austria should reconsider her action, but threatened to wrest the two provinces from her by force of arms and add them to the Servian Kingdom. Turkey also protested, whereupon Austria offered her fifty-four million crowns, twenty-five million Turkish pounds, in compensation for her loss. Turkey accepted the compensation and forfeited all rights to the annexed territory. Austria then demanded that Serbia should renounce her claim to Bosnia and Herzegovina, acknowledge the annexation to be just and promise immediate cessation of warlike preparations. Moreover, Prince George, the Servian heir-apparent, was required to abandon his claims to the crown. To all this Serbia agreed without any compensation whatsoever, but scarcely had the official documents been signed, when the Servian Minister of War publicly declared that peace would be of short duration, that Serbia had been forced to yield to Austria, because Russia having abandoned her at the last moment, she was unprepared for war, but that she would never relinquish her claim to the annexed provinces.

Serbia is restless, the army is being strengthened and public meetings in which the people are being stirred up against Austria, are the order of the day. Prince George, contrary to his signed declaration, persists in claiming the crown and is the most active agitator against Austria.

So unsettled is the country that parties are even demanding the deposition of the entire Servian Karagjorgjevic dynasty, for not maintaining the rights of the people. It may interest readers of AMERICA to hear something of the past and present history of Bosnia and Herzegovina.

These provinces are bounded on three sides by Austro-Hungary in the north the River Save separates them from Croatia and Slavonia; on the north-west the River Una; Dalmatia forms the southern boundary and Serbia, Montenegro and Turkey the eastern. Together, the two provinces have an area of about 950 geographical square miles and have the shape of a right-angled triangle whose southern side touches the Adriatic at two points. Till the end of the fifth century the Romans ruled in these lands, the northern portion belonging to Pannonia; the southern to Illyria or Dalmatia. In the sixth and seventh centuries came the Croats and settled in the present Croatia, Slavonia, Bosnia, Herzegovina, Dalmatia and Montenegro. Their eastern neighbors were the Serbs, who inhabited present Serbia, eastern Bosnia to the River Bornas, old-Servia, to-day part of Turkey, and Sandzak, a Turkish district between Serbia and Montenegro.

The Croats and Serbs are descended from two tribes

of the same Slavic people; their language is the same except for some insignificant differences in dialect and the same may be said of their national customs and mode of life. In character, however, they differ considerably, a fact, no doubt, chiefly owing to religious and political causes. Both tribes accepted Christianity early.

In the eighth century, Croatia was already an important state, and had become powerful in the ninth. Prince Tomislav, having united Herzegovina and Bosnia, had himself crowned in 925 as King of Croatia, but the dynasty founded by him died out in 1102, when the Croats chose as their ruler the Hungarian King, Kuloman, because of his near relationship to Thelma, the last Croatian queen.

The Servian tribes formed several small principalities, dependent either on the Byzantine or Bulgarian emperors, until Prince Michael united all the Servian lands and caused himself to be proclaimed king in 1078. Pope Gregory VII sent him the royal insignia except the crown, while he commissioned a special ambassador to confer the crown upon the Croatian King, Demetrius Zvonimir.

The first Servian King to receive the crown from the Pope was Stefan Prvoojencani (The First Crowned). It was conferred upon him by Honorius III in 1220, but already in the following year, King Stefan with his people went over to the Greek schismatic faith, and since that time the Serbs have remained schismatics, while the Croats have preserved the Catholic belief and allegiance to Rome. Bosnia (Upper and Lower), Herzegovina (formerly Kulm) and Montenegro (Duklja or Zeta) were dependencies of Croatia till 949. In that year Serbs, persecuted by the Bulgars, sought refuge in Herzegovina and Montenegro; later Servian princes occupied both these lands.

The northern part of Bosnia, called Lower Bosnia because it lies lower than Upper Bosnia, the old districts of Soli, Ursora, Dolnjikraji, Zapadnestrane always belonged to Croatia. Southern, or Upper Bosnia, was the Bosnia of the Middle Ages. From the eleventh century sometimes under Croatia, sometimes under Serbia, sometimes under Byzantium, it became independent for a time, but in 1135 came again under Croatian rule, remaining under it almost uninterruptedly till the middle of the fourteenth century. About the year 1279, there ruled in Bosnia, Banus (Croatian word for warrior or ruler) Stefan Kortroman, who remained a vassal of the Hungarian-Croatian King, Banus Inlasden Subic. His successors ruled in Bosnia till its conquests by the Moslems in 1463.

Herzegovina (Kulm) was at first independent, then came under Croatia and in 949 under Serbia. In 960 it belonged to Duklja (Montenegro). Later it passed to the Bulgarians, from the Bulgarians to the Greeks, from the Greeks to Montenegro and from Montenegro to the Serbs.

In 1198 Andreas, Duke of Croatia and Dalmatia, and son of the Hungarian-Croatian King Bela III, was its ruler. Duke Andreas bore the title of "dux totius Dalmatiæ, Croatiae et Kulmii." In 1326 Herzegovina passed under the rule of Banus Stefan Kotroman (son of Kortroman). His second successor, Stefan Trvtko I (1353-1391) conquered Serbia and Montenegro and had himself crowned King of Bosnia and Serbia in 1376. Later, he conquered Croatia and Slavonia and proclaimed himself King of Croatia, Stefan Trvtko I, was next to the Servian King Dusau Silni (1331-1355), one of the most powerful and celebrated of the Slavic rulers; the only one of his day whose name was not stained with crime.

He was succeeded by six Bosnian kings all called Stefan, but intrigues for the possession of the throne, the interference of Hungarian-Croatian kings, the lawlessness of the native magnates, the advance of the Turks and bitter religious dissensions put an end to the young kingdom. The Bogumili sect, alias Peterer or Albiogusees had so won the upper hand that the Hungarian-Croatian ruler with the approval of the Popes undertook three crusades against them. In 1446 the last Bosnian King, Stefan Tomasević, was assassinated by order of Mohammed II and Bosnia and Herzegovina were incorporated with Turkey. Upon Mohammed's withdrawal to Constantinople, Matthias Corvinus, the Hungarian-Croatian King, conquered Lower Bosnia (northern part lying along the River Save) which remained a possession of the Hungarian-Croatians till 1528. In that year Bosnia and Herzegovina were again taken by the Turks and retained by them till 1878 when Austria freed them.

In the nineteenth century Europe began to rid itself of the "unspeakable Turk." In 1876 Serbia was freed and formed a principality under the suzerainty of Turkey till 1878, becoming a kingdom in 1882. Greece was freed in 1829, becoming a kingdom in 1830; and receiving a part of Thessaly and Epirus in 1879. Montenegro became an independent principality in 1878; Bulgaria and Eastern Roumelia were still under Turkey, but in 1887 Roumelia became an independent kingdom; later Bulgaria annexed Roumelia and since 1908 both these countries form an independent kingdom.

It was a happy hour for Bosnia and Herzegovina when under Austria they were freed from Turkish rule. Many abortive attempts at freedom had been made by the much persecuted inhabitants. For thirty years Turkey has been only the nominal ruler of these provinces; on the 7th of October, 1908, it forfeited all claims even to this empty title, and to day Bosnia and Herzegovina are integral parts of the Austro-Hungarian Empire.

STEFAN BAUMONIĆ, S.J.

Catholics in Westminster Abbey

LONDON, OCTOBER 13, 1909.

"Dear me, you mustn't do that. If you wants to pray you comes to the regular service at three o'clock. I'm sorry to interfere but you are delaying the party, and there's a lot of tombs to see yet."

The story goes that this speech was addressed by a verger (not at Westminster Abbey but in one of the old English cathedrals) to one of a party of tourists committed to his guidance, who was so untouristlike as to kneel down to pray. It is an eccentric proceeding that the average showman-verger does not understand and sometimes resents. But at Westminster to-day, as the result of experience during the last twenty years, the vergers are giving Catholic visitors every opportunity of praying at St. Edward's shrine, for it is the feast of the sainted king, whose tomb alone of all the old shrines of Catholic England remains unviolated. There his sacred relics most certainly are still enclosed.

O'Connell, during one of the last years of his life, wrote, under the impression of the Oxford conversions, that one might hope soon to see Mass said again in the Abbey. Nearly seventy years have gone by and the realization of that hope is still remote. But it is something that on St. Edward's day and during the octave those who keep his Faith are again allowed to pray at his tomb, and Westminster becomes for awhile a Catholic sanc-

tuary. The movement began timidly twenty years ago. A few Catholics came to the shrine and knelt regardless of the wonder of the Protestant onlookers. Now they come in hundreds. During the Abbey services St. Edward's chapel is deserted, but as soon as these cease the stream of pilgrims flows steadily in and out hour after hour. Priests and laymen, men and women, nuns with little processions of school children, form changing groups about the shrine. They touch it with rosaries to gain a new blessing for the beads. The scene makes one wonder if this is still Protestant London. Until the accession of the present King Edward VII, the shrine was bare, its original stone base below, and above a sixteenth century structure of wooden arches. King Edward has adorned his namesake's shrine with a splendid pall of red silk embroidered in gold. At one end of it a little altar has been erected, with a brass cross. I am told that early on St. Edward's day a number of High Churchmen have a "celebration" here in strict privacy.

The Abbey of Westminster is itself a historic argument against Anglican theories and a monument of the loyal devotion of Old England to the Holy See. Edward the Confessor had vowed to make a pilgrimage to Rome, but it was considered that a prolonged absence of the King would be perilous for his kingdom and the Pope dispensed him from his vow on condition that he should bestow in alms to the poor the amount his journey would have cost him. Not content with this the holy king decided to rebuild and re-endow the Benedictine Abbey of St. Peter at Westminster, founded by his predecessor King Sebert. The new buildings were completed just before his death and he was entombed in the choir. On his canonization in 1181 the body was solemnly transferred to a shrine in the chapel behind the High Altar. When the stone coffin was opened the body was found incorrupt, clad in golden robes, and with his beard "long, white and rather curly" flowing down over his breast. When Henry VIII despoiled the shrine the body of the saint was reverently buried on the north side of the sanctuary. Under Queen Mary the shrine was repaired and the sacred relics replaced in it in 1557, enclosed in a wooden case. In the reign of James II the fall of a scaffold pole broke the upper woodwork of the shrine and forced the case open. It was repaired and during this work an examination of the sacred relics showed that the body was reduced to a skeleton. An enamelled crucifix, originally on the breast suspended by a gold chain, had fallen on to the shoulder blades. There was a gold circlet round the brows. The jaws were full of teeth all in good condition. In the coffin there was much dust as well as fragments of linen and of gold embroidered silk. We have thus a continuous record proving beyond all doubt that the relics of St. Edward are still in the Westminster shrine.

The coronation chair, often spoken of as the "Chair of St. Edward," dates only from the time of King Edward I. The abbey has been rebuilt throughout since the days of the sainted king, but one of the few remaining portions of the original structure has just been reopened to the public after having been closed for centuries. This is a small chapel opening off the cloisters. It is known as the "chapel of the pyx," but in this case the word "pyx" is used in its original sense of a box of any kind. The chapel was long the place where crown jewels were kept in the custody of the abbot of Westminster, and later it contained a coffer or "pyx" in which tested specimens of each issue of the coinage were deposited. It is a small vaulted room with a massive pillar in the middle from which the arches of the roof spring. Placed against one

wall is a small altar, the only altar in the abbey that escaped destruction at the Reformation, probably because the chapel was then a treasury. The original altar stone is there, the only damage done to it being the removal of the relics. A hollow in the centre of the stone shows where they once lay. There are very few altar stones of the pre-Reformation church still in their original positions in England. In fact at the moment I can remember only one other instance, that of Christ Church near Bournemouth. The Reformers in their fierce hatred of the Holy Mass were not content to remove the altars. The Elisabethan bishops ordered that the consecrated stones on which the Holy Sacrifice had been offered for centuries should be "broken up or devoted to common uses." This does not prevent Anglicans from arguing that the Reformation made no essential difference in the faith and worship of England. The old altar of the Pyx Chapel is for Catholics a link with the past, and one is glad to think that it will not be further desecrated by High Church "celebrations." Perhaps in the far-off future the day will come when in the hollow of the altar stone other relics will be placed, those it may be of a martyr who died that the Mass might still be said in England, and the Holy Sacrifice will again be offered on this old altar. The English Benedictines testify to their persevering hope that Westminster will be one day restored to Catholic worship by regularly electing a titular Abbot of Westminster, just as the Church keeps up the titular succession to the sees of western Asia and North Africa which were swept away by the Mohammedan conquests. In both cases there is the same prayerful hope that one day Our Lord will deal favorably in His good will with Sion that the walls of Jerusalem may be built up.

A. H. A.

The Irish Friars Minor and University College, Cork

An event of more than local interest in its relation to Catholic education took place recently in Cork. This was the formal opening of St. Anthony's Hall and Hostel by the Bishop of Cork, on which occasion the Most Rev. Dr. O'Callaghan, O.P., invested Dr. Windle, President of the University College, with the insignia of the Knighthood of St. Gregory the Great conferred upon this eminent Catholic scientist and *littérateur* by his Holiness, Pope Pius X. The honor was significant as giving indirectly Papal and episcopal approval to the transformed Queen's College which, as one of the "godless colleges," in the midst of a Catholic community had been placed under a ban by the Holy See and the Irish Hierarchy. Now incorporated with the new National University of Ireland by Mr. Birrell's epoch-making Act, it has been launched on a new and, it is to be hoped, a more prosperous career, with the ecclesiastical ban removed. With a distinguished convert at its head and a staff of professors, most of whom are Catholics, it will attract more Catholic students to its halls and will be practically a Catholic University College. The establishment of a Catholic hostel, on the lines of those of Oxford, adjoining the college buildings is an important move in that direction. Here, as elsewhere, Catholics are recovering or recapturing lost ground.

St. Anthony's Hall, which is to serve the double purpose of a House of Studies for Franciscan students and a hostel or house of residence for lay Catholics taking out lectures at University College, is very suitably situated close to the College, "not wholly in the busy world

nor quite beyond it," like Tennyson's garden. It is a large building, formerly called Berkeley Hall after the eccentric philosopher and philanthropist who was Protestant Bishop of Cloyne (1734-1753) and had strange notions about the existence or, rather, non-existence of matter and the medicinal properties of tar-water. Under its previous title it was an abortive attempt to establish a Protestant house of residence for Protestant students. Not even the name of that celebrated Irish metaphysician saved it from being a failure *ab initio*. After being long untenanted and disused the present Lord Mayor (Councillor Thomas Donovan) bought it and re-sold it to the Irish Friars Minor, donating liberally to its transformation into a Franciscan Hall.

The site thus secured by the Franciscans is on ground hallowed by antique religious associations. Here, or in this immediate neighborhood, stood, many centuries ago, the old monastic school of Cork, one of Ireland's ancient schools, which was still flourishing in the time of St. Malachy. Its genesis was at Gougane Barra, where St. Finbarr, founder of the old city and see of Cork, gathered around him in his island hermitage a few poor scholars from the wilds of west Cork who formed the nucleus of the larger school at St. Finbarr's Abbey, afterwards called Gill Abbey, a name by which the high ground to the east of St. Anthony's Hall overlooking the city is even still known. It took its name from the monastery founded in the twelfth century by Giolla Aedha O'Muidhin, who was Bishop and Abbot of Cork from 1152 to 1172, and is commemorated in the Annals of Innisfallen as "a man full of the grace of God, the love of virginity and wisdom of his time."

This Abbey had been previously known as the Abbey of the Cave, or the Abbey of St. Finbarr's Cace—*Antrum Sancti Fion Barrie*—the favorite retreat of St. Finbarr for solitary prayer and contemplation. It was the oldest ecclesiastical foundation in Cork and stood near where University College and St. Anthony's Hall now stand. It is associated with the golden age of Irish monasticism. All this part of the environs of Cork is historically holy ground, once inhabited by saints and sages whose names are enshrined in Gaelic story. Boullaye le Gouz, a French traveler, who visited Cork in 1644 makes mention of the ruins of a monastery here, and "a cave which extends far under the ground, where, they say, St. Patrick resorted often for prayer."

Old chronicles relate that seventeen prelates and seven hundred monks dwelt at one time within the precincts of Gill Abbey. The late Dr. Caulfield, a local antiquary, conjectures this is an error grounded on a misrepresentation of a passage in the Litanies of Aengus Kilideus, or Aengus the Culdee, in which he invokes the assistance of the seventeen bishops and seven hundred servants of God, whose remains were interred there.

However, this may be, the Abbey contributed much for many centuries to the religious growth and government of the city and surroundings. A large number of the abbots of St. Finbarr's, or Gill Abbey, became Bishops of Cork. Down to the Anglo-Norman invasion a regular succession of bishop-abbots was preserved and recorded in the Church of Cork. The incident of the Catholic Bishop of Cork standing beside the Catholic President of the new University of Cork and consecrating for the religious direction of its students a Catholic house built on the site of St. Finbarr's, bridges the present with the past and marks the continuance of its ancient and holy traditions.

R. F. O'CONNOR.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, OCTOBER 30, 1909.

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The Portola Festival

San Francisco devoted last week to celebrating with great pomp the one hundred and fortieth anniversary of the discovery of its famous bay. Sir Francis Drake and other navigators had sailed past the Golden Gate without perceiving it, and had never entered the inland waters to which it leads. How the discovery is connected with the name of Gaspar de Portola, a few words will tell. He had been sent from Spain to enforce the decree of expulsion against the Jesuits of Lower California. Having accomplished this he led an expedition into Upper California to prepare the way for the Franciscan missions. His plan was to march northward along the coast as far as the port of Monterey, where a ship with supplies was to meet him. Not recognizing the landmarks of Monterey he passed it, pushing on through the Santa Cruz Mountains, until on October 31, 1769, from the uplands somewhere near Point San Pedro he saw the ocean stretched out before him with Point Reyes in the northwest and the Farallones on the horizon. The wiser of the party saw, what they had for some time suspected, that they had passed the port of Monterey, and that what was now before their eyes protected by Point Reyes, was what seamen had called the port of San Francisco. They wished, therefore, to turn back. Portola seems to have been somewhat self-willed; and, though his men were worn out with sickness and travel, insisted on sending a party still northward along the coast to search for Monterey and the supply-ship. After three days his men returned saying that their progress was impeded by great estuaries running into the land to get round which they had been obliged to make wide detours. Portola visited the entrance of the estuary now called the Golden Gate.

It is possible that he never saw the inland waters of San Francisco Bay. He was on the coast looking out

over the ocean and between him and them lay the mountains. As for the other estuaries that his men told about, they have vanished so completely that one might hold that they existed only in the imagination of men who did not want to go north on a wild-goose chase, and therefore never got very far away from Portola's camp. Possibly they did not see the actual Golden Gate, for had they done so they would have recognized that it was no estuary to be passed by any detour however wide, and had they diverged in the least from their line of march to mount one of the neighboring hills, they would have seen the bay in all its splendor spread out before them.

SAN FRANCISCO RESTORED.

Portola, however, is not the essential nor the chief object of the celebration. San Francisco wanted to celebrate, and if imperial Cæsar's dust may serve to stop a crevice, the memory of Portola might be used as a picturesque setting for its festivities. These were really in honor of the restoration of the city prostrated in the calamity of April 18, 1906. Three years and a half to a day had elapsed since that dreadful morning when on the 18th inst. the celebration began. It was of the usual kind. A descendant of Spanish pioneers acted the part of Portola entering the city with all solemnity. English, German and Japanese warships joined our own to make a brave show. The streets were gay with flags and bunting. Soldiers and citizens marched in grand parade, and sight-seers flocked in from all the country round. God was not forgotten. When His hand was heavy on them the Archbishop bade the people turn to Him in penitence; now that it was open in blessing, filling them with all manner of good, he called upon them to lift up thankful hearts. In every church there was a Mass of thanksgiving, and in the cathedral it was accompanied with extraordinary pomp.

The heart of the whole country went out to the rejoicing city as it had gone out to the ruined city in its disaster. At Chicago, New York and other places, congratulatory banquets were held, at which was drunk the Portola toast, formulated by the President himself, wishing enduring safety and prosperity to the much-tried city of the Golden Gate.

Is Spirit Photography "Shameless Imposture"?

This is the heading of an interesting article in the October number of the *American Review of Reviews*. It begins by stating that "almost simultaneously from both sides of the Atlantic come charges that the so-called spirit photography is a fraud pure and simple." The reviewer does not say that it is; but he gives such plausible proofs of the serious charge that most readers will be convinced it is so. And yet the article proves nothing but the skill of the writer. It is a well developed specimen of the familiar sophism which concludes from some particulars to the universal. It comes to this:

Several spirit photographs have been proved to be frauds; therefore all are frauds. One case is called "A Convincing Experiment," which is anything but convincing. A Mr. Bedding was told how to make such a picture; he tried his best to do it, but he failed; therefore it cannot be done. The same Mr. Bedding begins by declaring "he knew nothing whatever of spiritualism," and yet more than half the article is taken up with his witty remarks on the subject.

The question is worth investigating. Spiritists claim that they have hundreds of thousands of intelligent men and women who firmly believe in their pretensions of dealing with the spirit world; and spirit photographs are among their boasted proofs. They admit that much imposture is connected with many of their séances; but they maintain that they can really deal with disembodied spirits.

If the *Review of Reviews*, or any writer whatever will prove that spirit photography in particular is a shameless imposture, he will render a great service to its dupes. On the other hand, if any one will prove beyond a doubt that it is a reality, he will render a valuable service to the still larger number of those who consider all spiritism as mere imposture. He will thus support the contention of Catholic writers generally that, along with much imposture, spiritism contains dealings with real spirits; and as those spirits are confessed by their votaries to be often lying spirits, that it leads to dealings with the devil. The matter has a moral bearing which is of the highest importance. It is a gross sin of superstition to commune with evil spirits, or to expose oneself willingly to the danger of dealing with the enemy of God and man; it is like the treason of soldiers who, in time of active warfare, would have secret dealings with the foe. The Church strictly forbids the practice of spiritism. To tell the faithful that it is mere imposture is like the language of the old serpent in Paradise: "You shall not die . . . you shall be as gods knowing good and evil." Curiosity to know has ruined many besides our first parents. It is the bait thrown out by spiritism, the more seductive since it is made to appear as merely harmless trickery. The Church does not pronounce spirit photography to be devilry, but she forbids her children to meddle with what may be devilry; and in this the Church acts as the interpreter of divine prohibition applying to all men whether members of the Church or not.

A New Logic

A great many Episcopalians trust implicitly the London *Church Times*, which takes advantage of their confidence to dogmatize with appalling freedom. Sometimes, less wise than Falstaff, it gives reasons for its assertions, using for this a logic of its own. A short time ago we called attention to the discrepancy between this and what is commonly used; and the number of October 8 gives another example of it in "To Correspondents," running

as follows: "As the Pope is admittedly fallible on some occasions, and these occasions are not infallibly known, it is evident that he may be wrong on any given occasion." If this be good enough logic for the Pope, it is good enough for anybody. Let us put "John" in place of the Pope, and for "is fallible" substitute the simpler verb "lies," and see how it works out. John admittedly lies on some occasions; but these occasions are not infallibly known, therefore he may be lying on any given occasion. John will probably think it rather hard to have his character for truthfulness made dependent upon the perspicacity of others; but when he sees how utterly the *Church Times'* logic shatters his reputation, he will probably forget the minor grievance. According to that journal we may suspect him of lying on any occasion.

Let us take one on which he has sworn solemnly to tell the truth. If the *Church Times'* logic be right, John's occasional inaccuracy makes him a probable perjurer. The conclusion, fortunately for John, will hardly be accepted. It would destroy the value of much evidence in courts of law, since most men are much as John is. Put the argument this way: John admittedly lies on some occasions, i. e., in a certain category of assertions, e. g., such as concern his horses, his dogs, his guns, his bags of game, his hands at whist and the blunders of his partners, etc., now one, now another is untrue, but which these are we do not know; and then see what the logician of the *Church Times* has a right to conclude. In the first place his conclusion must be confined to the category implied in the premises, and may not call in question John's truthfulness in business matters or in the explanations he gives his wife of his late hours. If John is to be suspected of universal lying he must at least be proved an occasional liar in every category either actually or equivalently. Secondly, the conclusion: "therefore on any given occasion where there is question of horses, dogs, etc., John may be lying," is not the only one possible from the premises.

APPLICATION TO THE CHURCH TIMES.

Suppose for a moment the logician of the *Church Times* to be John. How would he like his best stories to be received with polite incredulity just because occasionally a lively imagination has betrayed him? He would be the first to see that from the given premises one may conclude speculatively not only the possibility of John's lying on any given occasion, but also the possibility of his telling the truth; or that the conclusion may be the practical judgment that we had better be on our guard against John, or that he is probably lying, or that he is probably telling the truth, or that we have not sufficient grounds for making up our mind one way or the other. Which of these it should be must depend upon circumstances, especially upon the frequency or infrequency with which John draws the long bow.

Having settled John, let us come back to the Pope.

He may reasonably ask the *Church Times* why his fallibility should be in the direct ratio of the obtuseness of Anglicans and their friends? Then, as the possibility of his erring is admitted with regard to only a certain definite category of utterances, the *Church Times* can no more conclude from this his fallibility in any given utterances, say definitions *ex cathedra*, than from John's occasional inveracities it can conclude him to be a probable perjurer. Again, as the practical conclusions concerning John's veracity in matters of a determined category must depend on his general attitude towards truth in such matters, so must the conclusions regarding the Pope's utterances not strictly *ex cathedra* depend on the general correctness of his teachings, even for those who do not recognize fully his teaching office. As it would be most illogical and unjust to put John down as one whose word in matters regarding sport is always to be doubted because occasionally he has forgotten himself; so is it most illogical and unjust to put the Pope down as one to be always mistrusted because in all the utterances of nearly two thousand years an enemy may twist half a dozen till they look something like mistakes.

The President on Foreign Soil

Whence arose the persuasion which influenced practice until these latter days that the President ought not to leave the country during his incumbency? A trip to South America or even to Europe implied an absence of some duration with the necessity of handing over the reins of government to the vice-president; but a friendly call on the Canadian side of the boundary, or a visit to Ciudad Juarez could be paid without slipping a cog in the machinery of State. Let us see. As oaks rise from acorns, so a national custom may spring from some event which might now seem trifling, although it was at one time full of significance. We think that we find in the administration of President Washington the first official act to which the practice of his successors in keeping within our boundaries may be traced, and that act was what it was intended to be, a direct snub. At the first Presidential election, even at the time of the inauguration of Washington in New York City, April 30, 1789, Rhode Island and North Carolina were not a part of the United States of America, for neither had ratified the Constitution and neither had had any voice in the election. When, therefore, President Washington made an official visit to New England, the presidential party was careful not to enter the "foreign territory" of Rhode Island, as a gentle reminder to its citizens, we may say, that while they held out against the Constitution they deserved to be boycotted and could expect to be treated as foreigners. This incident way well be the real cause of the unvarying practice which followed, although the President's action was prompted by purely local and temporary conditions, and was intended to arouse in Rhode Islanders a realization of their helplessness and isolation.

Suppressing Slander

Their prompt suppression of a widely circulated slander on the priesthood at Meridian, Miss., is typical of the many local services rendered to the Church by the Knights of Columbus. The Meridian Woman's College, which is advertised as a "Safe College for Young Ladies of High Order, Non-Sectarian and Open to All Denominations," issued from its printing-press a leaflet purporting to give the oath sworn by all Catholic priests, and put its advertisement on the back of it. This oath pledges the priest "to hang, burn, boil, flay and strangle, waste and burn alive all Protestants, and spare neither age, sex or condition," with a number of stringent details that would make it rather difficult to execute. Moreover, failure to carry out the whole program consigns the poor priest to eternal perdition.

This oath is a picturesque enlargement of the equally apocryphal "Jesuit oath," which the London courts made costly for some editors not long ago, and may sound ludicrous in New York, but in Mississippi, and rural districts generally where Catholics are thinly settled, it is by no means amusing. It is believed, and this "undenominational" institution used it to increase the number of its students. "A genuine religious atmosphere pervades the place," said the advertisement, and to make sure it was really "genuine" the leaflet had a pendant: "Josiah Strong says Catholicism is one of the great perils of our country."

The Meridian Council of the Knights of Columbus sent a committee to the college demanding retraction and secured from Principal J. W. Beeson a signed card repudiating the leaflet, while admitting that he had knowingly published it, and calling upon all readers to discount its contents. The Knights of Columbus are still investigating this and similar slanders with the intention of bringing the guilty parties to justice.

Calumny and injustice are not uncommon even in places where Catholics are more numerous than in Mississippi, and we commend the action of the Meridian Knights to Catholic societies everywhere.

The resignation of the Maura cabinet and the formation of a Moderate Liberal ministry under the presidency of Señor Moret is looked upon by the Spanish correspondent of the London *Times* as a concession to foreign opinion and not as a domestic necessity, for the country is tranquil. It is believed that the Moret cabinet will be shortlived, for it represents heterogeneous elements and has not sufficient support in the Cortes.

The Spanish Minister of War, Lieutenant General de Luque, has confirmed the report that the Government will soon bring the Moroccan campaign to a close. He also declared that Ferrer had been proved guilty on evidence, and legally condemned.

THE HUDSON-FULTON LOAN COLLECTION

THE MINOR PAINTERS.

The minor painters of Holland, if one may so style craftsmen who were masters, are the painters of small figure or genre, the landscape and marine painters, and the painters of still life. "One cannot attempt to speak of all. But in the collection, as it is before us, and it is fairly representative of Dutch art in the seventeenth century, Jan Vermeer and Pieter de Hoogh are supreme in figure work, Jacob Ruisdael and Hobbema in landscape. Of the whole group, Pieter de Hoogh has most charm. His interiors are so interesting and so harmonious; there is a rather warm, deep, and subdued tone about them that lends itself admirably to the rendition of "scènes intimes." The rich color, beautiful, soft light, and masterful depth of perspective obtained are remarkable qualities. Furthermore these pictures of domestic and social life in Holland are very valuable in their accuracy and perfect truth; he could better spare those of Steen, who is nevertheless thought so important; but the Dutch mothers and the gracious gentlemen of De Hoogh are as genuinely seventeenth century, and in better taste, than the tavern jesters, drunkards and merry wives of Steen. Steen certainly painted cleverly and with miniature finish, but how restless and fatiguing are his canvases! You turn to De Hoogh and a silence seems to spread around you: these quiet people in their tranquil homes and sunlit courtyards make no noise. You stand at gaze and peace passes out from them to you. The least good of these little scenes is, perhaps, the "Woman and Child in a Courtyard"; it has excellent points but on the whole is somewhat flat and the varnish spoils it. But all the other De Hooghs are gems. The "Woman at the Washtub", with the little child playing beside her and the maid drawing water at the pump, is in a lovely tone of warm browns and reds, with a subdued glow as of evening coming, a stretch of sky away behind the distant spires, and all sorts of exquisite details painted in. These little, old-fashioned, brick courts of Holland have an intimate charm that it is hard to express. In the "Bedroom" (the figures are said to be the painter's own wife and child) a picturesque, antique four-poster with green curtains is in the corner, the woman, busy about her domestic employments moves about in an almost religious silence; objects of familiar household use make the room almost animate; the door opens to admit a small daughter who can scarcely reach the knob and, with her, a flood of soft light streams in athwart the floor. It would be impossible to look upon a lowly home scene with eyes more loving or more poetic. "Cavaliers and Ladies" shows a rather more sumptuous interior. A game of cards is in progress, a page in attendance; fine clothes and feathers are in evidence, a tapestry hangs upon the wall; yet it is the *inside* of the room, a room clean and comfortable and to be lived in, not mere stage decoration; you almost get the atmosphere of it, mild and a trifle musty from those old hangings, but the gathering of kindred spirits makes you think it must have been pleasant to live in Holland in 1660. In the "Music Party" there are two predominant figures of young women, a stately one in white satin and a secondary one standing in a robe of red that is like a dull flame. It may be that the greatest artistic value is in De Hoogh's "The Visit." It is unusually happy in composition, though composition is one of De Hoogh's best qualities; the figures are grouped simply and easily about a table; the light, falling from a high window, illuminates the entire panel with its gentle, suffused glow and fills the air with almost physical warmth. Two distinct color-notes

are struck: one in the woman standing in full light under the window, she wears a long coat of a faded, rich, claret-red; the other in the soft green of curtains around the bed. All the rest melts into a perfect harmony. This picture has more to give than will appear at first glance; and though we are not prepared to say, as some more enthusiastic have done, that it is the finest painting in the exhibition, we do think that it is of a well-nigh inexhaustible richness and will grow ever more wonderful under greater and more careful study. We must not omit the chiaroscuro and aerial perspective, and the perfect illusion of depth, or third dimension.

With Jan Vermeer we pass into another world. His tone is generally quite cold; clear, fresh grays; light that shows white instead of mistily gold, and he has a special understanding and love of the color blue (a cold color in itself) and uses it to effects of great beauty. Vermeer also seems to see the human figure in a manner special to himself; it is less an object for individual interest and to be placed in juxtaposition with others of its kind, than an object to be considered in relation with backgrounds and its own inanimate surroundings. Value will of course mean a great deal to one so sparing of color. His work is profoundly interesting and uncommon. Whether you like it as well, or whether you suffer from this fast and abstinence from warm colors, the man is a true artist in his own field. True in some pictures, such as the "Girl Sleeping", he uses reds in combination with blues; but these canvases are less personal and less representative. Take the "Lady Writing" for an example. She bends over her table, flesh-tones almost colorless, a house-jacket of lemon-yellow (one of Vermeer's favorite notes) and ermine; a blue table-cover pushed back and, though it is admirably painted, you thank your stars for the deep-blue of the frame, without which you would have endured some distress. Vermeer could never be seen to better advantage than in the canvas that hangs as a companion piece to this: the "Girl with the Water Jug," also in a most commendable dark blue frame. The picture is wholly charming. A girl stands with her hand upon a casement-window which she is opening. The light streams in upon her, upon the snowy white of her coiffe, the quaint, long, light-yellow bodice and deep-blue of her kirtle. Upon the table beside her is a handsome basin and ewer, and a blue drapery which reflects upon these. Another blue is in the rods and knobs holding a map upon the wall behind her. The whole thing is clear, cold, distinct; firmly and artistically drawn; perfectly original in design and color scheme; and perfectly harmonious within its own limited scale. It impresses one as something of an experiment—though repeated frequently,—but the handling is consummate, and one gains an insight into the beauties of blue in itself. Gerard Terborch should be mentioned briefly in connection with his vivid and miniature-like "Lady Pouring Wine" and Gabriel Metsu for his "Visit to the Nursery"; both paintings of merit and alluringly descriptive of old Holland.

It is idle to say very much about Jacob Ruisdael; he came of a family of artists and is esteemed the first landscape painter of Holland. To our modern eyes these woods and waterfalls are seen somewhat tamely and represented perhaps too studiously; yet the green glades will open occasionally for our pleasure and give us a momentary rest. He paints noble skies, blue and cloud-swept; he paints water admirably, and excels in tree-formation and in foliage reproduction: this he does with a fine, accurate careful brush and infinitesimal small touches. The "Forest Stream" is sober in color, green and browns alternating in the tree-tops, and the rocks and pool with its many reflections are faithfully rendered. One should insist perhaps on Ruisdael's truth

to nature in his painting of trees and in the manner of his boughs projecting and forming masses of foliage, a feat where the manner of painting is so minute. The "Cottage Under Trees", and the "Waterfall" are equally fine. Our ancestors thought Ruisdael a portrayer of the melancholy and poetic sadness of nature. Whether this mood is to be found in his canvases we do not know; but, personally, it is a pleasure to turn to Hobbema, whom we will cheerfully grant you, if we must, to be an inferior artist. Here are great spaces of sky with the wind whirling and piling up the clouds as Albert Groll sees them today over the western plains. Here is sunlight, such as it is, straggly perhaps, but no quiet subdued woodland that the wild gust of the North will never shake and the white glare of moon touch. Somehow when you come to Hobbema you feel suddenly alive. Yet his foliage resembles Ruisdael (only too much resembles Ruisdael), for he seems to place himself under restraint when he works away and delicately pecks at the tops of his oaks and beeches. Hobbema lived to the beginning of the eighteenth century, and was consequently the most modern of them all. His "Road in the Wood," the trees clothed in autumn foliage, is one of his best examples here; so is the "Cottage among Trees," (several cottages), again the "Wooded Road." But we have a weakness for his stark wind-mills, and that unforgettable "Avenue at Middelharnis" of the National Gallery, that used to scandalize so many critics by its austere simplicity of space and its child-like composition. Even Ruisdael could be magnificent when he would consent to lay his horizon-line low and straight and plunge his brush fearlessly in cloud.

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The author's final judgment on Darwinism is given in the last chapter. "Darwinism can no longer be regarded as the 'all-sufficient or even most important factor in species-forming,' and hence it is not an adequate explanation of evolution. The theories of Natural and Sexual Selection, it must be admitted, have their limitations. They cannot explain the beginnings of variations, or the beginnings of new species, or of new lines of descent. But this is true not only of Darwinism, but of the alternative theories as well, and of them in a still greater degree. Evolution or the theory of descent cannot be accounted for until the ever appearing variations have been accounted for; the causes, however, of these variations are still unknown. Of what utility, therefore, is natural selection? It is, the author tells us, the arbiter of the course of evolution. It assumes control of modifications, as soon as they begin to be useful. As for the repeated declarations that Natural Selection is "non-existent, a vagary, a form of speech, a negligible influence in descent," Mr. Kellogg regards them as "unconvincing." That the author should have found these reiterated statements of scientists to the effect that Darwinism is dead or dying only "unconvincing," is a striking commentary on the absolute finality with which the theory has been put before the public for so many years; that the author should have found it necessary to write 400 pages in order to save for Darwinism even a vestige of the importance that has long and so uncompromisingly been

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At a time when questionable themes of life are all the rage in fiction, and novelty of views is taken as literary originality, Mr. White has had the courage and manhood to write a story in which the common moral sense of men—outside of the neurotic studio and the wildly speculative professorial chair—is taken for granted. "A Certain Rich Man" is a conscientious attempt to embody high and pure ideals.

We might find fault with the inadequacy of the motives which Mr. White adduces as sufficiently effective for the many noble things his characters have to their credit. We cannot, however, blame a man for not seeing things which lie beyond his experience. Mr. White has worked with the best of intentions; and in this latest work from his pen, he leaves a most favorable impression of literary ability and essential rectitude of view.

The scene of the story is laid in a small Kansas town, called Sycamore Ridge, which we see growing from an antebellum frontier village into a modern thriving city that is the seat of a university. Three generations with their loves and hatreds pass before us in the pages; but the central figure all through is that of John Barclay, who becomes in the course of time what is called "a captain of industry." He is unscrupulous and selfish and has been drawn with the conventional strokes used nowadays to describe successful financiers. His wickedness, however, is not unrelieved, and he remains human and interesting throughout.

Mr. White's literary manner is not above criticism. He is evidently making a try at that will-o'-the-wisp—the great American novel. The consciousness of his high aim is shouted aloud from every page and chapter. Evidently he made elaborate preparations, and we catch glimpses of his preliminary studies. Frank Norris was one of these. Then we have the soft pedal of Donald Mitchell, and the button-hole confidences of Thackeray, and Dickens's trick of repetition, and even—what a surprise!—Meredith's "Book" in "The Complete Poetical and Philosophical Works of Watts McHurdie." But, in spite of imitation, Mr. White's florid and breezy individuality manages to give a vital unity of style to his novel.

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The translator has done her work well. She has evidently put into it severe, conscientious labor, but we are sure that she feels thoroughly compensated for it by its results.

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Roses and Shamrock, by L. ANN CUNNINGTON. London: Alexander Moring, Ltd., the De La More Press.

This is in its externals a handsome volume, with delightful paper, print and binding—just such a setting as poetry deserves. The title is somewhat misleading, since Ireland has not furnished as much inspiration for the volume as it might lead us to expect. Opening the covers we find a large collection of lyrics, ballads, narrative poems and translations, suggesting varied experience and wide travel on the part of the author. We wish she had been severer in her choice of verses for publication. We have copiousness—and enjoy it after a manner—but the *labor limae* and a more fastidious standard of selection would have done her muse more credit. We quote what seems to us the freshest lyric in the volume. It borrows the title of Villon's most famous poem:

Where are the myriad plans
That man proposes?
Gone with the last year's snows,
Gone with the roses,
Pink and white petals blown,
Hither and thither;
Fairest of blossoms thrown
Singly to wither.

Where are the nesting birds,
Guests of the wild wood?
Where are the wreaths of joy
Crowning our childhood?
Driven afar from us
Hither and thither;
Tossed by the hands of Time
Singly to wither.

Songs and Ballads. Walter and Lilian. By EDMUND BASEL. Farmingdale, L. I.: The Nazareth Trade School.

The little paper-covered volume with the double title encloses a number of lyrics and one narrative in verse. The writer proves that he has a nature sensitive to the beautiful things in sky and field and human heart. But there are numerous signs of youthfulness impetuous for utterance and not yet submissive to self-discipline in artistic expression.

Night Thoughts for the Sick and Desolate, by ROBERT EATON, Priest of the Oratory of St. Philip Neri, Birmingham. London: Catholic Truth Society, London; St. Louis: Herder. Price 45 cents.

This little book has been prepared for those upon whom dark days come and especially for such as, in the evening of life, await the call of the Master of the vineyard. Its thoughts are well adapted to their purpose; and those that use them will find them full of consolation.

Reviews and Magazines

Razón y Fe for October has an article from the pen of E. Victoria which is, so to speak, disconcerting. In writing on "Sweet Wine for Altar Use", he tells us, as a result of his investigations in various parts of Spain, that the method of making sweet altar wine gives a product whose use in the Holy Sacrifice is illicit. And yet this method, we are informed, is very generally used in wineries whose proprietors guarantee goods especially for altar use. The points objected to are the introduction of sugar and alcohol and the use of a variety of foreign substances in clarifying the wine.

R. Ruiz Amado, answering those who object to the "excessive number of nuns" in Spain, says that the country has 100,000 men who are free to marry and will not, old bachelors more than forty years of age. As the "conflicting sex" is in the majority, it follows that about 500,000 must remain single, for lack of a life partner. Every young lady, therefore, who enters religion brightens the matrimonial prospects of the half million who are "unattached." But he gives another aspect to the question, one that, though often ignored, has great importance in the economic world and applies equally to both sexes: All who withdraw from the world to religion leave a more open field with better chances for those who remain. By becoming a monk or a friar, a young man waives his opportunity to succeed in public life or medicine or law and facilitates the success of his neighbor who does not follow a call to religion. By entering a convent, a young woman affords her sister a distinct advantage in more readily obtaining and holding a respectable position in the great workshops of feminine activity. Therefore, if religious men and women did absolutely nothing but betake themselves to the cloister and stay there, they would confer a great, positive and lasting benefit on the human family. But where are the religious who do no more? The great missionary enterprises of the Church depend on the religious. The Benedictine monks who civilized and christianized Gaul have their successors today in Asia, Africa and Oceania. Without the nuns, what would become of our asylums and schools? Even the strict contemplatives, who ask nothing of the world, and live very contentedly on their own dowers, have already contributed to the general well-being and continue active members of society by bringing home to us the great lesson that this world is not everything nor is it the highest good. Something more noble, more exalted, has claimed and won their whole being; that something should exert a controlling and

guiding influence over every life. It follows, therefore, that vocations to religion are distinctly helpful to society and to the Church.

The *London Tablet*, October 9, has several noteworthy articles. Father de Zulueta applies the fable of the Wolf and the Lamb in taking the *Times* to task for its habitually unfair exposition of the religious question in France, and especially for its Paris correspondent's letter of September 29. This has the true wolf tone, complaining of the naughtiness of the lamb in making things unpleasant at the very moment the wolf is mildly going to church to the funeral of the victims of the *airship République*. Nevertheless, as Father de Zulueta points out, the wolf has made up his mind to devour the lamb. Father Rickaby furnishes a popular exposition of the Catholic doctrine of mental restriction, showing besides that, though he reviles our saner teaching and practice, the truth-loving Briton is on occasion ready for a downright lie, satisfying his conscience with a principle he imagines he holds in horror: "The end justifies the means." It gives the Archbishop of Montreal's pastoral regarding the Eucharistic Congress to be held next year in his episcopal city, a summary of a lecture on London by Father Woodlock of Leeds, and his letter to the *Yorkshire Post* pledging himself to establish absolutely certain miracles. A remarkable paper read at the Catholic Truth Society Conference by Mr. Leslie A. St. L. Toke is given in full. It is on the Rationalist Propaganda, and contrasts the activity of the Rationalists in spreading their literature with our inactivity in counteracting them. It is useful, of course, to know what our enemies are doing, but our zealous Catholics should not forget that the Church and her foes are to be compared to a man beset by a swarm of bees. "They came about me like bees."—Ps. cxvii, 12. Each individual bee has one objective, to go straight and fix its sting in a certain particular spot. The man is divided in resisting the attacks from all sides.

In the current *Fortnightly Review* there is an article by Douglas Ainslee, entitled "The Philosopher of Aesthetic; Benedetto Croce." Mr. Ainslee ranges himself with Columbus and Dr. Cook and Mr. Peary as a lucky discoverer, because he has found out, hidden away in the environs of Naples, the man who has solved "the problem of the Aesthetic." The characteristic quality Mr. Ainslee's description of his discovery is its vagueness. This, of course, may be due to the shadowy uncertainty of Croce's philosophy, which seems to be a bewildering mixture of Hegelianism, Kantism and other modern systems spiced with a few idiosyncracies of the author's own. Mr. Ainslee's

topsy-turvy manner of presenting his subject is exemplified in the following: 'Croce is opposed to Loisy and Neo-Catholicism, and supports the Encyclical against Modernism. The Catholic religion, with its great stories of myth and morality, which for many centuries was the best thing in the world, is still there for those who are unable to assimilate other food.' The second of these sentences is used to explain the first. Modern thought is sometimes most befuddling.

The Contemporary Review for this month is chiefly devoted to sociological and economic issues. Lord Courtney of Penwith, in "Peace or War", finds two possible, though very remote, causes for war between the United States and Great Britain, namely, pretensions to exclude trade and the status of the Dominion of Canada. He shows incidentally that in demanding the return of Messrs. Mason and Slidell after their seizure by Captain Wilkes of the San Jacinto, Lord Palmerston went against the principles of international law as laid down by Lord Stowell and practised and enforced by the British Government. The news, though late, is gratifying. A thoughtful and judicious paper on the recent troubles in Catalonia demonstrates that Herbert Adams Gibbons rises above the level of newspaper claptrap. At Palamos, a town of eight thousand inhabitants, the Spanish flag had been hauled down and the "patriots" had given themselves up to the delights of debauches and dynamite. Twenty soldiers arrived. Without a shot or bayonet prod, they arrested the ringleaders in their houses, whither they had scurried like scared rabbits and public peace was restored. Anarchism is impotent to withstand the forces of law and order when once exerted. William Scott Palmer's "Life and the Brain" cannot be called a clear and satisfying contribution. He suggests and implies many excellent conclusions, but he writes as one who is not sure of the sympathy of his readers.

"The Berlin Labour Exchange" by Eulenspiegel contains so many helpful directions for conducting a great employment office that it furnishes a tried and approved plan of action for similar ventures in America. The honest idle workman easily loses one of his qualifications, if he is constrained, through ignorance of labor conditions to consort with those who are idle from choice. The writer sets before us in detail a working model of a municipal employment office which, from a humble beginning in 1883, has grown to colossal proportions, to the advantage of both employer and employee, with no small gain to the public peace. No sociologist can afford to overlook the rich suggestiveness of the Berlin Labour Exchange.

The *Century* for November begins with an article by Brander Matthews in which he elaborates the theme that dramatists have always been more or less determined in their subject matter and style by the condition of the actual theatre in their own times. Richard Watson Gilder brings to a conclusion the record of his friendship with Grover Cleveland. Another series of articles—those on French Cathedrals—is also concluded in this number. The writer, Mrs. Elizabeth Robins Pennell, closes her enthusiastic description of the Amiens Cathedral with the hope that it will "outlive popularity and prosperity, as it has outlived wars and revolutions, heresies and persecutions." Louise Imogen Guiney has a poem entitled, "St. Ives", which is unusually fine. It is as delicate as a flower and tingles with lyric spirit. If we had more such verses, Patmore's "song-sleepy times" would no longer be true.

The *Irish Ecclesiastical Record* has an excellent scientific article by Dr. Coffey showing that the discovery of transmutable and transmuting elements, has not only verified the theory of the alchemists, but enhanced the argument from design for an All-Wise Ruler, who has drawn the varied phenomena of nature from the latent potentialities of a few beginnings. Father Fullerton continues his able exposure of the shallow fallacies of the so-called scientists who would make mind an evolution from matter. The editor concludes the story of the Lay College at Maynooth, which the bishops established at their own expense and discontinued only when the Government insisted on Protestant Visitors with the view of making it a feeder for Trinity College. On the refusal of the Maynooth authorities to submit to Protestant control, the lay college was suppressed by the Government. The article gives interesting side-lights on the obstacles put in the way of Catholic education in Ireland, and the wisdom and courage by which the Church authorities surmounted them. Other contributions of note are "Some Features of English Catholicism", and a touchingly eloquent picture of Joan of Arc by R. Barry O'Brien, B.L.

The October number of the *Archivum Franciscanum Historicum* gives us another chapter on Franciscan missionaries in China in the seventeenth century, when the question of the Chinese Rites created such a hubbub. The writer, Father Pérez, O.F.M., gives very copious references.

Father Goyens, O.F.M., prints an annotated copy of the "Speculum Imperfectionis" of Father John Brugman, a celebrated German spiritual director of the Seraphic Order in the fifteenth century, which may well be recommended to religious and especially superiors of today.

EDUCATION

Owing to the Irish National University taking over their buildings, the Jesuit Fathers are about to vacate University College, Stephen's Green, Dublin. They have already acquired a building on Lower Leeson Street and a residence for students in Leeson Park.

The Governing Body of Galway University, including Archbishop Healy and Bishop O'Dea, have appointed Dr. J. P. MacEnri, Professor of the Irish Language and Father McAlinney as Catholic Dean of Residence.

The new boarding college of St. Charles, Grand Coteau, La., of which the foundations had been laid in March, was opened to students October 1. The main section is a four-story building 383 feet in length, equipped with all modern apparatus and with accommodation for 200 resident students. Founded 1838 in the centre of the district settled by the Acadian exiles, Grand Coteau College had been the chief educator of the public men of Louisiana until 1900 when the college buildings were burnt down. Another fire destroyed the hall of residence in 1906. Situated on an elevated plateau in a well-wooded domain of 700 acres, the new college possesses exceptional advantages. The board consists of Rev. Henry Mahring, S.J., rector; Revs. A. Fields, M. A. Grace, J. Chamard and D. P. Lawton. The curriculum includes classical, scientific and preparatory departments.

Dr. Nicholas Murray Butler, in his address delivered before the Association of Schoolmasters of New York and vicinity, April 24, 1909, and reprinted in the *Educational Review*, September, 1909, advocates the introduction of the human element into the administration of college admission requirements and into college admission examinations.

After dwelling upon the advantages afforded by the College Entrance Examination Board, Dr. Butler points out that a single test examination is not fair to the students, that not only the individual's scholastic achievement, but his temperament, his home environment, his hopes and plans for future life should be taken into consideration. The new method of admission to college is to combine the examination test with the certificate system.

Regarding the trial of examination, the President of Columbia University utters a statement which some modern educators would probably denounce as an educational heresy. Dr. Butler is not willing to give up the college admission examination "for the reason that one of the most useful exercises that a human being can ever be trained to, is to do what is hard and distasteful for him. In practical life

we are called upon to do this sort of thing all the time. . . . This is what adults are doing all the time, and by sixteen years of age it is time that a child had some little taste of it by way of preparation. This experience may be hard on pupils, but it does them good."

It is then proposed to have in Columbia a committee on undergraduate admission, headed by a chairman, who is an officer of professional rank, with no other present duties, who is to come in close touch with the institutions which serve as feeders to Columbia, and become familiar with their educational efficiency. He weighs in connection with the results of the examinations the record of the pupil's former work in the class rooms or laboratory day by day, week by week. In one word, the new method will not, as in many schools and, we believe, at present the New York Regents' examination, consider one written test or an examination, but will reasonably take into account the work of preceding years. We think that this method has been observed in most schools as the one human and reasonable method, and it is gratifying to see that the much-lauded system of the college entrance examination board needs a corrective and supplementary aid.

There is one other remark in Dr. Butler's paper which is significant. He divides college students into two classes: (1) those who are looking forward to a definite purpose, viz., ministry, teaching, law or medicine; and (2) those who go to college primarily for a social purpose. This new type of college student desires to share in the attractive associations of an American college; in athletic sports, and often looks forward to membership in a university club. This new type is not to be excluded from the university according to Dr. Butler's idea. This class of students should be treated like the candidates for the Oxford pass examination. "Let this new type come to college, but say to him distinctly at the outset: 'You must subject yourself to the discipline of proved value which is offered in this particular curriculum.'"

Repeatedly the warning has been given out that students who have no definite object in view, and who come to college only for social purposes to be realized while at college or later, are an undesirable element, and that many disgraceful escapades and scandals among the students are owing to their aimless existence. Besides, the presence of such students, whose number will steadily increase, will have a deleterious effect on the serious scholars. Renowned and strong universities have acted on this sound policy of not attracting this class. But the wisdom of changeable expediency, not of firm principle, is advocated by the head of Columbia when he

says: "When the colleges generally recognize this distinction (i. e. of the serious students and those who go to college for the sake of incidental social benefits) and act in accordance with it, they will have adjusted their methods to the changed conditions of the twentieth century, and will silence much of the criticism now raised against them."

Not all just criticism will be silenced; neither, if silenced, will it be silenced on good grounds.

In view of the recent strictures passed upon the ethical and religious teaching in many American colleges and universities it is easy to appreciate the comfort which the notable development in the Catholic schools of the country must bring to parents who still hold to Christian principles.

Opportunity came to the writer quite lately of a trip through the Middle West, and the progress evident in the Catholic colleges throughout that flourishing section affords ample reason of congratulation. First class secondary schools and colleges are found in Detroit, Chicago, Cleveland, Toledo and Cincinnati; universities well equipped for the post-graduate, technical and professional courses already opened and with plans for fuller and broader development, occupy strong strategic positions in Notre Dame, Milwaukee, St. Louis and Omaha. The average enrollment of 1,000 students in each of these institutions attests the good repute already achieved by their faculties; finally at St. Mary's, Kan., and Prairie du Chien, Wis., thoroughly up-to-date boarding colleges are enjoying a prosperous experience.

These institutions stand high in the repute of intellectual training, as proved by the success each has achieved in the inter-collegiate contests in vogue in those parts and better still by the true success of the alumni in after-life. Each gives due attention to the physical development of the student, both in the arrangements of its daily life and in athletic sports;—throughout the Middle West the students of these schools are regarded as models of clean and honorable play and as opponents against whom it is honor to be matched.

Above all there prevails in the life of each a spirit of open manly piety. The Christian life in its daily practice is the normal, regular condition; it is held in honor and enters to shape and mould conduct and character. As a consequence, a strong attachment usually binds the students of these houses of training to their alma mater not only during their college days but throughout life. And through the devoted loyalty of their sons a splendid reputation, which is ever widening, attaches to the colleges and their enrollment is growing year by year.

SCIENCE

The *London Times* notices the completion of the first section of a network of electric roads through the Pyrenees. It is a little over thirty-four miles in length, and connects Villefranche, altitude 1,407 feet, with Bourg-Madame, altitude 3,750 feet, passing over Col de la Perche at a height of 5,220 feet. The gradients average 6%. A remarkable viaduct crosses the Têt 229 feet above the river's bed. The gorge of the river is 98 feet wide, and is spanned by an ogival arch, which supports one of the piers of the viaduct. This has semicircular arches 65.6 feet in diameter. The whole viaduct is 853 feet in length. Its width at the top is 8.2 feet; but on this is laid a platform of reinforced concrete resting on corbels, to give the necessary width of roadway, 13.8 feet. This plan has worked out most economically. The motor-coaches are fitted with four motors of 50 horse-power, two on each bogie. The central generating station at La Cassagne, about the middle of the line, contains four units, each of which consists of a turbine of about 1,500 horse-power, and a dynamo giving a continuous current of 850 volts, the pressure at which the line is worked. For delivery to five sub-stations along the line the current is stepped up to 20,000 volts. The trains are composite, consisting of a motor-coach and trailers. They accommodate 300 passengers and 80 tons of goods, and are run at a speed of 12.4 miles an hour. This is of special interest in view of the report that the Southern Pacific Company is about to work its lines through the Sierra Nevada by electricity.

Commander Peary has handed over to the National Geographic Society of Washington a detailed statement of his claim that he reached the North Pole and the board of managers appointed as a committee of judgment, Rear Admiral C. M. Chester, U. S. N., retired; O. H. Tittman, Superintendent of the U. S. Board and Geodetic Survey, and Professor H. Gannett, geologist of the U. S. Geological Survey.

It is definitely stated that the only question on which the organization will pass is whether the explorer reached the point farthest north and there will be no mention made nor investigation into his claims of priority of discovery over Dr. F. A. Cook.

In handing over to the Wright trustees a check for \$20,000 as part payment of the \$30,000 stipulated upon as the price of the Wright aeroplane the U. S. Government has expressed itself satisfied with the instructions these aviators have been offering the officers of the U. S. Signal Corps.

The opening of the Gunnison Tunnel, on the western slope of the Colorado Rockies will reclaim more than 150,000 acres of land in the Uncompahgre Valley. Almost \$4,000,000 were expended in the construction of the tunnel, the excavating having been begun in February, 1905. The entire system will be under government control, the redemption of the cost of the project will come out of the land reclaimed.

The staff of the United States Weather Bureau, so recently the subject of severe criticism, seems now to stand fully vindicated. Every stage of progress of the tropical storm that visited Key West a few days ago was heralded with warnings and this from the inception of the storm centre in the Caribbean Sea, west of the island of Jamaica, on October 2, until it passed without the limits of observation ten days later. It is admitted that great loss to life and property was thus averted.

Dr. Simon Flexner, the discoverer of the serum treatment of epidemic cerebrospinal meningitis, offers his official report covering observations of three years. Of the 712 cases treated, 488 cases recovered, a reduction of mortality by considerably more than a half. In view of the fact that the treatment is still in its experimental stage, it is far from unreasonable to hope that the future may offer more favorable figures.

The Vatican Polyglot Press has just issued a work that is of great interest to Americans generally. It is "Notes sur la Médecine et la Botanique des Anciens Mexicains" by A. Gerste, S.J., which consists of a series of papers on old-time Mexican medicine and botany reprinted with notes and additions from the *Revue des Questions Scientifiques*. The publication is at the expense of the Duke de Loubat who has in recent years spent much money very intelligently in reprinting old manuscripts and articles relating to America. Some of the reproductions of old codices from the Vatican and other libraries executed with absolute fidelity to the original in color and type have given him a deserved reputation as a patron of early American history. The present volume contains many items of information likely to surprise those who think that only in recent times have we come to valuable discoveries and made serious investigations in medicine, or that whatever has been done has been accomplished by European methods and traditions. The old Mexicans had an immense amount of precious knowledge with regard to medicine and Father Gerste reviews this very suggestively.

Many different classes of drugs were used by these herbalists. Doctors possessed secrets which descended from father to

son. Father Gerste mentions among other classes of drugs, antidotes, diuretics, febrifuges, depuratives, emetics, emollients and vermifuges. They had an endless number of medicaments for all forms of indispositions, light or grave. They gave their drugs in many different ways as decoctions, infusions, oils, ointments, plasters and certain gums and resins were used as electuaries. They made use of vapor baths and in general varied the treatment very well to suit the individual patient. There are well authenticated traditions that when occasionally European physicians failed to cure European patients in Mexico, the native physicians were successful. Cortes and his men were so successfully treated for illness and wounds that he asked the Spanish Court that no physicians of the old world should be allowed to come to the colony. Some of their remedies anticipate modern advances for they used the seeds of a plant for anaesthesia and a form of liquor for lessening the painfulness of operation. Sahagun, who studied the old Mexican medicine very carefully talks even of antiseptics.

It was not alone in the use of drugs, however, that the old Mexicans were skilled for they had what we must look upon as scientific knowledge of botany. When the Spaniards landed Mexican botany was in advance of that of the old world. Several centuries later the genius Linnaeus enabled him to substitute for long descriptions of plants a concise designation—a generic name and a specific epithet. Several centuries before he introduced this system the old Mexicans had something resembling it and possessed a botanical nomenclature far superior to that of Europe. Their classification was also superior. Besides they have already made some beginnings in geographic botany which is of much more recent origin among Europeans. They had traced the influence of temperature and elevation upon plants and systematized their knowledge in this matter to some extent. In a word, while their botanical knowledge was imperfect it furnishes abundant evidence of excellent observation and descriptive power and makes it very clear that a large amount of work was expended on the subject.

One of the Milwaukee daily papers refers editorially to the cablegram from Rome announcing the discovery by Signor Baroni, the noted astronomer, of an enormous spot on the sun, and his opinion that there was a relationship between this sunspot and the recent magnetic storm. It then calls attention to the fact that this discovery and probable relationship had been announced thirty-six hours earlier by Father McGeary, professor of astronomy at Marquette University.

ECCLESIASTICAL NEWS

St. Margaret's Daughters, a charitable organization of Catholic ladies having branches in the various parishes of New Orleans, La., celebrated the twentieth anniversary of its establishment October 17. In its objects and labors it corresponds to the Society of St. Vincent de Paul, and it has received the same privileges from Leo XIII. Besides aiding the sick and poor in hospitals and homes, the Society provides clothing and education for poor children, and holds night classes conducted by its members. Father Biever, S.J., the spiritual director, reported that \$27,000 had been expended during the year, and 7,000 visits had been made. His Grace, Archbishop Blenk, imparted to the Society the special benediction of Pius X.

The statistics of Retreats for the working classes in Belgium during the past year have been published. Over 10,000 men and 19,000 women attended the three days' spiritual exercises. There are six Houses of Retreats exclusively for men and fifteen for women, besides many others where occasional retreats are given to various classes of the community.

The following appointments have been made for the Redemptorist Province of Baltimore: Provincial—Very Rev. Ferdinand Litz; Provincial Consultors, Revs. Paul Huber and Eduard Weigel. Superiors for Baltimore, St. Alphonsus', Rev. Ferdinand Bott; St. Michael's, Rev. Charles Sigl; St. James', Rev. Henry Otterbein; Sacred Heart, Rev. Eduard Weigel; St. Wenceslaus, Rev. Joseph Sott. Annapolis, Rev. Francis Klauder. Ilchester, Rev. John Hauser, Superior and Master of Novices. Philadelphia, St. Peter's Rev. George Hespelein; St. Bonifacius', Rev. Peter Grein. Pittsburg, Rev. William Tewes; Northeast, Rev. Francis Auth, Rector and Director of the Preparatory College. New York, M. H. Redeemer, Rev. Joseph A. Schneider; St. Alphonsus', Rev. John Schneider; (Bronx) Imm. Conception, Rev. Caspar Ritter; O. L. Perpetual Help, Rev. John Kissner. Brooklyn, Rev. John Frawley. Saratoga Springs, Rev. Patrick Mulhall. Esopus (House of Studies), Rev. William Lücking; Prefect of Students and Professor of Pastoral Theology, Rev. Thomas Hanley; Professor of Moral Theology and Canon Law, Rev. Jos. Hild; Professor of Dogmatic Theology, Rev. Francis Fischer. Rochester, Rev. William Kessel. Buffalo, Rev. Francis Parr. Boston, Rev. James Hayes. Mayagüez (Porto Rico), Rev. William Lindner. Quebec, Rev. John Hanley. Toronto,

chinery to the value of £2,000,000 in Germany. This has been brought about by the push of certain German banks that financed the company on condition of getting these orders for their friends. The banks have apparently made a good thing out of it, having taken up the mortgage bonds for their share of the investment, and sold the shares to British investors." This is only one example, says the *London Times*, of German methods; and as English banks will not undertake this class of business, there is a cry in London for sound industrial banks for this purpose, managed according to German methods.

PERSONAL

Among recent deaths at St. Albans, England, was that of Mme. Emma Le Clair, a convert, who was eighty-two years old and a descendant of the famous John Bunyan, author of the "Pilgrim's Progress."

Sir John Knill, the new Catholic Lord Mayor of London, has been elected President of the Superior Council for England of the St. Vincent de Paul Society in succession to the late Marquis of Ripon. There was another candidate, Mr. P. E. J. Hemelryk, Japanese Consul at Liverpool, who received 87 votes out of the 270 cast. The Lord Mayor has selected Father Shehan, an Irishman, as his chaplain.

Bishop McFaul has purchased a farm of 131 acres near Pennington, N. J., where he will open a sanitarium for consumptives which will be in the care of the Sisters of Charity. The bishop is chairman of the commission appointed by the Governor of New Jersey to fight tuberculosis in that State.

Henry Charles Lea, a well-known Protestant writer on the Spanish Inquisition and other subjects of semi-religious character, died at his residence in Philadelphia on Sunday. Born in Philadelphia in 1825, he entered into business at the age of 17 and for many years was at the head of a large publishing house in his native city. He was a grandson of Mathew Carey, the distinguished Catholic publisher and writer of Philadelphia, who in 1790 published a folio edition of the Bible, the first English Bible in Folio issued from any press in America.

Mr. Lea's writings are chiefly remarkable for their strong anti-Catholic bias. In 1886 he published "Superstition and Force," and a year later his "Sketch of Sacerdotal Celibacy," a reprint of which appeared in London, 1907. The "History of the Inquisition in the Middle Ages," in three volumes, appeared in 1882. Several other volumes dealing with

the Spanish Inquisition and the Religious History of the Middle Ages were published more recently. "A History of Auricular Confession and Indulgences in the Latin Church" drew forth a clever rejoinder from the Rev. Patrick H. Casey, S. J., in his "Notes on a History of Auricular Confession," published by Benziger in 1899.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

The Church militant lost a doughty champion as noted in last week's AMERICA, when Rev. Dr. Edward F. McSweeney answered *adsum* in the roll call that summoned him to the life beyond. For twenty-six years he taught moral theology and Church history in Mount St. Mary's Seminary, and his spiritual sons by the hundreds, who at his feet learned

"to tread the heights where flamed the Paraclete"

though widely scattered in distance from each other, are united in spirit at his bier. His was a striking personality. A brilliant Roman student, he early gave promise of a distinguished career in the Church. Nobility of character was stamped on every lineament of his expressive face, and his charm of manner and grace of speech marked him out as one of God's chosen priests, whose name would be written high in the annals of the American Church. But he turned from it all to cloister himself here in the "Old Mountain" Seminary resting at the foot of the Blue Ridge Mountains, where he taught a generation of Levites, the noblest of sciences, and gathered fresh flowers for this Nursery of American Bishops.

The whole country-side turned out at his funeral today. The services, begun in the modest College Chapel, were honored by the presence of Cardinal Gibbons; and the great Catholic seminaries of the east, Dunwoodie, Overbrook, Woodstock and St. Mary's, were represented by their master theologians and canonists. After a touching eulogy by Rev. Dr. D. J. Flynn, the president of Mount St. Mary's College, the Cardinal performed the final absolution over the body. Then in good old Catholic fashion began the march to the grave. From the Chapel, across the terraces and down the broad avenue, the funeral cortege passes through the lines of the student body drawn up at respectful attention, to the old Emmitsburg turnpike road. The memory travels back to that time forty-six years ago, when Lee's army traversed it on the fateful journey to Gettysburg. As one looks back from a gentle eminence upon this road of pleasant windings, the scene is one to be long remembered. The warmth of an October sun makes the air genial, as the hundred surpliced priests and sem-

inarians lead the funeral cortege; the faculty of the college and the senior class in cap and gown follow, and then the student body, nearly 300 strong. Next come a score of Mother Seton's Sisters from nearby St. Joseph's, whose blue habits and white cornets give color to the picture, and finally the people of the vicinage of all ranks and conditions. A half mile of road is traversed, and then begins the ascent of the lumber trail through the woods to the cemetery on the hillside, the hallowed resting place of sainted mountaineers for more than a century. Here the turning leaves present a spectacle of bewildering beauty. Not yet has summer resigned to give place to November's chill when "The shivering mountains, bare as bankrupt Kings Sit beggared of their purple and their gold."

Flaming crimson, deepest yellow and the green of the emerald are everywhere, and when the hilltop is reached and the eye feasts on the plains below with its trim corn stacks keeping sentinel watch over this land of plenty, it would seem that no fitter time or place could be found for the funeral of one who was gathered like a ripened sheaf in the harvest.

The final services at the grave are over. The notes of the "Benedictus" sung by the priestly choir have died out. Strong men bowed with grief, have turned away with streaming eyes to take up life's burden without him, who lying with his face to the east may await with serenest calm as a sainted priest of God the coming of the Resurrection Morn.

RICHARD M. REILLY.
Emmitsburg, Md., Oct. 22.

WHAT IS SAID OF AMERICA

From all that I had known of the staff of the AMERICA newspaper, I hoped for great things from its publication. These hopes have been thoroughly realized, and I wish the paper continued success in its great mission.—P. J. Ryan, Archbishop of Philadelphia.

AMERICA possesses all the required nourishment for those who roam in distant lands. I read it from cover to cover, and, like Oliver Twist, I look for more. It is a fountain of reliable knowledge—a great educator that should be read by every Catholic young man in America.—Leo McCormack, Wrangell, Alaska.

I look forward to every Saturday when I come home and open up AMERICA for an evening's pleasure, to dwell upon the same till the next copy arrives.—James H. Guthrie, Chicago, Ill.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

The Elections.—Tuesday was the day of municipal elections throughout the Union. The most important political contest was in New York where there were three principal candidates for the Mayoralty. The efforts of the different political parties were directed mainly to gain control of the Board of Estimate. There were few State contests, those of chief interest being fought over constitutional amendments, not over rival candidates. With few exceptions, the principal Fusion candidates were elected in both the city and county. In six States of the Union State tickets were voted for—Massachusetts, Rhode Island and Virginia, which elected Governors, and Nebraska, Pennsylvania and Maryland, which elected minor State officers. Maryland had under consideration the problem of disfranchising the negro, while Alabama proposed an amendment dealing with the liquor question. In Rhode Island three constitutional amendments were to be voted on, two of which give the Governor the veto power and redistrict the State. In Cleveland, Ohio, Mayor Johnson was defeated after his fourth consecutive term. All over Ohio the municipal contests were of exceptional interest as beginning with next year the affairs of each city will cease to be controlled by a municipal board, as at present, and will be in the hands of the Mayor. In California the chief interest attached to the Mayorality election in San Francisco, where three candidates were in the field; Patrick H. McCarthy of the Union Labor Party, is elected, and Francis J. Heney has been defeated for Dis-

trict Attorney. A number of municipal officers broke down the usual party lines, rendering the result doubtful. New Jersey elected eight Senators and an Assembly, Republicans gaining. In Utah the most interesting campaign was in Salt Lake, where the anti-Mormon candidate, Mayor John S. Bransford, was re-elected. Republican Governors were elected in Massachusetts and Rhode Island. Virginia elected a Democrat. Nebraska is Republican. The attempt to disfranchise the negro in Maryland was not successful. The Republicans carried Philadelphia.

The President's Tour.—Saluted by a roar of guns from warships at anchor in mid-stream, by the clanging of bells and the deafening cheers of an army of enthusiasts who lined the banks of the Mississippi, President Taft on Saturday morning landed at New Orleans and made a happy ending of his long trip down the river from St. Louis. This feature of Mr. Taft's tour had been arranged by the advocates of river improvements to build up sentiment in preparation for the deep waterway convention to be held in New Orleans immediately upon the close of the journey down the Mississippi. And it is curious to note the developments following their very elaborate and in some ways spectacular program. The setting of the opening scene just before the departure from St. Louis, was entirely favorable. Immense crowds of Missouri and Illinois citizens had made clear the demand of these states for a practical and practicable channel from the lakes to the gulf, and at luncheon, as guest of the St. Louis Business Men's Association,

twenty-nine governors of states, thirty-four United States Senators, and two hundred and seventy-eight members of the House of Representatives sat with the President and listened to the story of the work already accomplished in the waterway propaganda. The impetus desired appears to have been given to the movement. Mr. Taft in no uncertain tone gave expression to his confidence in the ultimate and rapid completion of the big canal. All the way down the river the enthusiasm of the people in regard to the project was evident, and everywhere were heard the pleas for the canal. In Cape Girardeau, in Hickman, Ky., in Memphis, where Mr. Taft was welcomed as an old friend, this city having been in his circuit in the old days of his judgeship, in Helena, in Vicksburg—everywhere the enthusiasm of the people made the journey a history-making one. Only the President appeared to change—he reiterated over and over again his confidence in the ultimate success of the waterway plans, he pledged himself to aid the proposed projects of a bond issue to cover the enormous expense of the undertaking, but as the difficulties of the project grew upon him whilst the fleet steamed down the river, and as the conditions of the actual river traffic came home to him, Mr. Taft injected a new note into his addresses: "There is no use pouring millions into the Mississippi," he said in Helena, "unless conditions make it profitable. Your own business men do not patronize the river. It is not enough to have a river; there must be terminal facilities also. You yourselves must make it worth while." Thus the matter stands at the close of the trip; the friends of the waterway improvement must prove their plan not only feasible but profitable from an economic standpoint as well. Then will Mr. Taft aid them. Meantime the project will encounter opposition in another quarter. Speaker Cannon is not in favor of a bond issue, being rather of the opinion that the work can be done in the contract or piecemeal system thus far followed in the Mississippi improvement. To this President Taft objects vigorously, and if the extended waterway construction be approved he will insist on a bond issue. The contract system, he claims, has already cost the country five hundred millions with no real results.

Lakes-to-Gulf Convention.—The fourth Deep Waterway Convention, held at New Orleans, October 30-November 2, was attended by the President, members of the cabinet and of Congress, governors, senators, army and navy officials and prominent representatives of business interests. The purpose is to induce Congress to support the plan of securing a mean depth of 14 feet from Lake Michigan at Chicago to the Mexican Gulf at New Orleans. Illinois has authorized a \$30,000,000 canal from Chicago to the Mississippi, and a \$10,000,000 corporation is building barges to operate between St. Louis and New Orleans and from these points to cities on the Ohio and Mississippi. Speaker Cannon has withdrawn his opposi-

tion to the larger scheme, and it is thought the New Orleans convention will greatly forward its realization.

Events at Home.—Judge Holt of the United States Circuit Court has decided that the United States Government had been too slow in prosecuting two of the eight men who were indicted last July together with the American Sugar Refining Company on a charge of violating the criminal clause of the Sherman Anti-Trust Law by engaging in a conspiracy to restrain trade and commerce.—The State of Texas won another victory over the Standard Oil Company on October 26, when it secured judgment against some of its subsidiary concerns. The suit was for penalties aggregating \$75,000,000 and the compromise judgment was for \$200,000. It was against the Standard Oil Company of Indiana, the Union Tank Line, the Navarro Refining Company, and the Security Oil Company. The two last companies must not only pay their share of the penalties, but their charters have been forfeited and they must quit the State.—Under the new State Insurance law passed last spring, the Union Life Insurance Company of New York has been put out of business and its policies transferred without cost to the Metropolitan Life Insurance of New York. Investigation showed that more than one-fourth of the premiums paid by policyholders went to pay the salaries of the president, the vice-president, the treasurer, and the medical director of the company.—From New London, Conn., it is reported that the Scott Shipbuilding and Engineering Company of Edinburgh, Scotland, is making arrangements to meet the requirements of the new tariff on private yachts built abroad by establishing a shipbuilding plant at Groton, Conn. With American materials and on American soil it will be possible for American yachtsmen to avail themselves of the services of that firm without paying an annual duty of \$7 a ton.—The steamship *Hestia* of the Donaldson Line, which left Glasgow on October 9 bound for St. John, N. B., was wrecked on a shoal near Old Proprietor Ledge, Grand Manan, on October 25. Only six lives are known to have been saved out of the ship's complement of forty men.—As a result of a fire which destroyed the principal business buildings in St. Johnsbury, Vt., nine persons lost their lives, two were probably fatally burned, and two seriously injured.

Corporate Reunion.—On Saturday, October 30th, the Society of the Atonement, Graymoor, near Garrison, N. Y., was received into the Catholic Church, the ceremony taking place in the Chapel of St. Mary of the Angels. The Rt. Rev. Mgr. Joseph H. Conroy, Vicar General of the Diocese of Ogdensburg, acting under the authority of the Archbishop of New York, officiated. He was assisted by the Rev. Paschal Robinson of the Franciscan Monastery at Washington, and the Rev. Patrick H. Drain, pastor of the Church of Our Lady of Loretto, Coldspring, in whose parish Graymoor is situ-

ated. Seventeen were received in all, two men and fifteen women, others are to follow their example.

The Society heretofore has been a body of Anglicans, living under the rule of St. Francis. Its founder, Rev. Paul James Francis has been advocating the corporate reunion of the Anglican Church with the Holy See. He is editor of the *Lamp*, published under the auspices of the Society, with the Rev. Spencer Jones as joint author. The reception of the Society as a body, preserving its name and corporate existence, is an exceptional privilege granted by Rome, as the result of a petition made last August to Pope Pius through the Apostolic Delegate at Washington. The Graymoor community has been under the instruction of the Right Rev. Mgr. C. G. O'Keeffe, of Highland Falls.

Porto Rico.—The new Governor of Porto Rico is Col. George R. Colton, who left New York for San Juan last Saturday to take up at once the important duties of his post. Col. Colton has had official experience in San Domingo and the Philippines and in both places has shown himself an able business man, soldier and diplomat. With the free trade relations which Porto Rico has enjoyed her external trade has increased from \$18,000,000 in 1901 to \$56,000,000 in 1908.

Mexico.—Early frosts have done damage to the amount of sixteen or more million pesos. The heaviest losses are in Querétaro and Durango, where corn, beans and chile, the main food of the population, are nearly destroyed. In Guanajuato, beans are a total failure, but corn will give half a crop. Thirty thousand tons of corn have been ordered from Argentina to ward off the threatened famine.—In advertising Mr. Kenneth Turner's lurid articles on Mexico, the publishers mentioned Carlo di Fornaro's work on "Diaz, the Czar of Mexico." Señor Rafael Reyes Espindola, of Mexico, brought suit in New York against di Fornaro on a charge of criminal libel before Judge Malone of the Court of General Sessions, the trial lasting two days. After being out a few hours, the jury brought in a verdict of guilty. With a view to invite and promote immigration, the Government has sent Señor José F. Godoy to the United States to study our immigration laws in preparation for further Mexican legislation on the subject.—A freshet in the Usumacinta River in the State of Tabasco destroyed the town of Santa Rosa and inflicted heavy losses upon a dozen other towns or villages situated in the lowlands. The loss in livestock and crops amounts to \$5,000,000. Torrential rains in the State, filling all rivers to their capacity, preceded a cloudburst which caused the inundation.

Great Britain.—J. H. Hofmeyr, of Cape Town, died suddenly in London on 17th ult. During the last quarter of the nineteenth century he organized the Dutch of Cape Colony into a political party, founding the newspaper

Ons Land and establishing the Farmers' Association which in 1883 became the Afrikaner Bond. He was leader of the party in Parliament till 1895, making and unmaking ministers at will, though he never took office himself except on one occasion when he held a minor portfolio for six months. During the war, being out of touch with his party, he went abroad, returning at its close. He was loyal to the British Government in the sense that many in the colonies and in India are; he looked upon union with England as necessary during the time his country must use in preparing for independence.—Eleven suffragists, sent to jail at Newcastle for disturbing the peace on the occasion of the visit of the Chancellor of the Exchequer, undertook the hunger strike. Of them, Lady Constance Lytton and Mrs. Brailsford were released after fifty-three hours without having been subjected to forced feeding. The others were kept in prison and, when necessary, fed by force. The discrimination has caused much comment. An application was made before the Lord Chief Justice and Justices Darling and Bucknill for an order requiring the Stipendiary Magistrate at Birmingham to issue summons against the Home Secretary, the governor of the prison and the medical officer in connection with the forcible feeding of suffragists. In discussing it, the Lord Chief Justice characterized the suggestion that the women might have been released as monstrous, since it would have established a precedent for any criminal desirous of escaping punishment. The application was granted as regards the governor and the medical officer so that, as the Lord Chief Justice said, there might be a full enquiry which would be very useful.—In the House of Commons, Mr. Grayson (Socialist) attempted in vain to introduce a discussion of the conduct of the Ministry in not interfering on behalf of Ferrer. The Foreign Secretary said that interference with the domestic affairs of other nations would be intolerable. Commenting on the simultaneous demonstrations made in all parts of the world, *The Times* is constrained to admit that such agitations are ordered by the secret heads of the Revolution and that Ferrer must have been very close to these.—The election in Bermondsey division occasioned by the death of the member chosen at the last election, resulted in a victory for Unionists and Tariff Reform by a plurality of 987. The united Liberal and Labor majority was reduced from 1759 to 448. On account of the strained political situation this is considered most important as Bermondsey is a working-close to these.—The election in Bermondsey division 1435 votes; the Liberal candidate 3291; and the Unionist 4278. The Education Bills contributed to this result.

India.—Mr. Gokhale, native member of the Viceregal Council, addressed the Students' Brotherhood (native) at Bombay. He said that growing participation in politics would bring them from the sentimental to the responsible stage. Colleges are needed, he said, to train

the political sense of students, so that they might engage in politics without participating in agitation. The young men should oppose the propaganda of independence, and raise their character and capacity to the level of Englishmen; otherwise India would have to wait for another generation to give her faithful service. The advanced party is not satisfied with such sentiments from a councillor, and the *Hindu Punch* press has been confiscated for articles inciting to violence and murder against him. —A large meeting of natives has been held at Madras to protest against the continued ill-treatment of Indians in South Africa. Resolutions urging the Imperial Government to interfere on their behalf were carried, and also a demand for the stoppage of all furnishing of contract-laborers as a protest. A Calcutta Athletic Society has been suppressed as a centre of disaffection. At Patiala fifty-three men have been arrested for sedition; among them were an executive engineer, Department of Public Works, a Treasury officer, the headmaster of the High School and the headmaster of the Police School. The *Times of India* recommends the suppression of the Ganpati festival at Poonah, which, it says, has become a purely political gathering.

Prince Ito and the East.—The slaying of Prince Ito Hirobuni at Harbin, on October 26, as the result of a "patriotic" Korean plot, has drawn the attention of the world, and especially of the United States, to conditions in Manchuria. Prince Ito was shot down while arranging with M. Kovosoff, the Russian representative, the commercial status of Russia and Japan in Manchuria and Corea, with the view, it is believed, of closing "the open door" to other nations. Prince Ito, who rising from low estate had modernized Japan and planned her victorious wars with China and Russia, was also the directing mind in gathering the fruits of victory. He had turned Japan's "suzerainty" of Corea into practical annexation and so reduced China's power in Manchuria that she disclaims all responsibility for his murder on the ground that the police control of the railway zones, the most important part of that territory, had been denied her. Acting-Secretary Wilson has declared his appreciation of Prince Ito's "fairness to foreign interests," but it is generally understood that the Harbin tragedy will impede the plans of Russia and Japan and make the United States and other powers more alert in guarding their interests in Manchuria and the Eastern seaboard.

Germany.—A bill was recently introduced in the Chamber of Deputies of the Bavarian Landtag urging the foundation of free popular libraries and school libraries in order to check efficiently the spread of trashy literature.—Prince-Regent Luitpold of Bavaria, now in his eighty-ninth year, celebrated this week the seventieth anniversary of his appointment to the honorary colonelship of the Bavarian field-artillery regiment which

bears his name.—High tribute of praise was given to the representatives of the American press by Grand Admiral Von Koester on his return to Berlin from New York, where he had commanded the fleet of Germany at the Hudson-Fulton celebration. "The reporters whom I met treated me with delicacy and showed a sense of fair play which I admire and appreciate. Often I mentioned things in confidence and in no instance was that confidence betrayed." The Admiral added that he was still under the spell of the kindness of the treatment he met in New York as representative of the German Government.—Accompanied by a brilliant suite, Emperor William and the Empress were among the auditors at the opening of the American Lecture course in the University of Berlin. President Benjamin Ide Wheeler delivered the introductory address of his lectures in the so-called Roosevelt course, and his subject, "Power of Public Opinion in America," permitted a bright epigrammatic style which frequent applause proved to be keenly interesting to the distinguished circle in attendance. Professor Moore of Harvard, professor of the history of religion, spoke on "Religion." Professor Moore is the exchange lecturer from Harvard.—The question of the new commercial relations between Germany and the United States arising from the changes introduced in the tariff by the Payne-Aldrich bill, is engaging the interest of the German press. A pessimistic feeling appears to prevail because of the dependence of German industries upon a heretofore flourishing American trade. Certain newspapers of standing in the Empire express the fear that the United States will declare for maximum rates in its German import trade unless the authorities agree to the admission of American meats without the prevailing harassing inspection laws. The Government appears to have no such misgiving. Well-informed people, in quite close touch with official life, agree that the Government is determined in this matter to rest upon its claimed impartial handling of all nations alike. Meantime announcement is made that at the end of November the Government will take up the whole question of the new trade relations with the United States in a conference to which representatives of the industrial life of the Empire will be called.

Canada.—The Plenary Council was closed solemnly on the Feast of All Saints.—The steamer, *Accommodation*, built by John Molson made its first voyage between Montreal and Quebec November 1, 1809. On Monday last, therefore, was celebrated informally by a display of bunting on all ships in the river, the hundredth anniversary of steam navigation on the St. Lawrence. The approach of the closing of the river, made the more formal observance of the day impossible.—The Provincial Parliament of British Columbia has been dissolved in order to allow the people to pass on the Government's policy subsidising the Canadian Northern Railway. This road parallels the Canadian Pacific, which has protested.

QUESTIONS OF THE DAY

The Hook-Worm and the War With Spain

The newspapers announced last week that Mr. John D. Rockefeller had given \$1,000,000 in order to carry on the fight against the hook-worm disease which has been found to exist so commonly in our Southern States and to be the cause of anemias and various run-down conditions which were formerly attributed to the effects of the climate and of malaria upon the Southern population. The disease is extremely interesting for many reasons, but perhaps for nothing more than the lesson of charity in judgment which it teaches. "To know all is to forgive all," has been well said, and the hook-worm disease illustrates the expression very well. We first began to know something about it in the United States after the occupation of Porto Rico. We found among the population of the island a very large number of people who did not seem to have energy enough to live. They dragged themselves round, there was a peculiar blankness of expression in their faces and a lack of lustre in their eyes, they had scarcely activity enough to eat, and they seemed to be hopelessly lazy. Their condition was thought to be due to the conditions under which they existed, with no opportunity for ambition, no outlook for initiative and no hope except in emigration to some better land for those who had any energy. This was the judgment openly expressed, and Spain was blamed for the utter lack of enterprise which Americans were sure soon to awaken.

It took but a few years for the American medical experts to change this opinion completely. The inhabitants of Porto Rico were found to be suffering in large numbers from a severe anemia due to the presence of a particular parasite in the intestines. This is the so-called hook-worm, usually about half an inch or less in length, which had been found originally in Egypt about the middle of the century, though the description of old writers shows that it probably existed in that country over 3,000 years ago. When the worm was originally discovered it was thought to be exclusively an Egyptian parasite. Later when tunnels through the Alps were attempted this worm was found to be the cause of the peculiar anemia called the tunnel workers' anemia which for a long while had been attributed to the impure air that the workmen had to breathe. Later it was found among the miners and brick workers and other workers in the soil in various parts of Europe, especially Southern Germany and Hungary. Until its discovery in Porto Rico there was no idea that it was on this side of the water at all, but American investigations show that our type of the worm is a little larger and therefore more serious in its effects than the Egyptian and European form.

The supreme surprise in its history was yet to come. Stiles, working in the Southern States, showed that the hook-worm disease existed very commonly among the so-called "poor whites" of the South, and that it was the anemia thus produced which led to their characteristic defects of lack of ambition and absence of energy. Before this time the anemia had been attributed to the effects of malaria, a word which can be and has been used to cover a multitude of conditions quite unrelated to it. The more careful the investigation the more cases of the disease were found until it became very clear that very few of our Southern States were without a great many patients suffering from it. Further investigations showed that our miners in Pennsylvania, like those of Germany, also had the disease, though it was neither serious in character nor widely diffused. In the meantime the same thing had been found by English observers for the miners in Cornwall, in England, and workers in the soil as brick-makers and the like in various parts of the country were found to be sufferers. The disease has spread very much among the miners in Europe in recent years so that there is considerable risk of its spreading also in this country, and Mr. Rockefeller's donation is likely to do very great good and probably will lead to the eradication of the disease in the next ten years.

While the disease has diffused itself so persistently it is not difficult to combat once its presence is recognized. The parasites are rather easily killed by means of very simple antiseptics, and the important thing is to prevent reinfection and secure the prophylaxis of other people. The disease spreads through the digestive tract; that is the eggs of the worms ejected by patients somehow get on to the hands of others, and then being swallowed with food infect a new host. This used to be considered the only mode of infection. Loos, however, described another mode, which is so striking in its details that were it not confirmed by other observers it would seem like a fairy-tale because of the curious migrations of the worm. According to Osler, "Loos showed that the embryo worms readily enter the skin and are carried by the veins to the right side of the heart and to the lungs. Escaping from the pulmonary vessels into the air spaces, they pass up the bronchi and trachea to the pharynx and so down the gullet to the stomach and intestines. These remarkable observations of Loos have been confirmed by Schaudinn. Bentley, Allen J. Smith, and others have suggested that the 'ground itch' of the tropics, a peculiar form of dermatitis, may be due to the penetration of the skin by the ankylostoma embryos, and Boycott and Haldane think that the skin eruption known as the 'bunches' in the Cornish miners may be associated with the entrance of the worms."

It will not be difficult to secure prophylaxis by teaching habits of cleanliness and by securing careful washing of the hands of workers and of the feet of those who go barefooted. This latter has been the favorite method of entrance for the parasite among the children of the poor

whites at the South. It would seem, then, that the Spanish-American war is destined to confer on us two quite unexpected benefits. One was the working out compelled by necessity on the part of our medical experts of the way to prevent the spread of yellow-fever, and the other the present discovery with regard to the cause of tropical laziness and its prevention, which will surely result from the treatment and prevention of the hook-worm disease. Things work out very differently from human anticipations. This is the last sort of benefits that one would expect to be derived from war, but here we are in the midst of them. Providence is still with us, bringing good out of evil; God's in His world and all's well.

JAMES J. WALSH, M.D.

The Protest of the French Bishops

The pastoral letter addressed by the archbishops and bishops of France to the Catholics of the country touches on the vital question of education. It is a measured, temperate, carefully worded, clearly expressed document that puts before those for whom it is written their rights and their duty in the matter on hand.

It reminds them that they have the right to insist upon their children receiving a Christian education, in harmony with the religious belief that they themselves profess. Their children do not belong to the State and the teachers appointed to instruct them are merely their parents' representatives and delegates, obliged therefore to respect their views.

The bishops then proceed to distinguish between the two kinds of schools that now exist in France: the *free* or Christian schools and those that belong to the Government and are called Neutral. In a few trenchant words, they define the one and the other: the Christian school, where religious teaching has its place and is directed by men and women whose lives are in keeping with their principles. These schools have been founded and are kept up at a cost of immense sacrifices on the part of the Catholics; in point of justice they ought to be supported by the Government of a country that is in fact a Catholic country, but they are, as we know, entirely dependent upon private charity. The Government, or neutral schools, are those whence all religious teaching is banished; in reality neutrality does not exist and the Government schools are hot beds of atheism and irreligion. The duty of Christian parents is clear; they are forbidden to send their children to these schools, except in places where no other schools exist; but, in this case, they must carefully watch the teaching that is given to their children and provide them with the means of acquiring elsewhere the Christian education that they do not receive at school. Their duty in this respect obliges them, says the document issued by the hierarchy, "under pain of sin," and those who fail to observe it "are thereby unworthy to approach the Sacraments of the Church."

The bishops then proceed to denounce a certain class

of books, where history is tampered with to suit the anti-clerical spirit of the men in power and they give a list of fourteen books, treating chiefly of the history of France and of "civic morality," which are distinctly condemned by them as "full of pernicious errors. These works either deny or present as uncertain the essential truths of religion; the existence of God, immortality of the soul, future life, original sin, and they deny all that belongs to the supernatural world."

When we remember that these books are in every day use in the Government schools throughout France, we are able to realize the deadly work that is being carried on among the rising generation of French children! The free schools, being entirely supported by private contributions, are comparatively few and it is in the Government schools that thousands of ignorant souls are trained to Atheism and its attendant evils.

The bishops fully realize the difficulty of the duty that they demand from the Christian parents, to whom their solemn words are addressed and in circumstances so grave, where earthly interests are at every turn in conflict with the duty demanded by God, they remind their readers of the words of the Apostle: "It is better to obey God rather than men." To many French fathers, those who are employed by the Government, for instance, obedience to the Church in this matter, generally means the loss of their places and consequently of the daily bread of their families. The victims of the Atheistical French Government at the present moment are not only those whose sufferings are visible: the religious, for example, who are robbed and sent adrift; they are also the poor and obscure *fonctionnaire*, whose conscience draws him in one direction, while the crude necessities of life drag him in another, whose religious practice is a matter of endless, petty vexations and of a haunting fear of beggary.

At the end of their letter, the bishops remind their readers of the words of Jeanne d'Arc, who, in the course of this year, 1909, is ever before the minds of her countrymen: "The men of war will fight and God will give victory"—words that teach a double lesson of strenuous personal effort and total reliance upon God's providence.

A useful and practical step, long wanted by those whose experiences bring them into touch with the young, has been taken by certain French bishops. They have concluded that the Catechisms in use in different dioceses are, in many cases, not suitable for present necessities. Mgr. Delamaire, of Cambrai, has added to the diocesan Catechism a set of questions and answers that meet the difficulties that now encompass the Catholics of France. Mgr. Latty, Archbishop of Avignon, has entirely revised the Catechism in use in his diocese; he advocates simpler questions and answers. The children of the Government schools, who come to Catechism, have little time to spare and yet no children in the world need a strong, clear religious teaching, so much as they do.

The letter of the French bishops has already, it would

seem, produced some effect. Its object was to enlighten French parents as to their rights, which they often ignore, and to nerve them to the fulfilment of their parental duty. In the village of Fenouilles, in Vendée, there is but one school and it belongs to the Government. The fathers of the pupils objected to the use of two books, both of which are on the list prohibited by the bishops. The schoolmaster promised to put one aside but declared that he would continue to use the other, whereupon the good peasants forbade their children to answer the schoolmaster when he put questions to them out of the prohibited volume. The children obeyed, declined to answer and were expelled from school, for three days, by the wrathful teachers, but the mayor of the village warmly congratulated them on their firmness; his own son being among the rebels. The peasants are decided not to give in and their children, upheld by this warm approbation, are only too ready to obey.

This is but a small feature of a great conflict, but if, among different surroundings, the French Catholics would imitate the dogged obstinacy of these Vendean peasants, there might be a fair chance of the Government being worsted in the fight. Unfortunately, the French temperament is impulsive rather than tenacious, it is more capable of a generous, but passing effort, than of a long course of patient, silent, obstinate resistance.

AN ANGLO-FRENCH CATHOLIC.

The Latest "Escaped Nun" Story

Miss Madge Moul, once Dame Maurus, of the Benedictine Convent of East Bergholt in Essex, England, has published the story of her life in a shilling volume, under the title of "The Escaped Nun." The book is selling freely. One sees piles of it on the English railway book-stalls. But those who buy such literature must be disappointed with their purchase. It is a dull story of a discontented woman's worries, and after reading it one realizes that, but for the irregular way in which she quite needlessly left the convent without seeking release from her vows, her departure would have come as a relief for the ladies with whom she had lived. There is not even a hint of the kind of scandals in which the evil minded enemies of convents take a base delight—the kind of thing most of the eager buyers of the book would look for. For a Catholic the last chapter is sad reading. It tells how after quitting her convent, she refused to comply with the easy conditions of release from her vows which her bishop offered her, abandoned her faith, and sold her services to the Protestant Alliance as an anti-Catholic lecturer.

On October 16 the neighborhood of East Bergholt was excited at the news that another nun had escaped from the Benedictine Convent. In the late afternoon she was seen making her way furtively across the fields. On the highroad leading to the village of Stratford St. Mary, she was helped by a chauffeur in the employ of

Lord Gorell, who lives in the neighborhood. The chauffeur stated that he was driving his master's motor car along the road when he met the nun, who told him she was afraid of pursuit. He drove with her to the village, stopped at the local grocery, and asked the grocer to hide her in his house, saying he would send a cab for her presently to bring her to his master's house. He did not like taking her there in the car, and he was also anxious to "break the trail" and mislead the pursuit. Later on the cab arrived and the escaped nun was conveyed to Lord Gorell's house.

Of course the escape was the talk of the countryside. The news reached London, and a reporter went down to Essex to obtain further particulars. The kindly grocer of Stratford St. Mary told how the poor nun was so weary that she fainted, and was revived with a glass of brandy, "which she drank eagerly." Then the reporter went to Lord Gorell's house to interview the chauffeur. The young man greeted him "with a curious smile" and then said that he "had better tell him right away" what had really happened.

There was no escaped nun, despite the mass of evidence available to prove the contrary. Lord Gorell's butler, a clean shaved, smooth faced young man, who had often taken part in amateur theatricals, had been reading Miss Moul's book, "The Escaped Nun," and had elaborated a plan for playing a practical joke on his neighbors. He had gone out to a quiet spot in the fields with a bundle containing a black cloak, some linen bands and a veil, and having disguised himself as a nun made his way slowly to the point where the chauffeur was waiting with the car, taking care to be seen on the way by countryfolk returning from their field work. The visit to the grocer's where he got a free drink, and the calling of the cab, were meant to spread the news more widely. When the cab reached the house the chauffeur opened the door, the "escaped nun" entered the house, and once out of the cabman's sight threw off her "habit." It was a "quick change act," for the moment after the butler stepped out and paid and dismissed the cabman.

But for the press investigation there might easily have been a legend of an escaped nun, disappearing at the country house, because she wished to rejoin her friends quietly and shunned publicity. The denial of the East Bergholt nuns that anyone had left the convent would, of course, be treated as a "Popish lie." The villagers, the grocer, the cabman, would all be ready to take oath they had seen and helped the "poor victim" to regain freedom. Happily, a Protestant reporter has pricked the bubble at once.

To his credit be it added that he immediately drove to East Bergholt to see the abbess and tell her of his discovery. "She was inclined," he writes, "to take up an attitude of generous indulgence towards the humorous butler, though she said that naturally she deprecated such practical jokes. 'The departure of Dame Maurus,'

she said, 'was of course a great trial to us, but her book caused us even greater pain.' She added that she sincerely hoped that the public would not accept it as a faithful picture of convent life."

Unfortunately the British Protestant public is infinitely gullible, as indeed this exploit of Lord Gorell's "humorous butler" shows. They are so anxious to believe evil that they are ready to swallow any story against a convent. A. H. A.

J. J. Rousseau's Doctrines

In criticism of M. Rodet's book, "*Le Contrat Social et les Idées politiques de Jean-Jacques Rousseau*," the *Revue des Deux Mondes* for September 15 has an able article by Emile Faguet, of the French Academy, on Rousseau's political views. As to general sociology, Rousseau is opposed to progress, civilization and statesmanship. He imagines that man is born good and free, and that society has depraved and enslaved him. There is here, as in every error, a grain of truth. While progress and civilization save trouble and fatigue by introducing machinery, it is nevertheless true that, with the complexity of machinery come unrest and shattered nerves. This dominant idea takes practical shape in Rousseau's advocacy of the simple life, his mistrust of everything artificial, his aversion from the theatre, from large cities and populous States, his federalist system intended to secure to the provinces of a great country the political, intellectual and moral advantages enjoyed by small States.

Rousseau in his "*Contrat Social*" is the most radical of democrats. He lays down as his first principle the absolute supremacy of the "general will," and by this expression he means the will of all the people, setting aside the will of any constituted body, association or league, because all these are social factors tending to aristocracy. As M. Faguet observes, this demonstration is merely a reversal of absolute monarchy, the divine right upside down. The theory of the "divine right" is that the King, holding his power from God, does not need to give any reason to justify his acts. This theory, M. Rodet correctly remarks, is not the time-honored doctrine of the Church. St. Thomas Aquinas taught that *power in itself* comes from God, but that *concrete power*, as it exists in any particular country, comes from the people. Bellarmine said that the power is of Divine right, but that this Divine right, not having bestowed this power on any individual, has bestowed it on all. Suarez held that power comes *mediately* from God but *immediately* from the people. Bossuet, standing apart from all great Catholic theologians, proclaimed that the king has to render account to God alone for his acts and holds not a power but *the* power, unlimited in its essence and exercise, against which there is no recourse or appeal except to God. Now it is precisely this doctrine, so aptly styled by Ed. Laboulaye "sanctified servitude," that Protestants

adopted, merely applying it to the people. Jurieu, the famous French Protestant controversialist of the seventeenth century, more than a hundred years before Rousseau, had said with astounding outspokenness: "The people is the only sovereign that needs no reason to validate its acts"; and Rousseau in his turn proclaims: "The people is the only sovereign; the people cannot err; the general will is always right." Thus Jean Jacques, following in the footsteps of Jurieu and others, simply strips kings of the Divine right and clothes the people with it. How comes it, then, that Rousseau himself once wrote to d'Ivernois: "You may have noticed that in the '*Contrat Social*' I have never approved of democratic government"? To this objection M. Faguet gives first a general reply, viz., that Rousseau often contradicts himself; but his special reply, which follows, is more interesting. The only pure democracy known in his time was that of Athens, where sovereignty and government were one, where the people not only made the laws but also administered them. Now Rousseau drew a sharp line of demarcation between sovereignty and government. For him the sovereign was the people, the government was the magistrates named by the people, and he believes that the fusion of the two would lead to confusion between right and fact and ultimately to the rule of might. So he bestows unlimited legislative power upon the people and executive and administrative power upon magistrates named by the people. This is what we understand by democracy, and so from our point of view Rousseau is a thorough democrat; but from his own Athenian point of view he leans toward aristocracy, since he is opposed to direct government by the people.

Socialism clear and definite, in spite of certain seeming contradictions, is taught by Rousseau. For, although in "*Emile*" he inculcates respect for property, yet he really considers ownership merely an acquired and conventional right. As a partisan of national sovereignty, he recognizes no individual rights, not more the individual right of ownership than the right to personal liberty; and he holds that the sovereign people may confiscate, for the public good, any property on the one condition—in order that the act may not be tyrannical—that all private property be confiscated.

The theocracy of Rousseau is well known and may be summed up in a few lines. Apart from all religions properly so-called, which shall all be tolerated, except Catholicism because it is intolerant and says, "out of the Church no salvation," there must be a civil, national religion, a religion which each one, *as a citizen*, must believe in. This religion comprises belief in God, in the immortality of the soul and in the rewards and penalties of the next life, and devotion to the social contract which unites and obliges all citizens. Nothing more. He who refuses to profess this religion shall be exiled, since he is not a citizen. He who, having undertaken to profess this religion, lives as if he did not profess it, shall be put to death.

"If," writes M. Faguet, "I am told that a State religion which forces citizens, as citizens, to profess it, which afterwards examines into the conduct of citizens to find out if they do practise it, as Calvin did in Geneva, and which threatens with death those who do not live up to its tenets, can succeed only in forming abominably terrorized hypocrites, Rousseau would probably answer: 'As a religious man and moralist, I deplore this from the bottom of my heart; but it is not as a religious man and a moralist that I institute a civil religion, but as a citizen and a legislator; now from the the civil and civic viewpoint, what matters is not the inward conviction but the practice; what I want is, on the one hand, men who put in practice social morality and, on the other, men who at least do not offend social morality, nor give example of the contrary; virtuous sowers of the good seed and inoffensive bad men, this is my city; my chancellor, whose name, if I mistake not, is M. de Robespierre, will tell you the rest.' Perhaps I am attributing to Rousseau a sophism; it would not be his first. Let all this be said not by way of approval but of explanation. One must understand the soul of a fanatic in order not to become like him." And the critic says ironically: "We may make merry over this enemy of Catholic intolerance who puts into the religion which he founds the tolerant spirit we have just seen."

M. Faguet concludes by a problem which M. Rodet has barely glanced at. "How comes it that Rousseau, with his omnious start in general sociology, winds up in the 'Contrat Social,' and not in anarchism, or, at the very least, in ultra-libertarianism? How comes it that in the 'Contrat Social' he draws a conclusion which is the exact contrary of what all his other works had foreshadowed and even already proclaimed? Man is good, society has depraved him; man is free, society has enslaved him. Conclusion: no more society.—No, says Rousseau; Conclusion: society omnipotent; the individual, nothing; everything for society and nothing for the individual. Anent which I say that I do not understand." And yet M. Faguet ventures very modestly on a tentative solution of this problem which has exercised the ingenuity of many writers. First, let us state facts. In 1750 Rousseau writes his "Descours sur les Lettres et les Arts," in which he maintains that civilization has corrupted mankind. In 1754 he wrote the first draught of the "Contrat Social," which was never printed and is well-known as the Geneva MS. In this sketch he denies the golden age which he had formerly proclaimed and loudly praised as he supposed it to have existed before the invention of arts. In 1755 he published the "Discours sur l'inégalité," in which he reaffirms his theories of 1750 on the baneful influence of civilization. In 1758 his "Lettre à d'Alembert" contains partial and special applications of the same theories. His "Nouvelle Héloïse," published in 1762, by its vivid contrast between Parisian and country life, emphasizes the same general ideas. Finally, that very year, 1762, he takes up again the "Contrat Social," but,

perceiving that his rough draught of this work, written twelve years before, contains ideas diametrically opposed to those of all his other works, he simply suppresses these ideas, so as not to be too evidently self-contradictory. The only vestige that remains of these ideas is the first line of the "Contrat Social" as it now stands in print: "Man was born free, and everywhere he is in chains."

Now this contradiction M. Faguet explains in a few sentences which are here condensed. There are two Rousseaus: the one who gives us his own thoughts in the two "Discours," the "Emile," and the "Nouvelle Héloïse," who ought logically to wind up in radical libertarianism, or even in anarchism, if he listened to himself; and the other, who sits down to map out for mankind the general lines of an ideal constitution, and who suddenly becomes a man of order, mistrusts his dream or the consequences of his dream, seeks order in constraint, as all legislators do, and places, as so many others had done before, the constraining force in the hands of the people instead of placing it in the hands of a prince, and is not less constraining and coercive, if indeed he is not more so, than all other legislators except Montesquieu, who was then in all the freshness of his glory, and whom Rousseau, ever a doughty polemist, is determined to contradict and outrival.

L. D.

Missions and Missionaries in California*

This is not merely an account of missionary labors, as the title would seem to indicate; it is a history of Lower California, the most adequate and accurate that has yet been published. Bryan Clinch had gone over the same ground in his first volume of "California and its Missions," and presented the main outlines in a picturesque and popular form, but he did not profess to be exhaustive or to have consulted original sources. The H. H. Bancroft compilations, though containing an immense amount of valuable material, are rendered ineffective by their bulk and bigotry. Father W. H. Gleason's work is not concerned with the secular history of the missions, and the religious character of the missionaries is beyond the comprehension of Tuthill and Hittell. The operations of Church and State are so inextricably intermingled in Lower California's development that their separate treatment is bound to be inadequate; but as the actual results achieved were mainly the work of the missionaries, the writer who would do justice to the subject must not only have mastered the documentary evidence, but be capable of appreciating the missionaries' motives and viewpoint. For this task Father Engelhardt is exceptionally qualified. The Order to which he belongs had a considerable part in the making of his story, and much of it is told in their annals. His books on the

*Missions and Missionaries of California. Vol. I. By Rev. Zephyrin Engelhardt, O.F.M. San Francisco: J. H. Barry Co.

Franciscan missions of Arizona and Upper California had brought him in touch with the Spanish and Mexican State papers, and familiarized him with the entire literature of the subject. All this he has sifted skilfully and conscientiously with the historical temper indicated by the motto of his illustrious brother, Father Palou: "The simple truth is the soul of history."

From the days of Cortez, who discovered California in 1533 but failed in his attempts to colonize it, every effort to effect permanent settlements was unsuccessful for 150 years, due largely to the harshness and evil habits of those who conducted them. The success of three Jesuits, notably of Father Kühn or Kino, who accompanied Otondo's expedition of 1683 and succeeded with the Indians by peaceful persuasion where sterner methods had failed, impelled the government to offer the control of the missions to the Jesuit Order, with an annual grant of \$60,000. This offer was refused, but in 1697 the Order undertook the work with funds received as voluntary contributions from the faithful, and Father Salvatierra established the Mission of Loreto.

How the Pious Fund grew and the mission settlements multiplied, and how with marvelous skill and unwearying patience the fathers succeeded in raising the lowest type of Indians to virtuous and thrifty habits and exemplary Christian conduct, and how, after seventy years of heroic self-sacrifice and indefatigable toil, a royal decree, without charge or reason proffered, tore the shepherds from their flocks, confiscated the foundations they had established with moneys they themselves had raised, sealed their lips with an iron hand and turned them adrift upon the world—this is the main story of the rise and fall of the northern Paraguay.

The Franciscans replaced the Jesuits in 1768, but scarcely had Fathers Serra and Palou and their companions become settled in their work when, in 1773, they were transferred by government order to Upper California, and the Dominicans assumed charge of the missions. Through secular interference and other causes the new missionaries were not as successful as their predecessors. Though nominally continued till 1855, their work was practically ended when, in 1825, the Mexican Government entrusted the temporalities to lay commissioners, the first step in the secularization of the Pious Fund, which was formally confiscated in 1833. The same act that robbed the Indians of property and protection enfranchised them on paper, with the result that the majority starved and died and the remnants reverted to barbarism.

This robbery brought retribution, though too late to benefit the Indians. At the instance of the United States Government and the Archbishop of San Francisco, the Hague Tribunal of Arbitration, in 1902, compelled the Mexican Republic to pay to the United States, on February 2 of each year, perpetually, \$43,050.90 Mexican, or six per cent. on one-half of the Pious Fund Property. This goes to the Catholic authorities of Upper California.

The other half belongs to the Catholic Church of Lower California, but as this territory belongs to Mexico, which had been adding robbery to robbery in the interim, there is no present prospect of restitution.

One of the many services rendered by our author is his exposure of the methods and animus of the histories of the Pacific States, Mexico and Central America, by H. H. Bancroft. This writer is in no way related, by blood or bent, to George Bancroft, whose "History of the United States," in its first edition, has done some justice to Catholics. Hubert Howe Bancroft wrote only four of the thirty-nine octavo volumes that bear his name; he was a managing editor of a corps of hired craftsmen who were all sceptics like himself. Hence, when describing the missionaries and their motives, "they talk like a blind man about colors, and do not hesitate to distort facts so as to make their work popular."

Father Engelhardt does not distort facts. His work is a history, not an apology nor a panegyric, and yet a story of dramatic interest. He has sifted the vast mass of documents with an eye to historical perspective, and set forth the shortcomings as well as the merits of secular and religious, Indian and Spaniard. His account of the fettering control and nagging interference in religious matters of a government whose "sole desire was to save the souls of the natives" will explain religious decline in more places than Lower California. M. K.

Levity in Literature

Levity is the absence of gravity. If gravity be due, levity is a vice which discounts it. With a novelist or a story-teller it may not be due, and any degree of lightness is gravity sufficient. We do not quarrel with a feather for floating; but a gold coin should not swim like gilded paper.

By way of mere illustration we shall bring forward an example of literary levity, rather harmless in its nature, and therefore pleasant. The good humor in which the pleasantry may leave us will yield a semblance of fortitude in bearing up with other instances more harmful and less pleasant.

This year, on occasion of Joan of Arc's beatification in St. Peter's basilica there was distributed according to custom a biography of the new Saint. His Holiness, the Pontifical Court, and later on, at more local celebrations, all who took a personal part in honoring the heroine, were gratified with a copy of the biography, specially prepared for the auspicious event. The book was done in Italian by a native, Costaggini; but he expressly says, what he shows in the course of the book, that the Life is but a compendium of the larger work, an illustrated history of Joan of Arc composed in French by Mgr. Debout of Arras. We doubt not but this popular compendium has already been translated into other languages, has been read with interest, and not without profit. Yet, under a literary aspect, it is rather a curiosity. What

we are going to remark may be verified by any one for himself.

In the first half of the book, while the Maid of Orleans is on her upward flight of glory, routing with a banner "the most potent army of Europe," the glories of France and of the French name are as conspicuous as her flag. It is all French *versus* English. It is not unlike the scene at Versailles, where "*Aux gloires de la France*" greets you in magnificent lettering as you enter; you pass through the splendid halls with their monstrously-sized battle scenes of French victories, from the earliest acts of prowess in the annals of France to the triumphal march of the Corsican's military genius through all the fields of Europe; and you pass out satisfied. Great are the *Gesta Dei per Francos*! It is true there is something lacking at Versailles; but there is no suggestion that what is lacking was non-existent. Our author has occasion to show more ingenuity in hanging his pictures; for, unlike the hanging committee of a picture gallery, he is under the dire necessity of exhibiting another series of events. This he does in the second part of the book.

The heroine's career turned at a certain point. The French governor of a town which she was defending had the gates closed in her face, while she was fighting for Compiègne outside of its walls. Frenchmen of the opposite party seized her. They would have sold her to the French King whom she had enfranchized and crowned, if the French King, who owed his crown and kingdom to her, had chosen to offer a ransom for her. In those days, it must be admitted, military glory was subordinate to the pocket; and perhaps our days of pure disinterestedness will know how to condone a local frailty of other times. "Je suis d'Alençon!" cried out a duke in one of the Anglo-French battles, as he saw a heavy mace descending on his head. Great people like him, clothed in great coats of mail from head to foot, with face invisible, were not to be stricken in battle; they were captured, paid for, let loose, to become heroes again, and again to be bought off unhurt, every time a mace was too heavy or a horse's legs too weak. D'Alençon's cry came too late; the mace descended; he lost his life, and the other unwittingly had missed his ransom. Joan of Arc's necessity was not too late for the king to honor. She was held in the market long enough for him to bid. The bid never came. The English made theirs. The Burgundian French sold her for cash to the English.

By an ordinary executive writ which was issued in the name of the English King, but in which the author seems to decry a rescript of the English King, the captive heroine was subjected to the processes of ecclesiastical law; and a French bishop, Cauchon, became the leading character in the long story of judicial procedure. The three suffragans of the province, whose dioceses are named, many abbots, the Chapter of Rouen, many doctors in theology and law were consulted by Cauchon. The answers were "for the greatest part most hostile" to the accused. There is no intimation that any of these were

other than French. In one great session of the court, Cauchon was supported by thirty-seven assessors; in another by seventy-seven. If one of them had been English we should have heard of it, and seen him pilloried by the author. The great University of Paris made declarations over and over again in a sense hostile to the Maid; and the population of Paris had celebrated her capture with a *Te Deum* and festive illuminations. In the City of Rouen the Chapter of Canons had a right on the feast of the Ascension to demand the liberation of a prisoner, and the right could not be denied. There were then, says the author, two prisoners, the glorious Maid and a Barabbas. On the feast of the Ascension, the Chapter of Rouen in solemn form demanded and obtained the liberation of—the Barabbas! And the populace applauded.

Besides all this, there is Gallicanism in its glory. The writer takes note of it in connection with the University of Paris. But he avoids the word "Gallicanism." This was a theological system which supplanted the authority of the Papacy by that of a "universal Church," a "militant Church"—terms which recur frequently in the processes, and show the whole campaign against the Maid to be alive with rampant Gallicanism. To dispel the sinister impressions caused by what the Gallicans were doing, the writer adduces an appeal of Joan to the judgment of the Pope; and forthwith remarks: "Behold the liberatrix of France among the precursors of the dogma of pontifical Infallibility—we had almost said, among its martyrs, for this answer will be her death." What the dogma of Infallibility had to do with an appeal of judgment from a lower to a higher court, he does not explain. That he thought it had any connection we cannot believe; because such an error is characteristically Protestant.

Unlike the picture-hangers at Versailles, the author has been forced to string up these pictures while his heart seems to be aching from the exposure. How does he relieve the pain? In the simplest way possible.

While the reader is looking in vain for the name of the author's country in connection with any of his compatriots, who are the actors in the tragedy, he will find another set of names distributed in that very same connection, over chapters, pages and paragraphs. They are "English," "English Court," "Cardinal of Winchester," "Henry VI" of England, sprinkled like pepper and salt over every thing the Frenchmen are doing. Nor has the author been particular how he shook the cruets. Sometimes he seems to have been within reach of a tempting "English" fact; it was too alluring not to seize, yet too elusive baldly to assert. He has taken refuge in a "perhaps," or "it must have been so." The conquered English King and the conquering heroine "must have found themselves face to face," because she was imprisoned in the castle of Rouen; and the Earl of Warwick assaulted her in prison, or "perhaps did so by others."

T. HUGHES, S.J.

CORRESPONDENCE

The Ferrer Disturbances

LONDON, OCTOBER 19, 1909.

The cables will have already told you the story of Sunday's riot in London. I shall give you only some impressions of a close spectator and incidentally correct some current misrepresentations and exaggerations. The meeting in Trafalgar Square was called by the militant Socialist groups and would have been insignificant had not a large number of Liberals and a considerable body of anti-Catholic bigots rallied to it. The Spanish embassy is in Grosvenor Gardens, near Victoria Railway Station and the Catholic Cathedral and at the back of Buckingham Palace. In view of possible trouble the embassy was guarded by a few policemen, with a strong reserve close by in the walled garden of the Palace. But strange to say, though the no-Popery cry has been freely raised in the Ferrer agitation, the police left an attack on the cathedral out of their calculations and took no steps to protect it.

Most of the London papers stated that Sunday afternoon's meeting in the Square was chiefly composed of the foreign element of London. This is not true. Englishmen mustered strongly, though a great many of them were mere idle spectators of the proceedings. Red flags were grouped round Nelson's monument, and there was a black bordered banner with the inscription "To Hell with the Murderer Alfonso." The first speaker was Mr. James O'Grady, M.P., a member of the Labor party and a Catholic. He evidently spoke under a complete misapprehension of the facts about Ferrer's career, trial and death. I noticed that when the written resolution was handed to him to put to the meeting he hesitated before reading it. But then he read it without any protest or explanation.

The second paragraph of the resolution protested against the Spanish people being left to the mercy of "torturing Jesuits." To-day Mr. O'Grady has addressed to the press a letter "disassociating himself from the reference to the Jesuits." He explains that he had not seen the terms of the resolution till it was handed to him. Yet they were published in many papers hours before the meeting. He goes on to say:

"I am strongly of opinion that a great mistake is being made in diverting these meetings of protest against Señor Ferrer's execution into anti-clerical demonstrations. As a Catholic, educated under the charge of the Jesuit Fathers, I speak as I know, and that is that their work and lives are wholly pure and good."

He goes on to say that he did not stay to the end of the meeting and was deeply pained at hearing that it led to a demonstration at the cathedral, and ends by saying that, while still protesting against the action of the Spanish Government, he would feel that he was "a traitor to the Faith in which he was cradled and brought up" if he did not make his position clear as against the anti-clerical side of the agitation.

But in Sunday's meeting the anti-clerical, no-Popery and Socialist element dominated the whole proceedings, and more than one speaker, notably that hot-headed young man, Mr. Victor Grayson, M.P., used wild language that was an incitement to disorder and murder. When at five o'clock the resolution was put it was not carried without some protests.

The crowd then formed under the Red Flag to march

by Whitehall, Westminster and Victoria to the Spanish Embassy. In Whitehall the police charged the centre of the long column, captured many banners and dispersed the rearward portion of it. But some thousands in front pushed on to the embassy, where the police charged the head of the procession and drove it back, gradually dispersing it. Some reports talk of fighting between police and people. This is an exaggeration. There was some hustling; but the police did not even carry staves, and the mounted men never moved their horses faster than a brisk walk.

The demonstration before the cathedral was not a deliberately arranged affair. It was simply the result of some three hundred of the dispersed processionists drifting into the cathedral precincts as the police forced the crowd out of the neighboring thoroughfare of Victoria street. The authorities at the cathedral had been warned of what might happen, and though no police were at hand for some ten minutes after the mob appeared, an improvised guard of a score of Catholics held the main doorway and showed such an attitude of readiness for action that the Socialists contented themselves with howling at a safe distance until the police arrived—horse and foot—and drove them away. The reports of priests being insulted and the Red Flag carried up the cathedral steps are untrue.

The riots have disgusted all reasonable men with the agitation. This afternoon an attempt to raise the Ferrer question in the House of Commons was a complete failure. Forty members are necessary for the raising of an exceptional debate instead of the order of the day. Only eighteen could be mustered.

A. H. A.

A French "Volksverein"

LOUVAIN, OCTOBER 15, 1909.

A visitor at the recent Mechlin Congress might have seen, near the entrance, a book-stand, heralded by certain large posters, and two very energetic priests who hustled about everywhere interesting people in that same book-stand, and its contents. For many this was the first time they had heard of the "Action Populaire" of Rheims; it will not be the last, if we know aright those same two priests, and if their names are in a certain little note-book. Only those who know the intense sociological instinct abroad now in Catholic Europe can understand the rise of such movements as this one; yet it must be of interest to all Americans to know what may be the fruits of that interest as it works in the different nations. Recently the readers of AMERICA have learnt of a similar idea carried out in Spain; they will not be less interested to hear of that of France.

In 1903 M. l'Abbé Le Roy, a priest working among the people, thought he saw a gap in the social work of France that needed to be filled. What was it to be? Certainly a place unoccupied up to then; but one like the famous German Volksverein? Yes, and no. It was to be a Volksverein, but not one copied blindly from beyond the Rhine, rather one applied to the needs of France. The German organization is for Catholics well drilled and solid in their faith. Now in France the population is Catholic only in name, rarely in practice; therefore, he argued, it must differ from the Volksverein somewhat. Again, social works are not lacking in France; anyone going over the list will be astonished at the number; might even be tempted to say there are too many. Where is the trouble, then? Might it not be in the lack of intellectual enlightenment, of moral impulse, in the people

themselves? Ah, here it is! he said, my work shall be one of education, of popular education. The country has lost the social instinct, this must be re-formed; not the time yet to talk of associations, labor unions, syndicates, etc.; knowledge comes before action, the mind before the will. How get the people to act when they do not know why they should act, nor what to do, nor how? Again, at a recent German congress it was said, very truly: "In France they have forgotten that the road to power is traced with printers' ink." Socialism, one solution of the great social question, gains the people because it understands and sympathizes with their miseries, while good Catholics look on with arms folded, because they do not know the real sufferings of the people, or if they do know, are powerless to do anything because they do not know how. Here is where M. Le Roy would step in. He did it with the foundation of the "Action Populaire." It was to be an educational effort, one of popular social propaganda; it aimed chiefly at association—not to found, but to help the founders, to second initiative, and especially to give rise to it. The means will be the printer's ink; to write and publish tracts, pamphlets, social books of all kinds, spread them over the country, put them into the hands of the leaders in every city, town and village, force these on to the good work of Catholic social and religious reconstruction in France, this is the aim it has before it, a work of popular social education and information. So much for the idea; what has it produced?

The results are startling. The first tract was published January 26, 1903; since then 210 have seen the light. But the sphere of activity has widened enormously; there are now published, besides the tracts appearing every ten days, four annual books of 350 pages or so, two monthly reviews, a technical agricultural library; a series of social biographies; countless post-cards and pamphlets; several books and a monthly series of social documents,—a daily newspaper is hoped for soon,—in all a library of nearly 400 books; 200,000 sold in 1908 alone, 830,000 since the foundation six years ago! The staff has increased to ten, six priests and four lawyers, one of them an ex-newspaper editor; while in all 200 collaborators contribute their writings to the work. As for the moral results, they are not counted up in numbers; but who can doubt of their vastness? Already hundreds of testimonials are pouring in bearing witness to what is being done, while all the bishops of France have highly praised the undertaking.

Now a glance in detail at all these publications. The first thing to do was to make known the social situation and to form the social instinct. Hence a first category of publications, the "yellow tracts," of thirty-two pages, costing five cents. They are of three classes; inquiries made into social conditions, first of all—and we might say here that these show as keen an appreciation of present-day miseries as any Socialist—and a more exalted sympathy. But this is not enough. To avoid the dangers of mere empiricism, a clear and well-founded social doctrine is indispensable; hence a second class of tracts; a third follows the principle that after enlightenment comes action, that the best motive to action is example, and so sums up in concise biographies what the great workers have done and are doing. As a complement to this five large books of 350 pages have been added, addressed to the young men, the young women, the priests, the women, the peasants, of France—compilations showing what each has done in their state of life. At this point it was shown that in all this, many questions de-

manding less space were left untouched; to cover this need a monthly review, *La Revue de l'action populaire*, was founded. There also appears a monthly series of brochures setting forth the latest improvements and legislation concerning social interests. Then, to gather, each year, the results of work done in the whole world, under one comprehensive view, an annual, *Le Guide Social*, was started. It is a compilation, made from 250 French, and 40 foreign reviews; it also has correspondents in England, Germany, Italy, etc. M. Cetty, of Mulhouse, said of it: "Not even the Volksverein has done anything like it." Besides this, more technical, appears a Practical Social Guide, furnishing minutely all the necessary judicial, legal and practical data for the foundation of associations, etc. These books have been called the "secondary education," and are hence addressed to the average intellect. Primary education is also afforded. An almanac—a popular résumé of the best doctrine on the family, labor, trades, etc.—the "social pamphlets," four-page sheets for distribution, summing up the salient points of sociology in a striking popular way, and an ingenious system of "social post cards" accompanied by a short letter-press in explanation, constitute this branch. There remains the intellectual élite, for whose higher education, a review, the *Association Catholique*, former organ of the Mun group, has been taken over, enlarged, rejuvenated, and renamed the *Mouvement Social*; while last of all, since at bottom the social needs of France are religious needs, comes a series—"the second shelf in their library," as they call it—of strictly religious publications, though still aiming at organization. This comprises a guide of religious activity, a complete vade-mecum for the man of action in the modern apostolate; three series of brochures, etc., etc. On the other hand, the "Action Populaire" is a source of information as well as of education. For this end, a bureau of information—the "Intermédiaire Social"—answers gratis all questions on any social matter—two committees, one of lawyers, one of theologians, being formed for this purpose. Thus far inquiries from all parts of France, from Austria, Uruguay, Servia, Japan, etc., have come in. The outlay of work for this alone is enormous, and it is out of this section that grew the résumé spoken of above as "Practical Social Guide." But the "Action Populaire" is not merely staying at home—at this moment a group of men are being formed to run all over France giving conferences.

And at this point, as the reader might well be overcome with admiration at this splendid work, I leave him, conscious that the mere recital of it carries its lessons for America. P.

The Breslau Catholic Congress

The Catholic Congress recently held at Breslau was a splendid spectacle from a national, we might almost say universal, point of view; its numerical strength alone would enable it to be considered as such. The Congress lasted four days and attracted the attention of the entire land. Between 7,000 and 8,000 persons were present at each of the public assemblies, and 25,000 workingmen took part in the great procession.

Even antagonists could not fail to recognize the Congress as an important event. The Social Democrats, under the presidency of Colonel Gaedke, held an opposition meeting, the only result of which was to render the moderation of the Catholics more conspicuous, by con-

trast. In his closing speech the president of the Congress remarked that though the Social Democrats were numerically the stronger party, they would ultimately be obliged to admit, with Julian the Apostate, that Christ had conquered.

No doubt, the anti-Catholic press would like to have ignored the assembly, but the numbers attending it and the weighty matters dealt with forced it to more or less meagre comment, and those who hold that in the twentieth century religion is a worn-out fad, must have been considerably astonished to see it possess such vitality that, in answer to its call, thousands assembled from every part of the empire to discuss and plan concerted action for the further safe-guarding of its interests. Indeed, one of the most striking features of the Congress was the unity of religious thought and conviction evidenced by all taking part of it,—a unity at once admirable, edifying and consoling and such as the Catholic world alone can show.

The subjects chosen for discussion and the manner of their treatment proved intellectual grasp of present needs and conditions on the part of the speakers, while the unflagging attention of the listeners spoke well for their earnestness and keen interest in the matters presented to their consideration. The speeches in general were of a high order; those of Dr. Alois Löwenstein, a lawyer, and of Amtsgerichtsrat de Witt deserving to be ranked as masterpieces of reasoning and eloquence. Herr Löwenstein chose for his subject the "Foreign Missions," and pointed out the obligation resting upon the Church and its members to push forward missionary endeavor in heathen lands, so as to be first in the field and thus prevent Mahometanism, Buddhism or Confucianism taking hold of the millions to whom the name of Christ is unknown.

Dr. Löwenstein also showed that the present time is favorable to missionary undertaking, owing to the protection afforded to missionaries by the great powers and also owing to the accessibility of the most remote countries by means of modern traveling facilities.

Oberlandsgerichtsrat Marx discussed "Denominational Schools" and emphasized the uncompromising attitude of Catholics towards religious education. Amtsgerichtsrat de Witt spoke on the power of "the Press" and the need of capably-conducted newspapers. Herr Kapitza, a Polish priest, delivered a splendid discourse on the "Evils of Alcohol," and how to combat them. Professor Meyer spoke on "Charity," and Herr Mumbauer on "Literature."

Besides the public sessions, others were held at which subjects of a more intimate nature were discussed, such as the Roman question, the spread of Catholic Literature, the Care of Youth, and Upkeep of the Holy Places in Palestine.

The meeting of the Volksverein is also deserving of special mention; its leading representatives were Fabrikbestizer Brandt and Director Dr. Pieper of München-Gladbach. The former read a satisfactory report for the past year, showing that the membership had increased during that period from 610,000 to 625,000, and that the publications issued by the Verein consisted of 4,000,000 leaflets and 530,000 other books and pamphlets.

The Catholic Congress originated in the general meeting of Catholic societies to discuss their interests and to give an account of their progress; at the recent assembly, Catholic teachers, students, merchants, and anti-alcohol societies were well represented, and we do not hesitate to say that the Breslau Congress of 1909 will serve as a standard by which future assemblies of a similar nature will regulate their constitution and course of action. The

Assembly Hall at Breslau has been a pulpit from which Catholic ideals have been fearlessly and uncompromisingly announced to the world. C. S.

The Mother of Jeanne d'Arc

PARIS, OCTOBER 20, 1909.

The French bishops end their important letter on the subject of education by a fervent appeal to the new *Beata*, who it may be truly said is the saint of the year. Festivities in honor of the national heroine are still taking place throughout the country. In out-of-the-way villages these *fêtes* sometimes assume a homely guise, and the country maiden who personates Jeanne lacks the dignity that made Mlle. de Baillencourt, the heroine of the pageant of Compiègne, a distinguished and picturesque figure. Nevertheless these manifestations are useful; they bring home to the minds of the people, better than any written account, the touching story of the girl whose personality was singularly attractive and whose mission came from God.

One of these local celebrations stands out from the rest as having not merely a religious, but also an historical interest. It took place on the banks of the Loire, not far from Orleans, in the country most closely connected with Jeanne's brilliant military career, and where, through long centuries of comparative neglect and oblivion, her memory had been kept green by the descendants of those whom she delivered four hundred years ago.

In the little village of Sandillon, near Orleans, the heroine's mother, Isabeau Romée, came to live after her daughter's tragic end, and here she is buried in the village church yard. We know that Isabeau was a devout Catholic and that Jeanne owed her excellent training to her parent's care. The subsequent story of Isabeau Romée is, naturally enough, merged in that of her illustrious daughter, and we may imagine the mingled feelings of admiration, pride and fear with which the simple peasant followed from afar the marvelous career of her Jeannette. Then came the tragedy of the end, the cruel imprisonment, bitter agony and hideous death, which cut Isabeau Romée to the heart. In 1440, nine years later, she came to live at Sandillon, near Orleans, in a country where her daughter's name was still gloriously remembered; her son Pierre had been given a farmhouse, called les Bagneaux, by the canons of Ste. Croix at Orleans, and, when his mother came to live under his roof, the grateful city awarded her a small pension. But Isabeau Romée was destined to come once again out of her retirement, and for a brief moment Jeanne d'Arc's mother appeared in public for the sake of her child. In 1451, the legate of the Holy See, Cardinal d'Estouteville, had taken steps to bring about the revision of the Rouen trial and the justification of "the Maid," and Pope Calixtus III three years later named the ecclesiastical tribunal that was to revise the proceedings of the Rouen magistrates. Isabeau Romée's heart must have beat fast when in June, 1455, the Great Inquisitor came to Orleans and took down her testimony regarding the events of her daughter's girlhood; six months later, more was asked of her, and, accompanied by her sons, Pierre and Jean, and by several notable citizens of Orleans, the old woman set out for Paris. Before the ecclesiastical tribunal, assembled at Notre Dame, she again gave her testimony. The day of justice had at last risen for Jeanne and she who had been falsely con-

demned in the name of the Church was by this same Church gloriously vindicated. Owing to her great age, Isabeau was allowed to return home before the end of the proceedings; but she was present at Orleans when, on July 27, 1856, two of the Paris judges came to proclaim the innocence and sincerity of the betrayed and calumniated heroine! in the previous month of June, the Paris tribunal had reversed the infamous sentence issued at Rouen.

This was Isabeau Romée's last joy on earth; it went far to comfort her for the anguish she had suffered in the past; but perhaps she was happier still when, in November, 1458, she calmly breathed her last and went to join the daughter whose supernatural call and hideous sufferings, both physical and moral, had alternately puzzled, awed and wrenched her mother's simple soul.

A marble slab, commemorating Isabeau's stay at Sandillon, has been erected within the parish church by the Municipal Council of the place, and only a few days ago Mgr. Touchet, the well-known Bishop of Orleans, presided over the *fêtes* organized on the occasion.

AN ANGLO-FRENCH CATHOLIC.

The Braddon Clause

MELBOURNE, OCTOBER 1, 1909.

The outcome of the offer of a Dreadnought to the British Government has fully justified the ex-Prime Minister, Mr. Fisher, and his Labor Cabinet. Mr. Fisher steadily refused to offer the battleship and met with unmeasured condemnation from the Jingoistic portion of the press. Mr. Deakin and his "Fusionist" ministry promptly made the offer and committed themselves to provide the sum of two millions to build the warship. What has been the result? First, England has practically refused the Dreadnought and told Australia to provide a local fleet for the defence of her own shores—just the policy which Mr. Fisher upheld and from which he refused to be driven by clamor. And in the second place, the Federal Treasurer of the present Government announced his financial budget a short time since and confessed to a deficit of two million pounds sterling, the price of a dreadnought. Australians, as a whole, are very well satisfied that the navy craze has had no worse result, and that all parties have apparently reached the bed-rock of common sense.

A Conference of the Premiers of the six Australian States assembled in Melbourne last month to consider the important question of finding a substitute for what is known as the Braddon Clause in the Constitution. This clause declares that for at least ten years the Commonwealth shall pay back to the States three-fourths of the revenue derived from Customs and Excise. Thus, last year the States received £7,927,134, and for the current year it is estimated that the sum will be £7,891,481. After protracted negotiations, the following agreement, signed by the Prime Minister and the Premiers of the States, was come to on the 20th of August, and substitutes for the present arrangement the payment by the Commonwealth to the States of a sum "Calculated at the rate of 25 shillings per annum per head of the population."

The Melbourne *Age* publishes the following items to show that the States sacrifice over £2,500,000.

The following table shows the effect of the new system of distribution and the losses the States may sustain as compared with the present distribution under the Braddon section of the constitution:

State.	Population as on 31st March 1909.	Receipts 1908-1909 under Braddon clause.	Receipts under new 25/ per head system*.	Decrease or Increase as compared with 1908-1909.
N. S. Wales.....	1,596,733	3,377,192	1,995,916	—1,381,276
Victoria.....	1,278,120	1,929,542	1,597,650	—331,892
Queensland.....	553,558	1,060,796	698,197	—362,599
S. Australia.....	409,288	707,959	512,610	—195,349
W. Australia.....	268,664	618,803	335,830	—282,973
Tasmania.....	184,552	232,842	230,690	—2,152
Totals.....	4,295,915	7,927,134	5,370,893	—2,556,241

*Excluding Western Australian arrangement.

When interviewed after the Conference, the Prime Minister expressed his satisfaction at having come to a definite settlement of the question. An agreement was reached by mutual sacrifices. The Commonwealth was, so to speak, set free and becomes master of its own revenue and expenditure, while the States, instead of not knowing what they are going to get each year, will now be able to calculate accurately the annual sum that is to be handed over to them.

The agreement, of course, meets with criticism; it is impossible to secure unanimity in a question of such importance. We must be content to leave its wisdom or unwisdom to the decision of time.

M. J. W.

Leper Settlement, Kalawadi Molokai

HAWAII, OCTOBER 10, 1909.

On September 23d we received a visit from two officers of the U. S. army and ten surgeons of the navy. One representative of the army was the Right Rev. Monsignor E. R. Chase, chaplain of the Fourteenth Cavalry, now at Jolo, Sulu, Philippines, for which station the monsignor will start in a few weeks. He is at present serving with the Fifth Cavalry, at Schofield Barracks, near Honolulu.

The other army man was Dr. C. F. Morse, captain U. S. Medical Corps. These two were for some time seeking means of getting here, when along came a good part of our Pacific fleet under Rear Admiral Uriel Sebree, Commander-in-chief. There are eight high-class cruisers, cutting all sorts of capers, every kind of drill formation, very severe speed tests and giving thorough trial to all new devices for keeping the peace.

The army does the same with everything that does not float, making forced marches, moving field artillery and wagon trains through the mountain passes, attempting everything that is considered impossible. Our army is all right, so is the navy. There is no nonsense, no loafing. In each service the men are of high class, behave well on land or sea, are well set up, wholesome, not so serious as to have no fun at all, but there is a good natured dignity and a good spirit, a thoroughness in getting everything in order, no screws loose.

Honolulu desired another street parade, but the program gave no place for it. Every hour had its duty. There was one diversion only. The ten surgeons were allowed to visit the leper settlement. One of the cruisers bringing them, and our two army friends came along.

The cruiser fleet did come in close, following the example, as I presumed, of the Atlantic fleet.

JOSEPH DUTTON.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, NOVEMBER 6, 1909.

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The President's Tour

One of New York's great dailies has used the epithet "history making" several times in the elaborate descriptions it has furnished its readers of the extended tour President Taft is now making through the West and South. The ordinary reader may find it difficult to appreciate the reasonableness of the term. The story is so full of the lighter touches which suggest nought but a continued succession of pleasurable experience, that one is apt to overlook the singularly beneficent effects of the trip of Mr. Taft now drawing to its close.

The journey begun in mid-September has meant more to the Executive head of our country than a mere gracious acceptance of the welcome that was prepared for him everywhere. It contains far deeper significance than appears from the superficial recounting of banquets and bunting and music and warm-hearted enthusiasm of mighty crowds at every stopping-place along the President's route. They who go under the mere surface description of Mr. Taft's triumphal progress will understand that far from being a mere pleasure jaunt his trip has been a laborious ordeal accepted because of the opportunity it afforded him to know his people, their needs and conditions; as well as to impress upon them valuable lessons that will work into the common welfare of the entire country. Few among us can estimate the valuable results that accrue from the plain, homely addresses the President has come to be such an adept in delivering. Full of a sane, common-sense appreciation of the general interests of the country, admirably suggestive of that respect for authority and for law and order so necessary among us, happily mindful of a conciliatory regard for the diverse conditions prevailing in the various sections of our cosmopolitan people, the off-hand talks and the set speeches that have marked the journeyings

of Mr. Taft are evidence of the better intent which induced him to undertake the journey rather than of a mere junketing trip for pleasure's sake. Unquestionably, too, it is well for the ruler of a nation such as ours to come into direct and close touch with the elements that cluster about its vast and important interests. The present trip of Mr. Taft affords an illustration of this. No doubt the enthusiasm of the mighty builders of the Mississippi Valley had aroused his hearty approval of a new waterway project—the lakes to the Gulf canal. Yet before entering into the practical execution of the plans proposed was it not well that the President should see for himself just how far conditions and circumstances justified the demands of those who favored the movement?

Henry C. Lea, Scholar

Right thinking people have always honored the scholar, though it is not easy to make men nowadays understand why. He has not been a man of action, neither has he been a prophet or a seer. His business has never been to contribute directly either to progress or to gaiety; though the man of the present who knows how can draw from his learning much profit for both. He had the right to live apart from the individual because he was close to the race at large, to close his ears to the babble of the day and his eyes to its glamor because his was the inward ear, the inward eye, that are the "bliss of solitude," to hear what is noblest, to see what is brightest of all time.

Scholarship first of all touches the universal life of man. It is not highest in the intellectual order. Philosophy reaching to the farthest causes of things to find them brought together in the divine intellect and will, has a higher throne. Mathematics and natural science, subordinate to philosophy, are beside it. Hence we speak of the philosopher, the mathematician, the physicist or chemist but not of the philosophical scholar, or the mathematical, or the physical, or the chemical. Language inasmuch as it is the medium of mankind's immortal thought, literature, the thought expressed, and history, the record of its activity, are the scholar's peculiar province. He therefore who is versed in these, the humanities, is for all a scholar.

But scholarship implies completeness and exactness of knowledge. A mere surface acquaintance is not enough. It is not sufficient to know *about* books and the course of man's action: the scholar knows the things themselves. Because this kind of knowledge is going out of fashion in the world, smothered, so to speak, by practical methods, men, retaining the word, and not knowing how rare the reality has always been, bestow the title of scholar with undue profusion, and those who least know the nature of scholarship, newspaper writers, are most liberal in granting certificates of it to such as have found favor in their eyes.

One has just passed away whom wrong thinking men would impose upon the world as a scholar. Few people

know more *about* certain matters in Church History than did the late Henry C. Lea. During a long life he gathered together from every conceivable source every kind of information, trustworthy or untrustworthy, concerning those things that interested him. The results of his labors are a row of large volumes, imposing to the vulgar eye, disappointing to the thoughtful mind. Mr. Lea was not a scholar. The mere gathering of documents, though it may impress the unlearned, could no more make him one than can the collecting of authorities make one a great lawyer. Such work is merely material and among lawyers bears the significant name, *devilling*. The scholar interprets his documents in the sense of their author: Mr. Lea did not always grasp this sense. The scholar approaches his documents in the spirit of the age in which they were written, to win from them a fuller knowledge of that age: Mr. Lea approaches his as a Protestant of the nineteenth century seeking from the Church itself arms to use against it. He has his theory and a false one at that, and the facts of the past must be accommodated to it. The scholar who approaches historical problems with a false theory, soon changes it or ceases to be a scholar. This was not Mr. Lea's idea, and so no one knew better than he how to hide manipulated facts under the cloak of impartiality. The scholar's attitude is humble. He is always a learner, ready to change or to abandon preconceived ideas if necessary: Mr. Lea was from the beginning a teacher, ready to teach those who knew far better than he the subjects he was investigating, and day by day grew so wedded to his own conceits that it became impossible to separate him from them.

The Presbyterian Religious Movement

The Presbyterians have made up their minds to make their church a force in the world's life. They have a Department of Church and Labor whose success in grappling with the problems of the hour has suggested to the Home Missions Council a plan for similar work that will bring before the churches of all Protestant denominations the vital economic questions of the day. The Home Mission Council represents practically all the Protestant denominations of the country. The Home Mission people announce that they are going to concern themselves with the questions "social, racial, economic, and religious" right at our doors. The idea is to present to churches and people, by means of newspaper, magazine and billboard advertising and the distribution of literature, such topics as the labor question, the immigration problem, the negro problem, the conditions of life in the city, the village and the town. This movement would be worthy of encouragement, if its leaders were men imbued with right ethical standards and sound economic, religious and social principles. But while the members of their own churches claim so frothy an allegiance to the various creeds known as Protestantism, it is hoping against hope to look for any long step on the part of Protestant ministers or preachers

toward fellowship with the "unchurched millions" about us. In the light of what the Home Missions Council proposes in order to prepare the material and set the facts before the public, the letter of our Belgian correspondent given in another column of this Review will suggest that Protestants here are alive to the activity in this field of Catholics abroad. The circulation of what might be called campaign literature is an old story with our Catholic brethren in Germany. The results have been remarkable. In France, too, and in Belgium, like methods are being attended with like successes. Catholics in the United States, strong in the unity of their Faith, are called upon to emulate their brethren in countries where hostility to their Church has threatened to overwhelm them and at the same time to make an organized effort to instruct, first of all, the workingmen of their own Church, and if possible, to reach out to the millions who have no church affiliations whatever.

Observing readers will have noticed in the books of Morel and others on the alleged Congo atrocities, how the injury to British trade by the Belgian monopoly continually makes its appearance, and may have been led to suspect that this had much to do with the agitation on behalf of the natives fostered by the Liverpool Chamber of Commerce. They will, therefore, not be very much surprised if, now that the monopoly is to be removed, nothing more be heard of the wrongs of the rubber-gatherers. The New York *Sun* expresses, it would seem unconsciously, the probable mind of Morel, Doyle and the African merchant, Holt: "The Congo will be opened, whatever becomes of the blacks."

Encore "The Independent"

The *Independent*, Oct. 21, has a lame reply to Bishop McFaul's rebuke of its undignified attack in the previous issue. It had taken umbrage because the bishop's denunciation of irreligious and immoral teachings in secular universities was vigorously phrased. This organ professes itself opposed to irreligious education also, but when there is question of "our universities," you must speak with bated breath and compose with "The Polite Letter-writer's Manual" at your elbow. The bishop repeats the question put to the president of Columbia University by AMERICA, October 13:

"Why does he not categorically deny that the list of religious negations we have enumerated is taught in American Universities? He cannot."

Why does not the *Independent*, which "knows that the prevailing influence in our universities is overwhelmingly Christian," secure such authoritative denial? It cannot. It is itself tarred with the same brush. In this very article it declares that "men who see mythical elements in Genesis" and believe that the laws of morals and marriage do not rest on divine command but are merely a social development, "may be devout Christians after all." That kind of devout Christian who picks

flaws in the Old Testament and repudiates the laws of Christ cannot be expected to champion Christianity. The *Independent's* sneer at an eminent prelate for "having turned from an honest mechanical trade" is, to say the least, un-American. It is not true. Even if it were, there is a distinguished precedent "for turning from a mechanical trade," even in the Founder of Christianity. What special animus has the *Independent's* excardinate writer against the Bishop of Trenton?

The Football Holocaust

The growing death-rate of the football season suggests that our college students need elementary lessons in regard for human life. It may be inconsistent to expect it from them, so long as they are permitted to engage in a game which, as it is now played, develops a brutality which too often ends in death. It may be asking too much from the college presidents who preach reform for society with so much facility, to be brave enough to take a stand against football brutality among the students they are supposed to influence and control. They may, however, take courage from the action of the authorities at West Point in forbidding the game for the rest of the season. If it is considered too brutal for young men who are trained to face hardship and death as a vocation, perhaps it may come to be so regarded for the aspirants to the humane professions. West Point, it is true, does not need a crack football team to draw students; but then, parents might be induced to patronize institutions which provide normal protection for the lives of their sons. The game should be at no stage a contest of brute strength, but sport clean through.

The French Schools

By its opposition to the free-thinking policy of the public schools, the French episcopate has developed in France a situation which will be watched with intense interest throughout the Catholic world. Archbishop Germain, of Toulouse, in his zeal to arouse Catholic voters to rally at the coming general elections of next year to the support of candidates committed to the defence of Catholic interests, has formed an association whose object is thus described: "We demand the re-establishment of religious peace, first, by a direct *entente* between the sovereign and the Pontiff or by new legislation acceptable to the latter and assuring full liberty to the Church; and, second, the re-establishment of complete liberty of education." Meantime M. Doumergue, Minister of Education, had issued a circular to school teachers instructing them to disregard the demand of the clergy and Catholic parents for the withdrawal of the text books placed under the ban by the episcopate. The "Education League," too, an association formed years ago to further the interests of purely state schools with no religious instruction, is organizing against Catholic

associations which exist already or which may be formed hereafter in obedience to the clergy. It is probable that the whole question will be the occasion of heated debate in the forthcoming Parliamentary session.

A certain Pietro Bianchini, styling himself "beneficed clergyman of St. Mary Major's and ecclesiastical agent" has sent out circulars from Rome, offering his services to the Reverend clergy for the despatch of matters brought before the Sacred Congregations. Inquiries made in Rome bring the information that the person does not belong to the chapter of St. Mary Major's and is not a recognized ecclesiastical agent.

One of the remarkable features of the development of Western Canada is the influx of Americans. An irrigated tract of nearly 1,000,000 acres near Calgary, was sold lately by the Canadian Pacific Railway to an American syndicate, and another is said to have acquired 54,000 acres in the Cowichan Valley from the Esquimalt and Nansemo Railway. It will be interesting to watch the development of this movement and see whether its result will be the Anglicizing of the settlers or the Americanizing of this part of the Dominion.

The hurricane which wrought general havoc in Key West, Fla., Oct. 13, was particularly severe on the Catholic church and schools. St. Mary, Star of the Sea, the only Catholic church in the city, was but recently built under great difficulties, owing to the exceptional cost of materials on the island and the parishioners' lack of resources. The storm raging at 80 miles an hour destroyed or seriously damaged everything except the concrete walls and practically ruined the high school and the residence of the pastors, Rev. L. Schuler, S.J., and Rev. James Moore, S.J. The colored Catholic school, a large frame building, was also wrecked, while the convent and Academy of the Holy Name Sisters and the parochial school buildings require complete rehabilitation.

One wonders on reading the cabled Spanish news if the Spain of the American newspaper is the land ruled by Alfonso XIII or the fanciful "Spanish Realm" of George William Curtis and his poor old Titbottom. The cabled American newspaper reports in the latter part of September, of an "attack on a Church procession in the south of Spain, with two dead and fifty-six injured," is a pure invention. It must be classed with the disastrous Barcelona earthquake and tidal wave published so broadcast in the United States in the end of January. Just as then there was absolutely no earthquake or tidal wave in Spain so now there has been no attack on a church procession in the south of Spain. These untruthful reports are either written in the United States, or are sent by those who wish to place Spain in a false light before the world.

LITERATURE

A NEW WAY OF INTERPRETING.

Hitherto Catholics have been pretty much at one in teaching that there is in Sacred Scripture only one literal meaning and always one literal meaning, which is the word of God; nor will Catholic exegetes allow that the words of Holy Writ have any other meaning inspired by the Author of all Scripture, the Holy Ghost. There is, at times, the inspired typical meaning, but this is a meaning not of the words but of the persons and deeds and things of the Scriptures.

Now a new way of interpretation has been put forward. The author does not give his name to it, nor has it even an *imprimatur*. It is contained in the anonymous brochure, "La vraie Science des Ecritures" (Imprimerie de Montligeon). The anonymous author of this ambitious little book is also the writer of "La Clef de David." According to his new method of interpretation, the scholastics have made a great mistake by looking for a literal sense of Scripture. There is no inspired literal meaning to the Sacred Books. In both his brochures, this writer strives to make good the contention that, in all Scripture, inspiration has for its object only a supernatural truth, of which the literal sense is only a symbol. This symbol may be an error either of natural science or of historical fact, since inspiration does not protect the symbol but only the supernatural truth from error. There is in every statement of Scripture, a God-intended supernatural meaning. The work of the exegete is to ferret that hidden meaning out. Take an instance or two.

The Holy Spirit in no way interposes his authority in favor of the historicity of the story of Samson's slaughter of the Philistines with no other weapon than the jaw-bone of an ass. No, this story is only an allegorical setting for the inspired truth. The word of God in this story, be it fact or fancy—no matter which—is the truth that the Word Incarnate has no need of powers on earth to put down his enemies and to open up the sources of living waters for the refreshing of those that combat for his cause. The dog of Tobias, whose wagging tail was an occasion of error even to Newman, now may be relegated to the realm of fancy. Newman thought the literal meaning of this story a fact-narrative too unimportant to be deemed the object of inspiration—merely an *obiter dictum* of the sacred writer. Leo XIII condemned this opinion in his encyclical "Providentissimus Deus." We must teach that inspiration extends to every complete thought in the Bible. No thought is so unimportant as not to be the object of the authorship of the Holy Spirit. What, then, is the inspired thought in this story of the dog of Tobias? According to our new method of interpretation, it is only this and nothing more—that beasts without intelligence are made by God for the service of man.

This new method of interpretation is only another effort of Modernism to attack the fact-truths of the Bible, and to substitute for them what dogmatic truths the Modernist may deem fit to admit. No Catholic will take it seriously. God is not the author of the Bible if he do not interpose His authority for its statements. If the Bible is only a collection of types, whose meaning is what you will, then the Councils of Trent and Vatican erred in declaring it to be the word of God—i. e. to have God for its author and for the author of all its parts.

To accept this new method of interpretation would be to give up the fact-narratives of the power to absolve sins, the power to consecrate, the power to bind and to loose, the power to merit grace and glory, and all that which is clearly taught in Scripture as the faith of Christ.

Walter Drum, S.J.

The Mystery of Naples, by EDWARD P. GRAHAM. St. Louis: Herder, 1909. \$1.50.

This is not a romance, but a gathering together of whatever bears upon the liquefaction of the blood of St. Januarius. Though the style is sometimes rough and even obscure, and the wish to put an appropriate text at the head of each chapter has led to an extraordinary accommodation of Job iii. 22, the greatest stickler for scientific criticism could not complain of the spirit in which the whole question is discussed. The author avoids no difficulty. He goes into the legends of the life, death and translations of the saint. He investigates the date of the first liquefaction, which he places in the eleventh century, and the connection between the saint and Vesuvius, with as much zeal as he rebukes the ignorance or malice of the calumniators of the clergy and people of Naples. He dwells upon the physical characteristics of the liquefaction, especially the increase of volume and variation of weight, and discusses the various explanations attempted by the opponents of the miracle. He looks into the other cases of liquefaction and the stain on the stone in the church at Solfatara. His conclusions are, of course, in favor of the miracle, and we heartily recommend his book to all who wish to be well informed concerning the wonderful fact, inexplicable by natural laws, which recurs several times each year at Naples in the fullest publicity.

Dictionnaire Apologétique de la Foi Catholique. Quatrième Edition Entièrement Refondue. Sous la Direction de A. D'ALÈS, Professeur à L'Institut Catholique de Paris. Fascicules I et II. Paris: Gabriel Beauchesne & Cie. Prix 5 fr. (Franco, 5.25 fr.).

The first two numbers of this important work have been issued during the current year. They contain subjects treated down to Concordats in the letter "C." As the title indicates the dictionary has gone into its fourth edition, and has been thoroughly recast and brought up to date.

Although the apologetical dictionary is familiar to students, it is regrettable that it is not familiar to the rank and file of English speaking Catholics. For this reason an English translation is most desirable, and we hope some day to see the need supplied.

For those who are not acquainted with the work it may be proper to state that the dictionary presents a full and accurate treatment of all those topics which are common subjects of modern discussion and concerning which the Church's attitude has most frequently been misread and made the object of calumny by prejudice and hostility. Each article is from the pen of a specialist. The matter is arranged methodically with the divisions conspicuously printed so that one need but glance down the page to discover the information he is in quest of. After the positive side of the subject has been treated, the more prominent difficulties urged against the Catholic position, if such exist, are stated and answered. And at the end of the article a full bibliography is appended.

Thus under "Art," Abbé A. D. Sertillanges divides his subject as follows: (1) The esthetic value of the religious sentiment. (2) The supremacy of Catholicism in art values. (3) Objections stated and answered. (4) The present condition of religious art and its future prospects.

Among the subjects similarly treated may be mentioned "Agnosticism," by M. Chossat, S.J.; "Animism," by P. Bugnicourt; "Apostles," by Mgr. P. Battifol; "Roman Catacombs," by P. Allard; "Councils," by Canon J. Forget. The article on "Apologetics," by X. Le Bachelet, S.J., covers the entire field from the early Church to our own times, and a chapter is inserted on modern Protestant apologetics. The bibliography at the end of each section, or chapter, is most

valuable and includes the most important apologetic works—Catholic and non-Catholic—not only in Latin but in the principal modern vernaculars.

Behold Your Mother! The Blessed Virgin's Goodness and Greatness. By MATTHEW RUSSELL, S.J. New York: Benziger Brothers.

This is another of the books by Father Russell in which the reader will have one more opportunity of trying to discover the rare secret of wedding devotional thought and feeling with the literary flavor. Literature is worldly; devotion, unworldly. The union of such opposites seems antecedently impossible. But all things are possible to charity, and Father Russell's strong affection for the Spouse of his Master, the Catholic Church, is doubtless the sole combining medium in such an antithesis. At her feet he lays in reverent and child-like simplicity and love flowers that have been gathered in literary nooks and corners near and afar.

In his latest book Father Russell is especially happy. This is only to be expected, since it deals with devotion to Our Lady. There are twenty short essays—if the word can be used for bright little papers that approach the character of religious meditations in their devoutness—dealing with the Catholic devotion to the Mother of God in certain of its aspects that have appealed especially to the author in the course of his long life. Naturally, therefore, they will have also a like attractiveness for the reader who will find here the expression of thoughts and feelings that may have haunted him since the day of his first "Hail Mary."

We were glad to find an entire essay devoted to a consideration of that beautiful prayer, the "Memorare." Another paper that pleased us was that entitled, "Three Hail Marys." The one called "Thoughts on the Assumption" explains the Catholic tradition and argument in favor of that ancient and widespread belief in the Church, and incidentally discloses the rich poetry of Christian dogma.

The Moving of the Waters (The John McBride Company, New York), is one of the novels that have drifted into us from the autumnal flood of fiction. It is a very pleasant story, plentifully sprinkled with incident and dialogue, and yet possessed of much sweet simplicity. The plot and its development center in the fortunes of the heroine, who in her babyhood comes as a waif to a fisherman and his wife and is brought up by them in their house-boat on the upper Mississippi. The scene shifts from the river life to St. Louis, where the young girl comes into her own. The author, who writes under the pen name of "Jay Cady," introduces Catholics among his conspicuous characters, but is not altogether successful in his touches of Catholic life. "Father Gordon" is far from convincing; his sudden departure from his parish without consulting his ecclesiastical superiors to take up work, as a free-lance, in the hospitals of another diocese, remaining at the same time in good standing with his Church, is a very artless performance on the part of the writer. "Jay Cady" also uses the phrase "Jesuit fanaticism," whatever that means.

Gianella, by MRS. HUGH FRASER (B. Herder, St. Louis), is a Catholic novel in every sense of the word. It is a deliciously quaint tale of Italian life. It is the Harland Italy Mrs. Fraser introduces us into, not the Crawford Italy. And we confess our preferences for the former, and our conviction that of the two it is the truer to realities for all its air of exquisite romance. In this novel, also, the heroine is a waif, when we first meet her. But her nurse, who is a strong-minded and most delightful soul, steers her cleverly through the dark eclipse of her fortunes into wealth and marriage. Mrs. Fraser has a surer touch than the writer of

"The Moving of the Waters." Her characters are distinctly drawn, and move and speak naturally. The cardinal is splendid; whilst the villain is not such a bad fellow after all—which is as it should be.

What Think You of Christ? (B. Herder, St. Louis), is the latest of the low-priced popular treatises on religion by Bernard J. Otten, S.J., Professor of Dogmatic Theology in St. Louis University. Father Otten has been unusually successful in grasping the modern difficulties in regard to faith, and in offering for them clear and satisfactory solutions. "To the believing Christian," the author says in his preface, "the Divinity of Christ may be proved much more effectively by emphasizing the supernatural element in His career; but, as that element is summarily set aside by the adversaries with whom we have to deal, it has lost much of its value as a weapon of defense in the present controversy. Hence, as the reader will notice, in the following pages little or nothing is said about miracles or other supernatural manifestations; but the whole argumentation turns about certain points of history, which Modernists and Rationalists alike deem of prime importance in deciding the point at issue." This passage indicates the nature of the little book, which is to prove the Divinity and historicity of Christ, having in view the latest errors of the times. The tone throughout is far from controversial; the author confines himself to plain statements and proofs.

The Centenary of Catholicity in Kentucky (Charles A. Rogers, Louisville), is a work that appeared twenty-five years ago. It is well-known to Catholic students of history; but it has never received the popular approval which it deserves. We have been asked to call attention to it in these columns, and we do so with alacrity, since it is, in its own class, a monument of historical research. The author, Benjamin J. Webb, was himself a Kentuckian by birth and descent, and added to a wide personal knowledge of his subject the advantages of a wise judgment and the skill of a practised historian. The volume before us is a large octavo of some six hundred pages, well-indexed, and containing engraved portraits of some of the pioneer Catholics of the State. We think the present title is unfortunate: it should be: "The History of the Catholic Church in Kentucky." The title, as it stands, is misleading, as liable to suggest some slight booklet issued to commemorate a centennial celebration; whereas it is a serious work, the result of seven years' hard toil by an able man. There ought to be a similar volume for Catholicity in every State in the union; and Mr. Webb's history could serve as an admirable model.

BOOKS RECEIVED.

- Napoleon's Brothers. By A. Hilliard Atteridge. New York: Brentano's.
 Outlines of General History. By V. A. Renouf, B. A. Edited by William Starr Myers, Ph.D., Princeton Univ. New York: The Macmillan Company. Net \$1.30.
 Memoirs of Scottish Catholics. By W. Forbes Leith, S.J. Accounts of the 17th and 18th Centuries. Two Vols. New York: Longmans, Green & Co.
 Memoir of Rev. William McDonald, First Pastor of St. Anne's Parish, Manchester, N. H. By A Sister of Mercy. Preface by the Rt. Rev. Monsignor William P. McQuaid. Manchester, N. H.: Sisters of Mercy.
 The Glories of Lourdes. By The Chanoine Justin Rousseil. Translated from the second edition by the Rev. Joseph Murphy, S.J. New York: Benziger Brothers. Net \$1.10.
 Une Anglaise Convertie. D'Arras. Paris: Gabriel Beauchesne & Cie. Price 2.25 francs.
 Enchiridion Historiæ Ecclesiasticæ Universæ. Auctore P. Albers, S.J. Tomus 1. Rome: Desclée & Co.
 Cæremoniarum Missarum Solemnium et Pontificalium. Auctore G. Schober. Cincinnati: Frederick Pustet. Net \$1.25.
 De Sacrificio Missæ Tractatus Asceticus. Auctore Joanne Bona. Cincinnati: Frederick Pustet. Net 35 cents.
 L'Observation Solaire. Par le P. Mariano Balcells, S.J. Barcelona: Gustavo Gili, Universidad, 45.
 Filip Den Anden af Spanien. By Carl Bratli, Og. Kobenhavn: J. L. Lybecker's Forlag.

The Making of Mortlake. By the REVEREND J. E. COPUS, S.J. New York: Benziger Bros.

The youngster who fails to enjoy the reading of "The Making of Mortlake" is fit for treasons, stratagems and spoils. In the breast of its writer there beats the heart of a boy, which will account, perhaps, for the Reverend author's setting such store by the military life. While the story will do good to every youth who reads at all, it will be of special value to him who is, if one may so put it, at the parting of the ways. There is a crisis in the life of every adolescent; and this crisis is precisely the subject matter of Father Copus' fine story. In it is shown how Frank Mortlake rises on his dead self to higher things.

Beyond doubt this story, steeped in the Catholic instinct, rich in variety, sun-lit with quiet humor, will cause many a hesitating youth to take heart of grace and choose the better way. F. J. F.

A Chapel in Every Home, by JOSEPH R. WILSON, LL.B., Philadelphia.

This is an Episcopalian's earnest plea for a place of prayer for common and private use, in every family. The author, who has the matter close to his heart, deserves all the encouragement that can be given him. Prayer is what the world needs to bring it back to God. We therefore wish him God-speed in his efforts to make this known in his own denomination, and pray God to reward him with abundant graces for his zeal.

The Holy Man of Santa Clara, or The Life, Virtues and Miracles of Fr. Magin Catalá, O.F.M., by FR. ZEPHYRIN ENGELHARDT, O.F.M. San Francisco, Cal.: James H. Barry Co. Price, 75 cents.

Here we have an account of the life, of which, apparently very little is known, and of the virtues of one of the Franciscan missionaries in California, who labored in the neighborhood of Santa Clara and San Jose during the first three decades of the nineteenth century. Its interest lies in this that the attempt is being made to introduce the cause of his beatification.

The Candle, as a Symbol and Sacramental in the Catholic Church. From the German of REV. HENRY THEILER, S.O. Cist., by REV. J. F. LANG. New York and Cincinnati: Fr. Pustet & Co.

A book full of information that should be most agreeable to Catholics. Moreover, it will enable its readers to answer fully the questions that Protestants often put. The author appears somewhat strict in his unqualified assertion that to all under episcopal degree only two candles are allowed at a low Mass. If he had said: "a strictly

private Mass," he would have been right, but we think that some exception is made for low Masses that may be reckoned quasi-parochial, e. g. convent Masses and Masses of general Communion. What is to be said of the practice sufficiently common of lighting a good many candles, not in honor of the person of the celebrant, but of the occasion or the solemnity, as, for instance, at a low nuptial Mass, or at the altar of some saint on his feast, especially when these will burn in his honor throughout the day? In this last case, may they be lit only after the Masses are finished? The translation is not altogether idiomatic; but this is comparatively unimportant in a book of this kind.

Reviews and Magazines

The Mountaineer of Mt. St. Mary's College, Emmitsburg, Md., gives us in its October number a sympathetic sketch of the saintly Franciscan lay brother, Venerable Fray Pedro de Gante, apostle and defender of the natives of New Spain. This zealous religious, related in some way to us unknown, to Charles V., spent half a century in the City of Mexico, in whole-hearted devotedness to the Indians. In 1527, he started a manual training school, in which, besides the common trades, boys could learn music, painting and sculpture. Their aptness in mastering the three R's and the catechism gave the greatest consolation to their teacher and guide. His zeal in caring for the sick, in teaching the ignorant, and in championing the cause of the oppressed so endeared him to the natives that his death in 1572 was bewailed as a national misfortune and loss.

The latest number of *La Civiltà Cattolica* contains a deep study of the correction of juvenile delinquents. Finding the chief cause of modern decay of morals in the preponderance of public life over private life, of society over the individual, of the State over the family, of the street corner over the domestic hearth, the writer sees the evil seeping through the various social strata from the ruling class to the peasants of the Marches. The principles of liberalism and socialism have done a great deal of harm by taking from the family its sacred character but especially by monopolizing instruction in a way to render family training wellnigh impossible. To stem this torrent of evil, the State, which has done the mischief, ought to favor those private undertakings which try to correct young offenders by restoring as far as possible the family principle in their institutions. Statistics show that the great majority of wayward children were deprived of parental care either by death or by the evil ways of father or mother or

both. If then, before they are hardened in crime, they are placed in surroundings and conditions which are a studied reproduction of what the family should be, they may be saved to society. The Germans, so fruitful in good works of practical turn, have an organization built up along the lines indicated, in which public officials, priests and ministers work together, for the religious rights of the young are safeguarded and the religious principles of the organizers are treated with respect. Less State and more home is the kernel of the argument. A government bureau of animal industry will do for cattle; but something like a home with a parent's kindly and affectionate interest is needed to make of a child more than a trained beast. As the article is unsigned, we cannot do more than congratulate the magazine on having so able a contributor. "Catholic action among the women of Italy" seems odd and novel, for they have not been famous for organized effort along religious lines. Certes, the field is there, the work is there. We trust that the hopeful and sympathetic treatment of their organization and its aims by another anonymous writer may be an earnest of the success of their endeavors.

The Month as usual is both interesting and instructive. In "The Economy of Religious Orders" Father Rickaby discusses cheerfully and hopefully the relations between the teaching and nursing orders and their competitors. He sees no reason why these should not be governed by the laws of supply and demand and therefore points out the way to make our teaching and nursing, necessarily the least expensive, first in quality. He recognizes that we have to choose between competing with the state and serving it. The former is ideally preferable: the latter practically is what we shall have to accept. He shows therefore, that it also has its good side. Father Pollen reviews Father Venturi's book on the religious life of Italy in the last half of the sixteenth century and shows that in this as in most other matters generalization is inexact. In history we have to be forever distinguishing; we might say even more so than in any philosophy. The reason is because in history we are always dealing with concrete acts of individuals either men or communities, in which freewill no less than local conditions, is always stepping in to modify general laws. Father Keating crushes the apostate McCabe in reviewing his book "The Decay of the Church of Rome." Father Thurston continues to show up Mr. Percy Dearmer. P. gives a second paper on the clergy and social work, and "Flotsam and Jetsam" and a couple of lighter articles complete the number.



EDUCATION

The report of the Forty-sixth Annual Convocation of the University of the State of New York, held October 22-24, 1908, has recently appeared. Its most prominent features are undoubtedly the address of President J. G. Schurman on the adaptation of University work to the common life of the people; the able paper by Regent William Nottingham: "How far are school Authorities justified in Assuming Responsibility for the Health and Physical condition of Pupils?"; the thoughtful essay: "The Present Status of Public Education" by E. J. Goodwin.

President Schurman emphasizes the necessity of adapting the courses of study to practical life, and deplores with the late Professor Paulsen that the ancient learned faculties have been separated from the modern scientific faculties. He gives a fair exposition of the inter-relation of the *imperium*, *sacerdotium* and *studium* in the Middle Ages. We wonder whether the following sentences give the speaker's full conviction: "There are just three things about which education revolves—God and man, and this material universe in which we live and move, and have our being. The science of theology deals with the first of these. So far as the other two are concerned, no man is educated who is ignorant of either" (p. 21).

We should naturally expect that every person claiming to be educated should not be ignorant of any one of the three, especially not of the first, of God. But this first important object is simply dismissed by stating that it belongs to theology. We remember how beautifully and convincingly Cardinal Newman, with whom Dr. Schurman is well acquainted, assigns the study of the Infinite Being, as the underlying and never-to-be-neglected substratum of all research, learning and investigation, to the essential function of any institution of learning. Instead of this noble and absolutely necessary and final aim, President Schurman advocates as the aim of education "the great goal of democracy, a universally intelligent public opinion."

There were three papers on "The Need of More Attention and Health in the Public Schools"; William H. Burnham, of Clark University, Worcester, Mass., sums up his interesting paper as follows:

"As the ability of children to do the work of the school depends on their physical condition and the integrity and development of their sense organs, it is only common sense to make a general physical examination and special tests at frequent intervals of sight, hearing, and nasal and dental conditions" (p. 34).

That this theory is open to manifold objections was clearly explained by William

Nottingham, Regent of the University of the State of New York, who in his admirable paper goes back to the right of the parents, and opposes strongly the doctrine that makes the citizen the ward of the State; that destroys individual initiative. "Never more than under our system," he says, "has every one the right to know by what authority, under what pretext, and for what purpose does the State invade the private domain of the citizen. It is now intimated that we . . . have the school children examined for non-contagious defects and subject them to treatment for the alleged reason that their strength and efficiency will thereby be promoted and the general good conserved. . . . When did I surrender my prerogatives to the school authorities and at whose behest do I divide my control in this behalf with them? The parents naturally would like to know when they send their child off to school in the morning, how much of him they may fairly anticipate will return at night, and by what authority the missing parts have been subtracted. . . . If the duty of looking after the health and physical condition of the child is taken from the parent and his chosen physician, and delegated to the school, it is not likely to be so well performed." Besides, Dr. Nottingham urges that those medical practitioners who are appointed under any political regime to the charitable work of the State, are not apt to be the most experienced or skilled physicians or surgeons, but rather the new recruits to the profession who are looking for business."

In the lively and interesting discussion in which Mr. Edward L. Stevens, Associate City Superintendent of New York City, simply takes for granted that the children are the wards of the State, and in the other remarks, the original warning given by Dr. Nottingham is by no means weakened. The parental right ought to be sacredly, scrupulously safeguarded if we do not want to sacrifice individual right and unconsciously promote State-Socialism.

"The Present Status of Public Education" is treated exhaustively in the lengthy paper of Edward J. Goodwin, of the Packer Collegiate Institute, Brooklyn, and supplemented in the discussion by remarks of Frank Rollins, Second Assistant Commissioner of Education of New York, and by Professor De Garmo. Professor Goodwin laments that so many children do not get to the end of the elementary school, that "not more than one-third ever finish the elementary school, and that less than one-half of them go beyond the fifth and sixth grades. For a rich and progressive State like New York, that expends \$47,000,000 annually upon its elementary schools, this conclusion is alarming, if not disgraceful. It indicates, as the Commissioner of Education of the State of New

York says, that the lives of our children are being wasted. Until it shall have been demonstrated that these conditions are irremediable, we should cease to boast of "our splendid system of free schools."

It may be observed with justice that any considerable amount of time spent by a child in a well-managed school, especially if the heart is not neglected, must bear its fruit. Therefore, not all children who fail to finish the elementary schools are failures.

Non-promotion of pupils and their consequent retention in lower grades, overburdening the memory with uninteresting and useless material, mismanagement of schools, are given as causes for this lamentable condition. The chief remedy proposed is to consist in reducing the elementary to seven years or even to six years, and to adjust the other higher grades. In New York State, the Department of Education, as stated by Dr. Draper, is preparing such a plan.

Another remedy is found to lie in greater centralizing power of the State in education. This is advocated somewhat hesitatingly by Mr. Goodwin, alluding to individual freedom and civil equality as platforms of the democratic State. Nevertheless democracy, although it may not wisely establish a socialistic despotism and inhibit individual initiative, should not omit the duty of organized effort to protect itself against ignorance, industrial paralysis, and economic failure, with all the evils and unhappiness that follow in their train. Our democratic State enacts pure food laws, abates the injustice and arrogance of corporations, protects women and children from the greed of factory and sweat-shop, founds public libraries, builds museums and compels every parent to send his child to the elementary school. For like reasons it may tax its citizens to support every kind and grade of school needful to promote agriculture, manufactures and commerce, as well as the traditional education, or to prepare them to pursue the studies of the learned professions.

Those who are versed in sound doctrine of political economy and especially in principles of just and fair taxation, will have to pick many a flaw in the above statements. According to sound economics the State should not attempt to do the work for the people if the families or groups of families can accomplish the same by private enterprise. It is to be lamented that the education of the child which is in the first place the right and duty of the parent should have gone over so largely to the State. The responsibility of the parents is thus more and more relinquished. Thus it has come to pass that it is only the truly independent father and mother who guard their rights of educating their children. In America proper

scope should be given to individual enterprise. It is not in keeping with the spirit of American enterprise, and American self-help to hand the all-important matter of education over to the State and State officials. In the demand of taxes for all and every kind of higher education, a sound principle of taxation is violated. The injustice of this taxation consists in the fact that such institutions are patronized not by the children of the poor, for whose sake alone they might have a right to exist, but by the children of the well-to-do classes, who are able to educate their own offspring; while, on the other hand, the poor have to bear their share of the burden of taxation.

A review of the principal questions treated in the Convocation of the Regents of the State of New York leads the intelligent man to think profoundly and seriously over the present tendency in education. The movement of centralization of education needs the careful study of all citizens interested in the welfare of the country. The rights of the parents must be protected, and education must not lose sight of the first and foremost duty of every human being, viz., to serve his Creator.

F. HEIERMAN, S. J.

The Governing Body of the National University of Ireland has submitted some forty names to the Statutory Commission for Professorships and Lectureships in Dublin. The nominations include three or four non-Catholics and eight priests. Rev. T. A. Finlay, S.J., is named for the chair of Political Economy, Dr. Douglas Hyde for Modern Irish Language and Literature and Mr. Thos. Kettle, M. P., for National Economics of Ireland. There were two ladies on the list, Miss Mary Hayden, M. A., for Modern Irish Literature, and Agnes O'Farrelly, M.A., for a Lectureship in Irish. Miss Hayden was accepted.

The general scheme for scholarships, signed by Dr. D. J. Coffey, President of Dublin University College, assigns 60 annual scholarships of from \$250 to \$75 each to the faculties of Arts and Sciences; 24 of \$125 to \$75 each, to the faculty of Medicine, and leaves the awards in Law, Engineering and Commerce undetermined. The students' fees in the various faculties are from \$50 to \$70 annually.

The leaders of the Gaelic League laid down the principle: "No essential Gaelic, no Money," and the County Councils, on which the University's finances will largely depend, passed resolutions to that effect. The same leaders have accepted salaried positions from the University though it has not yet announced its position on "Essential Irish." The demand is being made that should the University not make Gaelic essential, these professors

should resign. The provisional appointments made by the University to chairs and lectureship in all subjects give satisfaction.

SCIENCE

An article with regard to women in medicine appears in the latest number of *The International Clinic* by one of the collaborating editors of that quarterly, Dr. James J. Walsh, of Fordham University, which is startling for those who think that it is only in the present generation that women are receiving opportunities for education for the first time. The ordinary impression seems to be that at last we have reached the stage of evolution in which even women are considered worthy of all the opportunities for intellectual development accorded to men. Dr. Walsh tells the story of the first medical school of modern times, that at Salerno in Italy, where the department of the diseases of women was under the charge of women physicians. A number of distinguished professors whose works are still extant, taught in this department and women were allowed to practice at least in certain specialties and probably in the whole field of medicine, for licenses for women physicians in Naples are still preserved in the Government archives.

In the same paper attention is called to the fact that at Bologna in the early days of the University women studied law. The daughter of Irnerius, the professor and founder of the law school which became the nucleus of the University, studied and reached distinction in this department. One of the assistants of the well-known Mondino the first who made regular public demonstration in anatomy was a young woman named Alessandra Giliani. According to the old chronicler she invented the method of injecting blood vessels and varnishing tissues so as to protect them from the air, by which anatomical specimens can be preserved for years and the need for the deterrent work of dissection is greatly lessened. Curiously enough it was another woman teacher at an Italian university, Madame Manzolini, who invented the method of making wax models of portion of the human body painted so as to resemble human tissues which also permitted teaching apart from dissection and has proved extremely useful for anatomical demonstrations.

The traditions as to feminine education thus established in the Italian universities of the Middle Ages continued down to our own times so that in every century since the twelfth we have the record of one or several distinguished women professors at the Italian universities. What was true in Italy in the Middle Ages was to a certain extent true also among the

northern nations though education was not so developed among them. In Germany there is the story of the Abbess Hildegard whose works were published in 1882 in Migne's "Patrology." She is also known as St. Hildegard and her writings were mainly on medical subjects, intended for the instruction of religious, who were engaged in nursing in the convents of her time. Dr. Melanie Lipinska, who in 1900 took as the thesis for her doctorate in medicine at the University of Paris the "History of Women Physicians" summed up the prevalent opinion of the value of Hildegard's work as follows: "Various passages contain in germ some modern discoveries and teach useful lessons. . . . In general her work seems to be the fruit of a very practical mind thoroughly familiar with the practice of medicine." She made a specialty of prescriptions for the poor and suggested that simple drugs should be used for them, leaving complicated prescriptions for those who could pay for them.

In a word, the olden times saw a very striking development of education for women wherever and whenever they developed intellectual interests that demanded such educational opportunities.

The Observatory of the Ebro, Tortosa, Spain, has recently issued Report No. 4, La Sección Eléctrica by the Rev. Juan García Molla, S.J., and published by G. Gili, Barcelona. (Memorias del Observatorio del Ebro No. 4, La Sección Eléctrica por el P. Juan García Molla, S.J.). In a neatly bound and well-printed folio of one hundred and fifty pages, with thirty-two cuts and six large plates are explained in a clear and orderly manner the apparatus and methods in use in the Electrical Sections of the Observatory. The author descends to a multitude of practical details which will be appreciated by those familiar with observatory work and which will serve as a useful guide for those who may wish to begin this class of observations.

In a brief introduction the author gives a general idea of the Electrical Section and explains the scope and plan of the Report, which is divided into two parts. The first part, "Atmospherical Electricity," has three chapters and treats respectively of "Ionization of the Atmosphere," "Electrical Potential of the Atmosphere" and "Atmospherical Hertzian Waves." The second part of the report deals with "Earth Currents." The methods and apparatus of Elster-Geitel and of Gerdien used in the Observatory are also clearly explained. In an appendix of twenty-five pages Father García gives a scholarly summary of our present knowledge of Ions and Electrons, together with useful references to important publications.

This latest publication of the Observa-

tory of the Ebro gives additional evidence of the high value of the scientific work being carried on under the direction of Rev. Richard Cirera, S.J.

About the middle of December the Navy Department will inaugurate a series of experiments in long distance wireless telegraphy. Brent Rock, Mass., has been selected as the land station and the scout cruisers Salem and Birmingham will flash the signals from the sea. These cruisers will be fitted with apparatus capable of sending messages over 1,000 and of receiving over 3,000 miles. In case this experimentation proves satisfactory, it is the intention of the navy to equip all of its vessels with more powerful instruments than those now in service. Washington or a station in the immediate neighborhood will be made the centre for all communications.

Official reports of the Department of Ordnance, U. S. A., would seem to indicate that the Maxim "silencer" has fallen short of expectations in many respects. The verdict of experts is reported to be that while the silencer may prove of advantage under certain conditions experimentation hardly warrants its introduction into general service.

An international competition has been announced by the observatory of Trep-ton for the best photographs of the Leonid meteors which are expected to face during the November showers. The condition placed is that these photos be taken from the car of a balloon. This condition marks a new departure in the field of astronomy.

The obliteration of the markings on the surface of the planet Mars by a gloomy yellow veil is heralded by astronomers as an unparalleled phenomenon in the history of this planet. It has been suggested that the abnormal electrical conditions of the sun, which, according to Sir Oliver Lodge, occasioned the recent magnetic disturbances on the earth, more seriously effect- ed Mars.

Rev. Walter Sidgreaves, S. J., of the Stonyhurst Observatory has contributed to *Nature* a short but very interesting account of the great magnetic storm of September last. It suggests that, whatever be the cause of the magnetic storm, it must be something arriving in our neighborhood, whether directly from the sun or circulating around it, of which a part travels quicker and has less effects than the slower moving particles which produce the greater oscillations. The nature of these particles he leaves an open question.

SOCIOLOGY

The recent meeting of the Ohio Federation of Labor at Toledo, beginning October 12, brought Labor Federation to a critical stage. A storm had long been brewing, and the party spirit and discontent which marked the opening of the convention, showed that it was fast developing. The crisis was reached in a motion carried by the prominent Socialist editor and agitator, Max Hayes, to seat in the convention the members of the Brotherhood of Electrical Workers who had been outlawed by the Council of the American Federation of Labor. What will be the end of the controversy we have still to learn. Max Hayes has since hinted at the formation of a new national organization in opposition to the American Federation. "There are enough labor organizations now at odds with the American Federation of Labor," he says, "to make a more than respectable showing should the national organization's officials persist in their coercive policy." The intention is to carry the matter into the Toronto convention, which is to meet during November. In the meantime we will sketch the history of the dispute and point out an important principle likely to be involved in such conflicts, and not to be ignored by Catholic workingmen and those who direct them.

The present difficulty originated more than a year ago, with the Brotherhood of Electrical Workers. In a special convention, held at St. Louis, the officers of the organization were deposed and new elections took place. The rejected officers appealed to the American Federation of Labor and were sustained. In consequence all State and city central bodies were ordered to expel every electrical worker adhering to the newly elected officials. This decree was openly violated by many of those organizations on account of alleged illegality. The American Federation then took the stringent measure of withdrawing the charter from the Cleveland United Trades and Labor Council and granted it to a new Federation of Labor. "Its officers have issued edicts that would do credit to a Russian Czar!" exclaimed Max Hayes. Hence came his motion to seat the outlawed members, which, after a violent discussion lasting two days, was carried by a vote of 194 to 154. The party loyal to the American Federation of Labor then left the convention, while the victorious revolutionary faction hastily despatched an official to Cleveland to secrete the corporation funds. It is worth noting that all the Cleveland representatives, except the delegates of the Bartenders, Waiters and Cooks, are said to have adhered to the outlawed party.

The friends of the American Federation of Labor lost no time in laying the

blame for the split in their convention upon the Socialists. It is true that Socialism had not entered into the controversy; it is true likewise that many who sided with the rebellious faction may not have been influenced by even the least bias towards the Socialist cause; yet there is something in this entire situation which one must not overlook. No one acquainted with existing Socialism can have the slightest doubt as to its attitude towards the American Federation of Labor. It is one of intense hostility. Mr. Hayes denies most emphatically that the quarrel was between Socialists and their opponents, yet Mr. Hayes himself was the leader of discontent riding in the whirlwind and directing the storm. He is editor of the *Citizen*, a strongly Socialistic organ, and assistant editor of the *International Socialist Review*, and these facts make it clear where his own sympathies must lie and where the sympathies of those opposed to him.

No compromise, no concession can ever appease the Socialist party. It seeks nothing short of the absolute control of the labor unions of our country. It will not rest so long as this remains unattained. While many of the unions have already submitted, the American Federation of Labor has hitherto rejected every overture. Ever since the New Orleans convention, when the Socialists were foiled in the attempt to win it over, although not so thoroughly as to leave no reason for fear, it has become the target for their attacks.

It is plain then that whatever may be the right or the wrong in the present case, Socialists will never cease in their efforts to destroy any federation of which they cannot obtain the control. Whatever will not yield must break, is their motto. What renders their assaults most formidable is that they will shrink from no means to succeed. The triumph of the cause is, in their own words, the one and only measure of morality. The great organization into which Max Hayes, and those of his persuasion, would weld all the other unions is, perhaps, to reproduce more or less the Industrial Workers of the World, dyed red in the grain. "It may be that the outcome of the controversy will be the organization of another national body," Max Hayes is reported to have said. "There are several important branches of labor at odds with the American Federation of Labor, including such organizations as the Western Federation of Miners, the glass workers and others." The Western Federation of Miners is rampantly Socialistic; the Socialistic program has been endorsed by the Flint Glass Workers and the Amalgamated Glass Workers. Such organizations would form the nucleus of a federation, in the Socialistic sense.

T. HUSSLEIN, S. J.

ECCLESIASTICAL NEWS

At the recent regular conference of the Chilean episcopate in Santiago, some measures of more than local interest were adopted for the advancement of religion and morals. Pastors are charged to look diligently after the purity of the wine and flour for altar use, which they are to obtain preferably from religious institutes or from seculars of known reliability. That the faithful may not be detained too long in church, the Holy Communion is not to be administered during Mass on holy days of obligation.

By permission of the Holy See, the anniversary of Chilean independence, September 18, is to be celebrated every year with a solemn votive Mass of Our Lady of Mount Carmel with Gloria and Credo, and papal benediction with plenary indulgence.

The faithful are exhorted to remember the Catholic University of Santiago in their wills, as well as to support Catholic education during their lives. The importance of Catholic books, papers and libraries is impressed upon them and they are urged to keep up and extend the good work. Reading rooms and assembly halls for workmen's societies and student organizations are strongly recommended.

As the year 1910 will mark the centenary of Chilean independence, the bishops will offer four prizes in a national competition. The first will be for a popular religious handbook which shall contain a defense of the Faith and a refutation of the prevailing local errors. The second will be awarded to the best historical work on the cooperation of the Church in the national development during the century of independence. The third will be given to the best legal article on enforcing the laws on Sunday rest and against intemperance. A scientific subject yet to be assigned will receive the fourth prize. The rector and the deans of the faculties of the Catholic University of Santiago are constituted a committee to arrange the details of the national competition.

Finally the bishops contemplate a Catholic Educational Congress of the republic for the improvement of schools and colleges.

Few ever think of Catholicism in connection with Wales yet it has a most interesting history. On October 14, the Rev. Dr. Hartwell Jones, the Protestant rector of Nutfield Surrey, England, and a well-known Welsh historian and antiquarian, lectured before the Cardel-marthen Cymrodorion Society, on "Footsteps of the Welsh in Italy." Incidentally he mentioned these points of special Catholic interest:

Columbanus, the Irishman, placed his

monastery at Bobbio under the protection of the Pope, and the two witnesses to the document were Welshmen (Gwrgan and Cynog). Giraldu Cambrensis had made frequent visits to Rome in connection with the affair of the See of St. Davids. Pilgrimages to the tombs of the Apostles were common, and he quoted some Welsh poetry written in the time of James I. dealing with the expected return of a Welshman who had gone on a pilgrimage long after the "Reformation"! Several Welsh Catholics went abroad after the "Reformation." Griffith Roberts, chaplain to the Bishop of Milan, published a Welsh grammar and a Welsh religious manual at Bologna. John David Rees had also published a Welsh grammar in Italy. Lewis Owen, a Fellow of New College, Oxford, who went abroad rather than profess the Protestant religion, desired to found a Welsh College at Rome. He was granted a hospice by the Pope, and conducted the College for some time. Complaints of partiality shown towards the Welsh and oppression of the English led to the College changing hands, but every 14th October they celebrated their founder, Lewis Owen, at the English College in Rome.

A meeting was held on October 27 in the St. Regis Convent this city under the auspices of the Confraternity of Christian Doctrine to inaugurate a series of Home Conferences for women, on subjects connected with the Faith; as Scripture, Sacred Dogma, the Liturgy etc. The Rev. Father McCahill of the Annunciation church, president of the Confraternity, in opening the meeting explained its nature and scope. He alluded also to the Holy Father's earnest desire for the thorough study of their faith by all Catholics. Rev. Dr. Delany who has consented to conduct the Course in Sacred Dogma spoke on the importance of a thorough and intelligent understanding of the principles of our holy Faith. The meeting closed with the understanding that the exact dates of the prospective Conferences, would be arranged later. Rev. Thomas B. Kelly is to take the course in Scripture.

A week's Mission beginning November 7, will be given to deaf mutes by the Redemptorist Fathers at the church of St. Alphonsus, New York.

In a special collection ordered recently in the churches of Boston by Archbishop O'Connell for the benefit of the local charitable institutions the sum of \$23,313 was realized.

Directing that a branch of the Holy Name Society be formed in every parish of his diocese Bishop Canevin of Pittsburg writes:—

"There is no better or more thoroughly religious organization for men than the Holy Name Society. It is a blessing to the parish in which it is established."

PRESS, PULPIT, PLATFORM.

At the dedication of a new church at Cambridge, Mass., on October 24, archbishop O'Connell declared he would not have his priests and parishes spend all their lives and energies in paying the mortgages on costly churches. He believed in small churches easy of access to the people that will enable their pastors to give more time to their flocks and guard them from the social and moral evils of the day. "We have other work besides piling stone upon stone," he said,

"The time is here for churches that will not be a burden on the people. That is the meaning of this church. What matter whether its walls are decorated by great artists or not. However simple if God is willing to abide here what difference does it make to us provided we can throw off the influences around us and can learn the truth here—learn the sacredness of your holiest ties? That is the mission of this church."

The numerous papers that wept and wailed over the sad fate of Ferrer, the Spanish Anarchist, took care to inform their readers that he provided generously in his will for the wife and children whom he had abandoned to poverty and neglect. It now transpires that Ferrer in his will specially disowns and disinherits his daughters by his lawful wife, and divides his considerable property between Portet, an Anarchist associate, and a woman "who has been variously referred to as his second wife and his 'friend'."

This revelation of character is not surprising in an anarchist who respects no law, human or divine, but it is surprising that editors, who live in a country where law and the fundamental relations of life are respected, should champion such a man. A New York *Sun* editorial of October 17 should give Ferrer's American panegyrists some food for thought. It said:

"It would be interesting to learn whether the late Señor Ferrer was an anarchist or a socialist. Philosophically the two are the poles apart; when it comes to disorder, to upsetting everything in sight, the militants among them adopt the same methods. Ferrer, like Mazzini, was a man of intelligence; like him, he apparently objected to Governments of every kind, even those he advocated, when they were once in power.

"That his pupils in Barcelona should have celebrated his execution by explod-

ing bombs at random was fitting and natural; Luccheni demonstrated that the guiltlessness of the victim was immaterial in an anarchist killing. Why Signor Nathan, however, socialist Mayor of Rome, or M. Jaurès, the French socialist party leader, should wish to identify themselves with the party of action is a mystery, unless they wish to make socialism represent revolution at all costs. Why should the violence of the mobs be turned first against church edifices? Is the Paris Commune again their joint ideal, and shall the *bourgeois* get ready to be slaughtered?"

Though Catholics form a majority of Church members in many of the States of the Union, it is remarkable how few United States Senators are Catholics. Commenting on this fact, the *Borinquen* of Porto Rico thinks that this goes to show that Catholic citizens display no religious prejudice in the exercise of the right of suffrage. It adds that were Porto Ricans allowed representation in the Congress it is safe to say no religious test would be attempted, although the Church members in the Island are nearly all Catholics. Justly and from a sense of self protection they might decline to give their votes to "candidates who seek to stifle the voice of conscience or to play the rôle of high priest in a new cult," with no other end in view than personal notoriety and the restriction of the rights and privileges of Catholics.

"In the development of the political life of Porto Rico," says the writer, "under whatever precise form of government the Island may assume in the future, the Catholics will do well to look to the example of their fellow religionists in the United States, who have always eschewed religion in politics, but who have at the same time never hesitated to make their public and avowed enemies understand the value of votes at election time.

He concludes: While it is un-Catholic to be partisan and an abuse of civic rights to vote merely for religious prejudices, it is a duty in the highest sense that our votes be not given in favor of those who publicly assail the rights of conscience."

At the Swansea Church Congress (Anglican) Lord Halsbury, late Lord Chancellor, speaking of preaching, suggested that in the first place clergymen be taught to read, and in the second place that they should give some thought to their subject before they get into the pulpit. He added that laymen on hearing a sermon often feel that they would like to say a word or two on the other side

PERSONAL

Bishop Heylen will visit Montreal in January in connection with the details of the next Eucharistic Congress which will be held there next year.

The Earl of Cavan, who is not a Catholic and several members of his family, went from Ireland to Belgium three weeks ago to be present at the reception into one of the strictest convents there of his sister Lady Maud Barrett widow of Henry J. Barrett who died in 1901.

Many have heard of the Hospice of Mount St. Bernard but few know even the name of the man who presided over its mission of helping the wayfarers during more than half a century. A bronze plate recently placed upon the walls of the Hospice bears the name of the Abbé Chanoix Rector of the Hospice during close on sixty years, a botanist of distinction, discoverer of many Alpine botanical novelties. In the wilderness of the Alps thanks to his constant vigilance the tourist can see in the yard of the Monastery rare specimens of Alpine plants. Abbé Chanoix deserves to be called the "pilot of the Pass" of the little St. Bernard for no one knows better than he the movements of the glaciers, and when the dreaded avalanche might launch forth on its dreadful descent.

OBITUARY

Judge Walter J. Gibbons, for the last quarter of a century prominent in Catholic temperance work in Illinois, died, in Chicago, on October 22d, aged fifty years.

Hon. Charles Kloebe, one of the leading public men of Ohio, died of ptomaine poisoning, at Celina, on October 25, aged fifty years. His family were among the pioneer German Catholics of that section of his native state.

The late Mgr. M. G. Proulx, who died in Rome on October 7, was born in Nicolet, Quebec, September 27, 1835. He was the son of George Proulx, member of the Legislative Council and at twelve years of age entered the College of that town, and there he spent his long and useful life. He was ordained priest September 29, 1859. In 1872 he was appointed procurator of the Seminary, a charge he retained to the end, and was, moreover, many times its superior. It is impossible to express the honor and love in which he was held by the clergy who during a period of more than sixty years came under his influence as seminarians. He

was a great authority on Canadian Genealogy, having drawn up in his leisure hours the complete lines of descent of all the families in the neighborhood of Nicolet. Though seventy-four years of age, he undertook last August a pilgrimage to Rome, to celebrate the jubilee of his priesthood at the tomb of the Apostles. This act of piety accomplished, he fell ill, and passed away on October 7. He was a Vicar-General of his native diocese.

DRAMATIC NOTES.

"Herod," Lyric Theatre.—A note-worthy production of Stephen Phillips' dramatic poem "Herod." Mr. William Faversham deserves great commendation in this his first essay in romantic tragedy, introducing to the American public one of the most notable of modern poetic dramas. The subject of the play is the story of Herod the Great's downfall and death. *Aristobolus*, the brother of *Mariamne* the queen, has at her request been made high priest, despite his youth, by *Herod*. Already a favorite of the people he ingratiates himself still further with the populace and so far arouses *Herod's* jealousy, who above all things has a lust for power, that he contrives the murder of *Aristobolus*. *Mariamne's* love for Herod is in consequence changed into hatred, and she resists all attempts on the king's part to win back her affection. Stung to rage by his failure *Herod* is led to believe by lying courtiers that *Mariamne* has attempted to poison him and in a moment of insane fury commands her to be put to death. The conflict of passion between his lust of power and his love of *Mariamne* is the theme of the tragedy, ending in the madness and death of the king, when *Mariamne's* dead body is brought before him. Mr. Faversham's delineation of *Herod* was on the whole successful although with some notable defects. In depicting the furious rage and insane passion of the king, especially in the final scene over the bier of the dead *Mariamne*, he achieved a high and remarkable level, but in the subtler shadings of the parts he fell below the stature of Phillips' *Herod*. The royal dignity and habit of power, which should set easily on kingly shoulders was lacking in Mr. Faversham's portrayal. He seemed to ignore the minor elements in *Herod's* character in order to emphasize the fiercer and rougher moods of the maddened man. In the latter he was as eminently successful, as in the former he was wanting. His support on the whole was capable and intelligent; the stage setting was worthy of high praise, being both sumptuous and magnificent. On the whole the production showed high purpose and laughable en-

deavor and deserves the utmost support of the public.

"The Harvest Moon," Garrick Theatre. A play with a purpose. Mr. Thomas has evidently taken note of the criticism abroad last season against the inferior quality of plays that have been holding the American stage. He plainly preaches in "The Harvest Moon" that the drama should be an elevating influence. His protagonist, M. Vavin is a celebrated French playwright, who declares that his chief regret is that any words in any of his plays should have made any one less kind or less just. His concluding speech, as the curtain goes down, addressed to a budding playwright, who is to be his son-in-law, is to the effect that their plays henceforth will make "the people look up—look up." This admirable preaching is however incidental. The main theme of "The Harvest Moon" is a brief against the reiterated suggestion, unfortunately too common, that some people have an inherited propensity to a certain kind of evil with the result that the imagination becomes obsessed with the notion that fate has destined the victim for wrongdoing. Mr. Thomas works out his thesis with interest and skill marred a bit by wordiness in developing the situation. His color scheme in the second act—Charcot's theory as to the effect of colors on people's moods—is somewhat far-fetched. Notwithstanding these shortcomings, "The Harvest Moon" is well worth-the-while, points a good moral, and leaves one the better for seeing it.

"Israel," Criterion Theatre.—A mephitic play, improbable and artificial; a production of the laboratory compounding anti-Semitism with a boulevardier's idea of social life amongst the French nobility of the present day. A young French nobleman becomes an ardent anti-Semite and leads a movement against the Jews in France. As a part of his policy he insults a rich Jewish banker, whom he conceives to be the head and front of the Jewish opposition, and challenges him to a duel, only to learn from his own mother, after much tortuous and agonizing probing, that he is the illegitimate son of the man whose life he is seeking. In the play as originally presented on the Paris stage—for "Israel" is a French importation—he kills himself in a fit of profound chagrin. In the American version, he fights the duel, scratches his opponent, his father, with his rapier, becomes reconciled to the situation and marries a young woman who has also been injected into the anglicized play to give it the sentimental denouement.

CHARLES McDougall.

LETTERS TO THE EDITOR

AMERICA IN B. E. AFRICA.

SEPTEMBER 16th, 1909.

To the Editor of AMERICA:

I do not know to whom I am indebted for the regular copies sent me of AMERICA for I have not, nor can I, pay the subscription price, but, I assure you, it is a joy to me and may well prove a blessing to the others to whom I pass it on. The few Catholic laymen who are here, white men I refer to, value it and even ask for it, as it is just the sort of Catholic paper which would attract the attention of the class of educated non-Catholics.

My opinion of your paper is of little worth I know, but at least I can tell you that every well deserved comment I read, finds a ready response in my heart and I echo all that others have said in praise of AMERICA, its tone and its dress. It is truly a Catholic paper to be justly proud of! All success to it. I pray that whoever sends it to me may continue so great a kindness and charity.

America is very much at home in British East Africa, since the advent of Col. Roosevelt and his party. The speech Col. Roosevelt made in Nairobi, made an excellent impression. At a subsequent meeting it was proposed to have 2,000 copies of it printed so that each member of the house of Lords and Commons and the leading newspapers of England might receive a copy. The money for this however was not voted.

I read in AMERICA under the date of July 31st, 1909, ("A Catholic Empire Maker") that Sir Henry Percy Girouard is a Catholic. This will indeed be a change for British East Africa. Unless there be an amalgamation of British East Africa with the Protectorate of Uganda, we shall not come under the Governor Generalship of Sir Percy Girouard, as thus far, these two are not under one administration. There have been rumors of such amalgamation, but it has never been confirmed.

Sir Henry Hesketh Bell has governed Uganda Protectorate for two years or over. On his route to England he visited Pope Pius X. and gave His Holiness excellent reports of the work done here by the Fathers. This must indeed have been gratifying to His Holiness. Sir Henry Hesketh Bell has just been appointed to Nigeria and now we wonder who his successor in Uganda will be.

There are few places in the world where AMERICA can do so much good, as here in Africa. I humbly beg that someone may keep my name on the list so that

we may continue to receive it regularly. With many thanks—oft repeated and cordial congratulations,

MOTHER MARY PAUL, O. S. F.

Franciscan Convent, Nsambya Mission, Uganda, B. E. Africa.

P. S. I can't help telling you that I am a New Yorker, and the only American working in this Vicariate of the Upper Nile, under Right Rev. H. Hanlon, D. D.

OUR DUTY TO MISSIONS.

To the Editor of AMERICA:

There can no longer be any doubt that the help of Catholic America is needed in the foreign field. France is too much in confusion now to maintain her glorious standard of old with regard to foreign missionary work. What possibilities rest on our people, and consequently what responsibilities. Our Protestant brethren are on the alert. During the past few days the Disciples of Christ were celebrating their centennial at Pittsburg. I was more than surprised to read what they are doing for foreign missions. The Christian Woman's Board of Missions alone disposed of \$230,640, of which sum \$75,000 are for the erection of a missionary training school at Indianapolis.

One of the delegates, Ernest J. Sias, of Frankfort, Mich., said: "The greatest obligation which ever rested on the shoulders of a people is the debt of the English-speaking people to the missions. It is not an arbitrary tax levied on a nation of unfortunate and unwilling subjects. It is a debt of honor which we, the most prosperous race, owe to the millions of sorrowing and dying who need our civilization and our religion." (The Pittsburg Dispatch). Some Catholics may make light of Protestant missions. I used to do the same. But I see we are mistaken seriously in doing so. Protestants contribute four or five times more than we do towards the support of foreign missions. They have already more workers in the field than we have, women and native workers included; they have more schools in the foreign field—18,921 with 967,400 pupils against 17,834 with 790,880 in ours. I know their work does not in any way equal ours. We count 30,414 stations as against 3,790 of Protestants. The danger, however, is imminent and great. Japan and China especially, with more than 500,000,000 people will be lost to our Faith if America does not wake to its duty.

I beg of you, therefore, to support this cause of arousing our people for foreign missionary work. No home cause will suffer by widening our charity. Men and means are needed. Propagation of our

Holy Faith among all nations is the most congenial work of Holy Mother Church, the fulfilment of Christ's last will.

PETER T. JANSER, S.V.D.
Techy, Ill., October 19, 1909.

NEEDS OF THE SOUTH.

To the Editor of AMERICA:

What is wanted down in this section, and badly, are missions to the country-folk who know "nothing of the teachings of the Catholic Church. I can say positively that there is many a Catholic family in some districts in the South that rarely ever sees a Catholic priest. Georgia, Alabama, Mississippi, Florida, Texas, etc., need missions, good faithful priests, plenty of Catholic magazines, pamphlets, literature, to lessen the ignorance, bigotry, etc. I can truthfully say that it is wonderful, the change that has taken place in the last few years. A few years ago, down in the South, a young man was afraid to admit that he was a Catholic, that is, in business circles. That day is gone. He can hold up his head now, and be proud to say he is a Catholic; in fact, I can notice the jealousy on the other side. I can see signs of them giving in. I have lived in a number of non-Catholic boarding-houses and can see the wonderful change at all times. I am convinced that Mississippi is so narrow-minded because the people know so little about the Catholic Church—all they know is slander.

AMERICA should have a grand circulation in this country and should be in every Catholic home, college, school, asylum, etc.

Plenty of Catholic papers distributed means a great mission in itself, and brings many converts and stray ones back in the Church.

A KNIGHT OF COLUMBUS.
(New Orleans Council).

BOYCOTT THE N. Y. TIMES.

To the Editor of AMERICA:

The attitude of *The New York Times* toward the Faith is exceedingly offensive and anti-Catholic writers are continually taking advantage of its intolerance. No other paper in the city would permit the publication of letters signed "ex-Roman Catholic," obviously written by a bigot who never was a Catholic and of a letter stating that the bad ventilation in Catholic churches was the repeated cause of attacks of heart disease. It seems that these people will go to any extreme to satisfy their animosity. Saturday last the ridiculous statement that the Jesuits controlled the railroads and steamship lines of Northern Spain was proclaimed. Today we have the exceedingly offensive reference to the members of the Scow Trimmers' Association and the Host at the Cathedral, signed by the obviously again assumed name of "McCormick." Occasionally letters of retraction

are published but the poison nevertheless has been spread. I have answered briefly one or two of these but have failed to see the letters printed.

We can perhaps understand the attitude of *The Independent* toward us, but why a daily paper of general circulation should give offense to an undoubtedly large number of its readers, is difficult to comprehend. The editor will, I am sure, plead as an excuse that he did not see through the letters, but a person with such a lack of intelligence should not hold a responsible position. Perhaps the owner, Adolph S. Ochs, is not aware of the situation, but apparently the man responsible values his position for I have failed as yet to see an offensive remark regarding the Jews published in *The Times*. The Knights of Columbus might well give attention to this and similar cases.

W. J. D., NEW YORK, OCTOBER 27.

RETREATS FOR WOMEN.

To the Editor of AMERICA:

One would scarcely go to James Anthony Froude for an approbation of strictly ascetical Catholic practices; yet in his "Sea Studies" he actually compares the charm and isolation of a sea voyage to the peace and tranquillity of a temporary severance from the giddy bustle of the world. "We wake on ship-board with the certainty that we are beyond the reach of the postman. We are shut off as in a Catholic Retreat from the worries and anxieties of the world." Even Father Plater did not offer a more telling inducement in his plea for these retreats in the *Hibbert Journal* for October, 1908. H. G. Wells is another Englishman whom nobody accuses of hyperdulia for the Catholic Faith, or for her methods to perfect the spiritual life of her children, and yet in the occult socialism of his sect, he advocates the Samurai, a voluntary withdrawal from all contact with the world for at least seven mystical days of every year.

Nothing is more wholesome as a sign of Catholic progress than the popularity and prosperity of men's week-end Retreats. With the proposed House of Retreats for the exclusive use of Catholic men, success is sure. The Catholic woman has already several such houses. The nuns of the Cenacle have three Houses of the Retreat in the United States: St. Regis House, New York, founded in 1893, by Mother Grimaldi; the Convent of the Cenacle, Newport, R. I., begun in 1906; and the Charleston, S. C., Cenacle, opened in 1908 by Bishop Northrup at his special request. The Cenacle nuns are the only religious whose exclusive work is the giving of Retreats to the laity. Their convents are open at all times for private Retreats, and at stated intervals public Retreats under the guidance of skilful preach-

ers and directors of souls are given. The Summer Retreats at the Newport Cenacle have been edifying and encouraging.

Thanks to these Houses of Retreat conducted by the Cenacle nuns, the shortening and simplifying of the exercises into a few days' compass, the nominal price for housing and feeding have placed the privilege of a Retreat within the power of even the humblest of our wage-earners. God grant that the days are not too distant when every one of our own well-conducted, opulent, devout city parishes will organize some plan for permitting a majority of its members to share in the immense spiritual advantages of the Cenacle Retreats.

E. L. VIRGIN,
Providence, R. I., Sept. 16, 1909.

WHAT IS SAID OF AMERICA.

To the Editor of AMERICA:

I enclose to you herewith check for \$30 to pay for subscriptions to as many people as are unable to pay for themselves, but who are in need of a Catholic paper in their homes, and whom you may know throughout the various provinces of your influence and information. AMERICA is to be sent to these subscribers by yourself.

The duty of supporting the Catholic press must be clear to all after the Holy Father's solemn charge to the bishops. Events and conditions to-day prove the urgent and growing necessity for the wide diffusion of truly Catholic ideas.

I have my own projects for the diocesan organ which needs all the influence and support I can give it, but I am acting under the principle for the general good implied in the Holy Father's command to us and in compliance with the great duty that nothing local impede the progress of the general good. In the light of this principle and my duty as I understand it, the success of the general good always brings abundant blessings on local endeavors.

WILLIAM H. O'CONNELL,
Archbishop of Boston.

Boston, October 25, 1909.

AMERICA seems to have made a fine impression in England and Ireland, judging from the many words of praise I heard, wishing it continued success.—*Rev. W. McKean, Flemington, N. J.*

I value your review very highly. I feel assured that AMERICA is the greatest expression of literary opinion in the country.—*P. W. Browne, University of Ottawa, Canada.*

Patrons of the Hartford Public Library will find AMERICA, the high class weekly review conducted by the Jesuit Fathers, on file in the reading room, and "The Catholic Encyclopedia" in the reference room.—*Catholic Transcript.*

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

The President in the South.—The noteworthy feature of these latter days of Mr. Taft's tour is the manner in which he took his audiences into his intimate confidence in the addresses made during his journey through the South. In Columbus, Miss., he congratulated the girl pupils of the Industrial School on the fact that they were learning to earn their living so that they may not feel compelled to marry whether they love or not. Declaring that he would be the last one "to take a position against the old doctrine of the common law that there ought to be nothing to interfere with matrimony," Mr. Taft affirmed that he would have the matter so arranged that women, when they come to decide should have a full and free choice, and not feel compelled to marry if they do not wish. He expressed himself, too, as glad that he shall not have any property to leave to his sons, but "only good character and a pride in themselves and a good education." This the President deemed the best legacy that can be left to a young man. The necessity of hard work is an advantage few appreciate when going through the process, but in later success it is realized to have been an advantage far outweighing that which inherited fortune might have given. In Alabama Mr. Taft told his hearers that he had come not to appeal for votes but for support of the present administration. "It is not that we want to make you Republicans, or that we want to become Democrats, but it is that we shall bring you, and that you shall come to believe that you are, as near to the heart of the central government as now administered, as

any other people in the Union." There is no doubt that this statement, aided by the President's repeated declaration that he would not have the South give up one of her noble traditions, nor abate in any degree the pride she feels in those who represented her in the Civil War, has caused Mr. Taft's welcome in the South to be the most genuinely cordial he has received in any section of the country. In Birmingham, Ala., the President spoke of seven "growing and thriving" cities he had picked out during his journey across the continent and back—Birmingham, Atlanta, Pittsburg, Chicago, Minneapolis, Seattle and Los Angeles. "These," he said, "are types of a growing, prosperous and business development that one who swings around the country as I have done feels the greatest national pride in dwelling upon."—In his Macon speech Mr. Taft went a step farther in his confidence, and gave the public to understand his wish that it be recognized just where responsibility will lie if measures he recommends should fail. "As I intend to recommend a good many measures at the next meeting of Congress, I have taken this method of intimating to you where the responsibility will be if those measures do not pass." He affirmed that the President has not nearly the power the people think he has, because of the limitations and restrictions of the constitution to which he is subject. Nevertheless, Mr. Taft significantly added, "our forefathers builded well," and it is not for "the Executive himself to ignore the statutes and follow a law unto himself because it is supposed to be opposed to the law of higher morality." The President's welcome and entertainment in Savannah and Charleston were singularly enthusiastic.

Sunday and Monday were spent in Augusta, Ga., which he has come to regard as his Southern home, since his residence there last winter.

President Taft in New Orleans.—When the presidential party reached New Orleans, behind schedule time, October 31, the public procession was countermanded to allow the President to keep an appointment he had made previously to lunch with Archbishop Blenk. The other guests included Messrs. Dickinson, Hitchcock and Nagel of the cabinet; Governor Sanders, of Louisiana; Mayor Behrman, of New Orleans; Father Reaney, Chaplain of the Mississippi; Mr. Randsdell, the district congressman; General Behan, Postmaster, and Captain Butt, the President's aide. The archbishop in an informal talk paid tribute to the President's devotion to justice in handling difficult problems in Porto Rico and elsewhere. The party, accompanied by Rev. P. J. Kennedy, S.J., motored to the Jesuit College, where they were received by the Rector, Rev. E. Mattern, S.J., and faculty, and for each Mr. Taft had a word of greeting. Over 1,000 students and alumni, assembled in the college court, greeted the President with the college yell when he appeared. He said: "My boys, I am very glad to greet you. I have visited institutions of learning conducted by the Jesuit Fathers in other cities, and one while I was acting in a governmental capacity 10,000 miles from here. If the educational training is as thorough here, which I doubt not, as it was in the others, I am sure you are in the right place." Having attended the Waterways Convention and several public functions, Mr. Taft left the following farewell message: "Tell the good people of your delightful city that I carry away with me the memory of the most pleasant, instructive and noteworthy trip since I have been President, and I look forward to a return to New Orleans in the future and then I shall have Mrs. Taft to share your hospitality with me." Speaking of his entire trip through the South, Mr. Taft said he had been "charmed with the friendliness and hospitality of the people," but made special mention of the "heartfelt greetings of New Orleans," and "the tolerant and broad freedom of Louisiana which might well be imitated by other States."

The Waterways Convention.—President Taft, four members of his cabinet, 23 Governors of States, over 100 Congressmen and 5000 delegates from 36 States and Territories attended the New Orleans Convention in the interest of waterway development and particularly the deepening of the Mississippi to not less than fourteen feet from the Lakes to the Gulf. A committee of 500 delegates was appointed to go to Washington and press upon Congress the enactment of the following resolution: "We the delegates in this convention assembled, representing more than half the people and three-fourths of the productive energy of the United States. . . . demand and direct that a definite policy of waterway improvement beginning with the Lakes-to-the-Gulf Deep Waterway, be

adopted and put in operation by the national government without delay." The delegates, moreover, after the manner of the Declaration of Independence, pledged their "personal honor" to support no candidate for public office who will not indorse their policy. Mr. Barrett of the Bureau of American Republics thought the scheme was imperative in order to secure the full benefit of the Panama Canal; President Taft and Speaker Cannon would go slow because of engineering and other difficulties, and Secretary of War Dickinson was not sure that the present traffic on the river justified the great expense. He was told that it was justified by the absence of traffic owing to insufficient depth, and that his argument would also condemn the Panama Canal. The Convention adjourned indefinitely November 2, after three days' session.

Events at Home.—Sitting in Guthrie, Oklahoma, United States District Judge Cotterall reaffirmed his decision that State officials cannot interfere with inter-state commerce shipments, thus restraining the State enforcement officers from selling shipments of liquor before they have been delivered to the consignees.—An unfortunate accident marred the trial run of the latest addition to the country's battleships. As the North Dakota, the greatest Dreadnought of the world, was completing her four-hour endurance run off the New England coast a seven-inch tube burst in her boiler room and sixteen men were scalded four being seriously injured. Despite the mishap the big battleship exceeded her contract requirement of 21 knots an hour.—In Washington Secretary of State Knox gave official welcome to the Japanese delegation now touring the country to study industrial and commercial problems. He spoke of the friendship existing between the two nations, praised the spirit and work of the Japanese people, and extended his sympathy in the death of Prince Ito, recently assassinated in Corea.

The Gompers Verdict.—The Court of Appeals of the District of Columbia gave the right to boycott a serious blow when it affirmed the decree of the Supreme Court of the District declaring Samuel Gompers, John Mitchell and Frank Morrison, respectively president, vice-president and secretary of the American Federation of Labor guilty of contempt of court in the Bucks Stove and Range case. As will be remembered the company began its prosecution of the three labor officials in August, 1907. The occasion was the introduction of non-union labor into the Bucks Company's shops after a strike had been called by certain iron-workers, apparently in contravention of an agreement in existence for fourteen years. The American Federation of Labor ordered the inclusion of the Bucks Company in the "We don't patronize" column of one of its journals. The original action was a test case to enjoin the "We don't patronize" lists in the Federation's fight against firms and individuals. A temporary injunction, afterwards made permanent, was issued by Justice Gould of the District of Columbia, forbidding the

mention of the Bucks Company in such lists. Following its issuance President Gompers affirmed, in an editorial published in the *Federationist*, his intention not to obey the court's order, claiming that it was an abuse of the power of the courts and an interference with the rights of organized labor. Because of this editorial Gompers, Mitchell and Morrison, as executive heads of the Federation were held for contempt, and in December, 1908, Justice Wright of the Supreme Court of the District of Columbia sentenced them to jail. The Federation officials appealed, and the Court of Appeals affirmed the sentence, two justices rejecting the appeal, the Chief-Justice dissenting. It is said that further appeal will be made to the United States Supreme Court.

The Cook-Peary Controversy.—Following the report of its subcommittee of scientists who had examined Commander Peary's records and proofs and found them to be corroborative of his claims that he had reached the pole, the board of managers of the National Geographical Society accepted unanimously the finding and voted a special gold medal for Commander Robert F. Peary as discoverer of the North Pole. From another resolution passed at the society's meeting in Washington referring the question whether or not any explorer reached the pole prior to 1909 to a sub-committee with authority to make full investigation, it is clear that the society proposes as soon as possible to pass upon the records of Dr. Frederick A. Cook. Meantime the Consistory of the Copenhagen University has refused to accede to the request of the Geographical Society in Washington to be present at the official investigation of Dr. Cook's papers in Copenhagen except at Dr. Cook's desire and upon his personal request. A correspondent to the *New York Times* claims that although the Danes continue to profess confidence in Dr. Cook, it is evident that they are growing uneasy, particularly since Dr. Cook's unsatisfactory reply to Prof. Torp's query as to when his observations would be ready for inspection has been received. Fearing that compliance with the request would constitute official recognition of Commander Peary as against Dr. Cook in the North Pole controversy, the State Department declined to cable American Minister Egan at Copenhagen to ask of the university of that city permission to examine the records of Dr. Cook when they are submitted to that institution. The request was made by a delegation from the National Geographic Society.

Mgr. Sbarretti's Generosity.—Before returning to their homes the Fathers of the First Plenary Council of Canada presented to their president, the Apostolic Delegate, a purse of one thousand dollars. Mgr. Sbarretti immediately handed over this sum to Mgr. Langevin, the Archbishop of St. Boniface, for the Ruthenian missions. The question of supplying the spiritual needs of one hundred thousand Catholic Ruthenians in the Canadian Northwest is a vital issue for the Cath-

olics of that region and was taken up very earnestly and practically by the Council. It is understood that the Canadian bishops have pledged themselves to contribute ten thousand dollars a year for ten years, 1910-1920, for this purpose. Hence this generous donation from the Apostolic Delegate was most opportune.

Archbishop Begin's Anniversary.—Just four days before the close of the Canadian Plenary Council, the first Vice-President thereof, the Most Rev. L. N. Bégin, Archbishop of Quebec, received from all parts of the world messages of congratulation on the twenty-first anniversary of his consecration. The members of the Council joined very heartily in offering to his Grace their homage and gratitude for all that had been done to make their stay pleasant in the metropolitan city of Quebec.

A Canadian Bishop Stricken.—The Right Rev. A. A. Blais, Bishop of Rimouski, one of the ablest and saintliest members of the Canadian hierarchy, was stricken with partial paralysis on the 2d inst., the day after the solemn closing of the Plenary Council. The paralysis was preceded by cerebral hemorrhage. Mgr. Blais was taken to the Hotel Dieu, Quebec, where the physicians say there are fair hopes of recovery after a few weeks' rest. He is in the sixty-eighth year of his age and the twentieth of his episcopate.

Great Britain.—Mr. Wise, of the Protestant Reform Church, Liverpool, whose Bible Class Parades, directed against Catholics, have been causing much trouble, having refused to promise to abstain from them, was sent to prison for four months for inciting to riot. A procession of Protestant and Orange associations said to have numbered 60,000 men escorted him to the prison. A parade was held next day near his church, to the great annoyance of Catholics. The police were in attendance. On approaching the church they were attacked with stones. Two Catholic women were arrested for fighting. The Protestant Alliance has petitioned the Home Secretary to pardon Mr. Wise. A bill empowering the Commission appointed to inquire into the religious disturbances in Liverpool, to take testimony under oath, has been brought into Parliament.—Despite the assurance of Unionist leaders to the contrary, Mr. Ure, Lord Advocate for Scotland, has been asserting in public meetings that if a Unionist government comes in it will abolish the old age pensions. Mr. Balfour thought it necessary to denounce the assertion as a "frigid and calculated lie." Mr. Ure attempted to explain the matter away both on the platform and in the House. Amidst great disturbance in the latter place Mr. Balfour refused to withdraw the charge.—The Budget passed the Commons on Thursday by 379 to 149. It seems certain that the House of Lords will directly or indirectly reject it and that a general election is close at hand.—Encouraged by the Bermondsey election to believe that a very large part

of the working classes are with them, the Unionists are bringing out Labor-Unionist candidates to do away with the idea that a workingman has no political chance except with extreme Radicals or Socialists.—The women of the Female Suffrage Party seem to have beaten the government. Five of them, imprisoned for rioting during Mr. Churchill's meeting at Dundee, undertook the hunger-strike. No attempt was made to force food upon them, and after four days, having reduced themselves to extreme weakness, they were set free by order of the Secretary for Scotland.

Irish Notes.—The Land Bill which the Lords returned to the Commons was practically worthless, being loaded with hampering and nullifying clauses. Mr. Birrell moved the rejection of the amendments en bloc and the return of the bill as originally passed. The motion was carried by 229 to 56. It is thought that the Lords will now pass the bill with what slight modifications Mr. Birrell may concede. The machinery of the bill is needed by the Irish landlords who have sold their lands but have not been paid by the treasury. For the sake of the provisions facilitating payment, they will hesitate to kill the measure in spite of the compulsory clause and other features that favor the tenants.—The abstention of Irish members from the final vote on the Finance Bill was due to the fact that while they consider its general bearings satisfactory, the licensing clauses discriminate against Ireland. Mr. Healy, believing that the land and death duties were equally injurious tried to induce the party to vote against the Government.—The Royal University ended October 29 to make way for the new and more comprehensive institution, which has taken over the Catholic University buildings, and the Jesuits have opened their university schools elsewhere. "Chanel," writing in the *Leader*, pays a high tribute to the efficiency of University College and such educationists as Fathers Delany, Finlay, Brown and Darlington who, taking it over when it was moribund, made it the most brilliant school in Ireland, and trained the men who will now control the National University.

Germany.—The success attained by the Socialists in the municipal elections in Berlin marks a notable detail in the recent unlooked-for victorious advance of that party in city and district elections. The significance grows on one not so much from a comparison of the seats won—they captured fourteen of the sixteen contested seats, as against eleven seats won at the last election—as from a comparison of the total votes. In the present election they polled 44,100 votes, a gain of 17,200, whilst the united poll of all their opponents fell off 8,000 votes.—Late tidings from Berlin go to show that there is a possibility of an Anglo-German undertaking. The failure to arrive at such an understanding at the late meeting between King Edward and Emperor William is charged to the method adopted by Under Secretary of the British

Foreign office in charge of the negotiation. The plan is under consideration to have Germany make new proposals. It is felt that something must be done to silence the mischievous agitation regarding the naval preparations being made in the two countries.—The dirigible balloon manoeuvres in the neighborhood of Cologne were brought to a spectacular close when representative balloons of the Zeppelin and other systems which had taken part in the exercises formed in line and sailed, circling in splendid order over the great Cathedral of the city. The success of the final manoeuvre, say the newspapers, made an indescribable impression on the hosts of on-lookers below.—German officials in Bremen harbor, are extending hospitable welcome to a commissioner from Chile, headed by Admiral Pirez, sent to Germany by the home government to make a thorough study of modern methods in shipbuilding and harbor and dockage construction.

More Persecution in France.—Arthur Loth, the veteran Catholic writer, sketches, in a leading article of the *Univers* of October 28, the new plans of the French parliamentary bloc against Catholic education. Since the reopening of parliament the chief question is the resumption of anti-clerical projects. Fresh blows are to be struck at the bishops and the clergy; there is talk of abolishing freedom in education, of establishing a State monopoly of schools, so as to impose atheism upon all the younger generation and to ruin for ever Catholic Faith among the people. This question will take precedence of all social and financial reforms. The French public are once more to be hoodwinked into believing that the most urgent of all measures is that which will destroy, once for all, clerical education. They will be told that clericalism is always the great danger for the Republic, and that, as clericalism is rooted in the school, the clerical school must be made impossible. There must be no longer any schools where pupils are taught to fear and serve God, to observe His commandments and so to live on earth as to be able one day to enter heaven. "Such is the plan of the 'bloc,'" writes M. Loth. "Alarming though it is, it ought still more to stimulate us. It is our last stand, the fight for freedom in education. This requires a supreme and unanimous effort. Let us prepare for it in view of the forthcoming elections."

Venezuela.—President Gómez has frustrated a well planned scheme to reinstate Cipriano Castro in the presidential chair. The plot was revealed to the authorities by an official whose support the conspirators tried to win by bribery. The administration of President Gómez has been signalized by the liberation of many prisoners who had been jailed by Castro for political or personal reasons and for much needed reform in government finances. The Archbishop of Carácas has memorialized the President for a mitigation of certain harsh laws bearing on baptism, marriage, and other Church matters.

QUESTIONS OF THE DAY

Socialism and the American Federation of Labor

At a time when so many of the labor unions of our country have already endorsed the program of Socialism; when local unions have not merely extended their sympathy but often even their financial aid towards the support of the Socialist cause; when nearly all the union magazines and papers, contrary to their former exclusiveness, will freely admit into their columns the incendiary articles of Socialist agitators; and finally, when not merely local unions but entire state federations like those of Wisconsin, Iowa, Colorado, Minnesota, have openly declared for the great Socialist tenet of "collective ownership and operation of the means of production and distribution," it will be well to consider what the attitude of the vast national organization of labor is likely to be on the Socialist issue of our day. Here, certainly, is a subject of vital interest to us as Catholics. Ours is above all the Church of the workingman, and to judge by the number of her adherents who belong to the trade-unions of our country, we may call it likewise the Church of the union laborer. It will be well, therefore, to cast a few search-light flashes on the situation of our national Federation, and reveal, though but in momentary glimpses, the Socialist activity within the labor camp.

We begin with a quotation from the *International Social Review* for July, 1900. The article is written by Max Hayes, who was mentioned in a preceding number of AMERICA, and who is the foremost Socialist authority upon the Labor Question. After maintaining that, in the convention of the December preceding, the American Federation of Labor had practically placed itself in a position to endorse the collective ownership of the means of production, the open door to Socialism, the author continues: "The writer is firmly of opinion that the Federation and many national unions would have declared in favor of Socialism some years ago if certain fanatical leaders, so called, had not kept up a running fire against trade unions, and made loud boasts and bluffs of disrupting the 'pure and simple' organization. Ten years ago one 'leader' made the ridiculous assertion in the convention in the same city that 'we will cram Socialism down your throats!' That ill-advised and nonsensical threat has proven costly . . . had there been some little diplomacy used, had an honest and persistent and tolerant effort been made to educate the workers, the American labor movement would now undoubtedly be abreast of the European movement."

The author is hinting, in the last lines, at the taunt cast by European Socialists at their comrades in England and in the United States. Throughout many parts of Europe, we are told, the labor movement is practically identical with Socialism. To explain, therefore, the sad contrast which our own country affords in comparison

with the progressiveness of Russian, French or German unionism, is the constant effort of the Socialist propagandists. American laborers, they assure us, are still so uneducated in the great revolutionary truths, American unions so hopelessly effete, American Federation of Labor officials possessed of such "mildewed and moss-covered ideas," that nothing better could hitherto have been expected. Give our Socialists but the time, have patience for a little while, and they will soon teach our workers to know "red" when they see it.

The twentieth annual convention of the American Federation of Labor again proved a disappointment to the sanguine hopes of the Socialists; yet various resolutions were proposed by them, and they could rest satisfied that they had left no efforts untried. Like the giant in the fable, they were ever gaining new strength by each fall, for they were learning to know their mistakes and to correct them. So at each successive annual convention Socialist delegates were much in evidence, ever on the firing line, ever proposing resolutions tending towards collective ownership in the means of production. Finally, when in 1905 this Socialist resolution was put to the vote before the American Federation of Labor convention, it was accepted by representatives of about 214,000 members, while the opposition represented a membership of 1,128,000. This would indicate that even at that period one-fifth of the trade unionists were Socialists, at least in their tenets; whence it has been pointed out that Socialism has made much more headway among trade unions than elsewhere, since the vote at the national election is far from showing any such proportion in their favor.

Here, however, we must bear two things in mind. The first is that men may be strongly infected with Socialistic doctrines, and yet cast their traditional Democratic or Republican vote. The second is that Socialists at the present are little concerned with their political preponderance. Their whole effort, to put it in their own words, is to "educate" the workingman, to beget in him by slow degrees "an intelligent discontent," to make him "class-conscious," class-militant, prepared for the great class-struggle which it is their whole effort to precipitate—in brief, to make of him a revolutionist, their own pet expression. Bloody or not, a revolution in the present order must come about. Let this idea once be firmly grasped by the intelligence of the laborer and all else will take care of itself—witness France, Germany, Russia, Italy, the late manifestations in Spain, where the red banner of Socialism is riding over every scene of mob rule and turbulence. It is not the number, but the trained leadership of these men that is to be reckoned with. Given a thousand idle hands, and one Socialist can find work for all. Nothing, it is true, does the Socialist resent more than to be confused with the Anarchist. Yet have we not in these very days often enough seen them shoulder to shoulder and jowl to jowl, shouting the same bloody Marseillaise of the new Revolution? Is not the French

Commune the Socialist's ambition by day and his dream by night, which he hopes may be realized once more, not in one country only, but over all the earth?

Another consideration of great importance is the fact that unionists will naturally feel inclined to accept "an industrial system in which the entire economic output will be shared among the workers." It seems so feasible in theory. The silver lining of the dark cloud of Socialism can alone be seen at first by those who view it at a distance. The confusion of right and wrong which is in a moment to enwrap them, the darkness of immorality and irreligion which is soon to obliterate the brightness of the day, the fearful aftermath that is finally to follow, here and hereafter, are never thought of. We need not wonder, then, that Socialism has already made great and terrible inroads, and has strongly entrenched itself in the unionism of the West. We need not wonder that it was able, even four years ago, to win over to its side one-fifth of the American Federation itself. Since then it has not been idle, and we may see it put forth still greater strength in years to come.

What, then, in fine, is its present attitude towards the American Federation of Labor? Socialism, as such, has no affiliation with it. Socialism is in direct opposition to all its methods and principles as thus far enunciated and put in practice. Socialism has not one word of approval or sympathy for the men who represent it now or have been its leaders in the past. To give the entire situation in a Socialist phrasing, the American Federation of Labor has been conservative; Socialism is ever revolutionary or else ceases to be at all. What, then, have Socialists to do with the American Federation? As a Federation, it is nothing to them. As representing a vast numerical strength of workers, it is everything to them. Here they find the material to work upon. Daniel Lynch had said almost a decade ago, referring to labor unions: "What is there outside that we can hope for? Nothing. Trade unionism may be so far behind as to make us despair sometimes, but it does represent all that is best in the working class . . . The methods and procedure of trade unionism are old fashioned and will be impotent in the gigantic conflict between the forces of reactionism and the forces of progress that must be fought to a finish ere the first quarter of the new century passes away. No force can hope to cope with entrenched capitalism and destroy it root and branch, except the mighty force of Socialism organized along class lines, having for its aim the glorious commonwealth of the future." Only here, the laborer is told, can "the grand idea of peace and harmony and fraternity be realized on earth."

For Socialism, therefore, to affiliate itself with Trade unionism would be to put itself upon the scrap-heap, as the editor of the *International Socialist Review* tells us in the April number of the present year. "What we need to do for the present," he continues, "is, so far as we are able, to make intelligent revolutionists out of our

members and all other working people, organized or unorganized, whom we can reach."

There has been great confusion in American Federation of Labor circles, and of course the poor maligned Socialists have had no part in it. To quote a Socialist organ on the subject: "When Sam Gompers went to Europe to inform the foreigners that we are the greatest thing that ever happened . . . he appears to have instructed Morrison and the office cat to run the Federation headquarters at their own sweet will." First came the difficulty of the flint-glass workers. When this had been satisfactorily settled the electric workers' controversy arose. "The consequence is that the local labor movements throughout the country have been thrown into a turmoil. A number of state federations and many city central bodies have defied the ultimatum (i. e., to expel those who refused to acknowledge the McNulty régime, approved by the American Federation of Labor, as against the Reidites, representing the outlawed officials acknowledged by the Socialists), and had their charters revoked; and the revolt is spreading all over the land. The feeling against the American Federation of Labor cabinet is becoming intense and it is likely that this ruling will precipitate a bitter contest at Toledo." It is a congenial situation in which Socialists will find themselves at home.

We have no wish to champion or oppose the American Federation of Labor in these articles, but are merely advancing a few facts relative to the present situation. We deeply regret to see that the Ferrer Resolution, drawn up by the Executive Council of the American Federation of Labor, is but another weak concession to mob demands, another voice in the fanatic hue and cry that is making the rounds of the earth. Even the Socialist press can find it in its conscience—so delicate in Federation matters—fully to approve of this document. It is reprinted in its entirety in the Socialist daily of New York under the significant heading: "American Federation of Labor Falls Into Line."

JOSEPH HUSSLEIN, S.J.

Trade-Marks in Latin America

In our Southern sister republics, as well as in most other foreign countries, the United States manufacturer introducing a proprietary article will find a theory and practice radically different from our own as regards the registration of his trade-mark. In this country, of course, a trade-mark is the property of its producer. The word or design is held to acquire a real value through use and exploitation, and this value accrues to the person who has produced it and made it known by the expenditure of his efforts and his capital. The peculiar nature of a trade-mark renders it especially liable to be unjustly appropriated or imitated, and these offenses are difficult to prevent and punish under ordinary property laws, owing to its somewhat intangible and indefinite value,

although it certainly represents a real asset and sometimes one of very great worth. Hence we have the United States Patent Office, in which the owner may register his trade-mark, thereby obtaining special protection. The Patent Office, however, has no control of the ownership. The mark belongs to the producer by virtue of use and exploitation, and the Government can no more justly take it from him without cause than it could his factory. Registration, then, merely gives to the owner the protection of a law especially directed against imitators and infringers. Under this theory the registration of a trade-mark by one not the owner or the lawful successor to his rights, is *ipso facto* void.

In most Latin-American countries the theory is essentially different. There the right to grant a trade-mark is vested in the State, as is the case with a public service franchise in this country. Before registration a trademark does not legally exist and cannot, therefore, be the subject of a property right. A specified fee is fixed, on payment of which anyone may register any trade-mark, usually for any number of articles, provided only that it has not previously been registered in the country and does not infringe upon one which has. Publication in an official Bulletin is generally required, to allow opposition by any who may regard it as an infringement. Registration of a foreign mark in the country of its origin is not recognized. The stand is taken that the foreign manufacturer is defrauding the Government of the amount of the registration fee if he has not registered his mark, and is, therefore, not entitled to protection, doing business at his own risk. The consequences, from our manufacturers' point of view, are disastrous. If he makes an article of international reputation, he may find his mark registered in several countries by speculators, agents, and even by competitors, if he has neglected that important requisite himself at the beginning; and he is generally entirely without legal redress.

Among South American countries the Argentine Republic is now the trade-mark pirates' principal field, this iniquitous business having grown to be a national disgrace. This is due simply to the fact that her importation is immensely larger than that of the other Latin republics. Moreover, her laws protecting the proprietor of a duly registered mark are full and severe, thoroughly safeguarding either the owner or the successful pirate as the case may be.

In Chile, registration gives little protection, for the laws against infringement and imitation are very lax. Notable exceptions are the smaller states of Ecuador and Uruguay, which have passed admirable laws, preventing the valid registration of a trade-mark by any but the actual owner. An International Pan-American Congress has been arranged to take place in Buenos Aires next spring, which, it is hoped, will not adjourn without taking steps to remedy effectually a condition so deplorable and discreditable to every American.

C. LOUIS COFFIN.

Causes of Depression of Ireland's Finances

During the seventeenth and eighteenth centuries the greater part of the total receipts of the Irish Government was the hereditary revenue of the English Crown and out of the control of the Irish Parliament. Under the reign of Anne it obtained some control over Irish finances but continued to pay the heavy charges of Crown and establishment with additional and ever-increasing annuities to the King.

The Irish Revenue was practically leased out as one would lease a piece of property, and those who leased it made enormous profits taxing the people heavily while they paid nothing into the Treasury but the yearly sums stipulated. The Revolution demoralized the country, but when Ireland recovered from the war her industries flourished and her revenue increased. The customs and excises yielded £458,158 in 1700, but the Irish Government found itself constantly in financial difficulties because of the actual inability of the country to pay the enormous expenses which were laid upon it. Archbishop King says: "Great arrears are due to the Establishment, about £300,000, and new funds are expected but where they will be got, God knows, except we fleece the people and sell their skins."

By grinding the people and exercising the strictest economy, the debt was paid off in 1754; but Ireland was not long free from debt, for her revenues were not equal to the demands made by England to cover the expenses of the Seven Years' War. At the Peace of Paris, the Irish debt was £520,000 and it continued to increase until in 1753 it had amounted to £1,750,000, because the Irish revenue remained at a standstill while that of England was increasing enormously, and Irish moneys were largely expended for abuses such as pensions to the king's favorites, which degraded the country and perverted the morals of those in authority. Under an English Act of Parliament Ireland was paying £12,000 a year to staff officers, while England was only paying £11,000. In times of peace England kept about 14,000 men while Ireland had to keep 12,000, three times its right proportion. The English king granted pensions aggregating £16,000 which he made a permanent charge on Ireland in 1701, and the pensions on the Civil List, exclusive of the French, amounted to nearly £25,000 between 1700 and 1720. Mr. Addison, for example, held an office not worth £10 a year to the people at a salary of £500, which he sold later to a party living in England, thus making it a permanent charge on the Irish Establishment. Between 1760 and 1775 the Civil Establishment had increased from £54,000 to £85,000, George III scattering pensions right and left among his favorites in England, Germany and Denmark, which were taxed on the Irish Government; and all the offices which carried substantial salaries in the Church, Army or Civil Establishment went to Englishmen who scarcely ever set foot in Ireland.

Swift writes: "Lord Berkeley was Master of the Rolls,

Lord Palmerston, First Remembrancer, with a salary of £2,000; Doddington was Clerk of the Pells with £2,500; Lord Burlington, Hereditary High Treasurer with £10,000, while Mr. Arden received a salary of £9,000, as Under Treasurer, and not one of these people ever came to Ireland or rendered any service whatever for the moneys which they received." Archbishop King adds: "For the year 1766 there had been £17,000 per annum given to English Gentlemen and not £500 to Irish Gentlemen." Even in the Church, that is the Protestant Church in Ireland, matters were no better, for the Lord Primate was an Englishman and the most lucrative sees were given to Englishmen, as a matter of course; we find that out of eighteen Archbishops of Dublin and Cashel ten were Englishmen.

Business methods seem to have been unknown in the administration of affairs. In 1778 it cost Ireland 17½ per cent. to collect the revenue and England but 7½ per cent., and this state of things continued down to 1783, when Flood and Grattan tried to force reform. Grattan fought with all his earnestness and finally forced a bill through Parliament excluding from seats in the House officers, placemen and pensioners. The Place Bill passed but it did not have the effect intended, because the members were not elected by popular vote, and the great majority of the boroughs were controlled by the ministry. Hence, the Government could change members and House without dissolving Parliament. The war with France begun in 1793 changed the financial condition at once. A bill was passed raising the military from 15,000 to 23,000 men and enrolling a militia force of 16,000 for four years. Though Ireland became prosperous and manufactures sprang up giving birth to a new life, the expenses of the war and of a large standing army began to tell heavily on the resources of the country, and the financial difficulties which his policy had created, were seized upon by Lord Castlereagh to force the Act of Union. Much of the deficit was spent in bribes to members of the Irish Parliament for voting in favor of the Union. Eighty boroughs returning 160 members cost £260,000. Even the votes controlled by the Church of England were purchased.

Under the Act of Union each country was to defray the interest for the reduction of its own National Debt prior to the Union; and for twenty years thereafter the expenses of the United Kingdom in peace or war, were to be as 15 to 2; that is, Great Britain was to pay 15/17 or 88.24 per cent. and Ireland 2/17, or 11.76 per cent. of the whole expenditure, and at the end of twenty years, unless Parliament had decided otherwise, both countries were to be indiscriminately taxed, the respective proportions to be adjusted according to the resources. The Irish revenues were to constitute a fund for the payment of Ireland's debt before the Union, and her share of the joint expenditure. The taxes in each country were to be raised on such commodities as Parliament might think fit, but no article in Ireland was to be taxed at a

heavier rate than in England. If, however, Ireland had defrayed the charge for her Pre-Union Debt and proportionate expenditure, her surplus revenue was to be disposed of in remission of taxes for local purposes and incidental deficiencies. All debt incurred by Parliament for the United Kingdom was to be borne by the two countries pro rata.

These financial provisions were unfavorable to Ireland and, commercially speaking, she had all to lose and nothing to gain from the Union. Numerous kinds of Irish manufactures were affected by the section of the Commercial agreement forbidding import duties higher than 10 per cent. ad valorem. The Act of Union shows no preference to linens or other Irish goods over foreign. Even the opening of the British markets to Ireland was of little benefit, because for nearly all their commodities Great Britain had an import tax.

During the first twenty years subsequent to the Act of Union the British National Debt about doubled while Ireland's quadrupled, jumping from about thirty-two and one-half million pounds to nearly one hundred and thirteen million pounds, while the English debt increased from about four hundred and eighty millions to seven hundred and thirty millions. In 1812 the entire revenue raised in Ireland amounted to about £6,000,000. At this time a committee appointed by the House of Commons reported that Ireland's contribution should be two to twelve and one-half or a larger proportion for Ireland than she was paying, but they also recommended that the debts and expenditures of the two countries should be consolidated.

British Imperial Taxation in 1850 had dropped 70 per cent. while Ireland's remained stationary, and the great fiscal reforms of the early nineteenth century brought her little benefit.

As soon as the Corn Laws were repealed prosperity came to England, but Ireland, having passed through the awful famine, rapidly declined. Wheat growing fell away and Ireland's industries were killed in competition with England. The new system which was begun by Mr. Gladstone when Chancellor of the Exchequer, recommended the extension of the Income Tax to Ireland, arguing that it could not hurt the country as it would fall only on the richer classes. As a set-off to this he cancelled the Irish debt, called the Consolidated Annuities, that had been incurred for poor relief during the famine, which was equivalent to about £240,000 per year, but the new income tax in Ireland yielded nearly £500,000 the first year. In 1842 when five and one-half million pounds had been imposed on Great Britain by reason of the Income Tax there was granted a relief of twelve millions by the removal of the Corn Duties and other taxes while Ireland's compensations were negligible in comparison. The Consolidated Annuities would have been paid off in a short time, that is in a certain number of years, while the income tax is a permanent form of taxation, and while the additional moneys received from the income tax en-

abled Mr. Gladstone to carry out many reforms which advanced English industries, they were of little benefit to Ireland because most of her people were agricultural.

Mr. Gladstone's next step was to assimilate the spirit duties in Ireland and England; and thus between 1853 and 1860 Ireland's taxes were increased by two and one-fourth million pounds per annum, while in Great Britain there was a decrease. The total net Irish taxation increased to nine millions in 1904, one-eighth of Great Britain's.

The vital question to-day with Irish finance is the decline of population. The revenues have not increased since 1860; and when an increase was made in taxation, there was a corresponding decrease in population. The striking feature of the whole question is the heavy expenses of the Irish Establishment compared with the English. Continued increase is partly due to the fact that the country is garrisoned always with British troops and the expense charged up against the Irish revenue, while the Royal Irish Constabulary is in reality a standing army and the most expensive in the world. Ireland has one policeman for every 257 persons while Scotland has but one per thousand, and at one-third the cost per head.

There were some committees appointed, by the House of Commons, to consider Irish finances, but the question was never dealt with either frankly or intelligently. The Committee of 1896, however, reported that the taxable capacity of Ireland to that of Great Britain should be as 1 to 20; but recent figures show that Ireland is really bearing 1/12 part of the expenditure of the United Kingdom, while according to her taxable capacity it should only be 1/21, leaving the conclusion that she is over taxed 2¾ million pounds per annum.

MICHAEL P. KEHOE, J. D.

France of To-Day

On the morrow of the Franco-German war the Republican régime was established in France only as a sort of compromise between the groups that met together in the National Assembly. Had the Bourbons been less honest or the Orleanists bolder the Monarchical Restoration which miscarried in 1871 would have been realized in 1874. Indeed, the Republic had been accepted merely as an expedient, a provisional political experiment, "presided" over by a Royalist, Marshal Mac Mahon.

Since that period the French Republic has gone through terrible crises: the Boulangist Movement, the Panama Affair, the Dreyfus Affair, and quite recently the revolt of Catholic consciences. And yet, the Republican régime has lasted for almost forty years. Will it last much longer?

This régime, as we know, originated with the Revolution of 1789, itself derived from the Encyclopedists of the eighteenth century and especially from Rousseau. The latter, in his *Contrat Social*, presents a political conception according to which Society and State are merely expres-

sions of the general will to which men, previously equal and free, submit their individual will. In so doing they remain free, since they have freely chosen and accepted the authority of the State. But in reality, the State becomes an absolute sovereign with the right to intervene in every detail, to subject to its yoke every conscience. It is the State-King which tends to become the State-God. Every voluntary organization, in the family, in the provinces, must bow down in the dust before it. It centralizes because it is itself the centre of all things. It can tolerate no rival power, it stands out against whatever might create between individuals the spiritual bond of a faith or an idea.

But, strong as it is, having within it all the substance of the Nation, powerfully centralized as it may be, the State thus conceived lacks real stability. While supposed to be the expression of the general will, it is, in truth, but the reflex of opinion and, like it, uncertain and changeable. The "general will," the sovereignty of the people—these are abstractions. Concrete reality shows us stronger groupings, led by more attractive or more energetic individuals, majorities, in short, which incarnate the State, take its place and reign in its name. And thus it is that a party, a political sect, may come to absorb the State. This is what is actually taking place in France where the Radical party has, in a way, taken charge of the Republic and become master of the Government.

The very definition of the word itself shows that a party is not unanimity of opinion, and if a régime is concentrated in one party it exposes itself to fall with it when the party is no longer sufficiently powerful. Now, in the France of to-day, a number of thinkers consider this downfall not only desirable but also possible and imminent.

These opposition forces may be divided into two groups: first, those who reproach the present Republic with not being a complete Revolution, with having lagged behind, with not having fully realized the principle of popular sovereignty. We rank among the Opposition the Nationalist Republicans, the Plebiscitists, and lastly the Bonapartists. As to the other adversaries of the Republic their reproach is not that it fails to be a complete Revolution, but on the contrary, that it contains in itself and extols the most dangerous principles of the Revolution.

The first group will advocate Force; the second, Authority and Tradition. Among all these Opposition parties chance alliances are possible and have in fact existed in the course of the history of these last years. Thus it is that we have seen, during the Dreyfus Affair, the Republican patriots, the partisans of the Bonapartes, and the Royalists, form a coalition against the governmental "Bloc." The same thing happened at the time of the separation of Church and State, when the latter attempted to bring its full weight to bear on Catholic consciences. But in spite of this accidental fellowship

these two kinds of opposition are too clearly at variance in their principles and action not to require special consideration of each case.

The partisans of the sovereignty of the people, whether they call themselves Nationalists, Plebiscitists or Bonapartists, look upon the present régime as an incomplete and artificial expression of the wishes of the democracy. They aspire to a government whose chief, president or emperor, would be the immediate choice of the entire nation. In this conception, the function of Parliament would be reduced to very little, whilst in the present régime it is predominant. In fact, we know that at the present time in France the chief of the Executive Power is appointed by the Chamber of Deputies and the Senate assembled in Congress. Thus he is but indirectly chosen by the nation. As a rule it is understood among the members of both houses that they will appoint a man honorably known but whose personality, or rather lack of personality, disturbs no one. They think to remove the danger of dictatorship by choosing a man to whom the ambition to act for his own private interests is forbidden. The Plebiscitary Republicans cannot become resigned to this impersonal régime, lacking both in authority and prestige, and in which the President plays only the part of an honorary Chief of State who is not obliged to act or even to think.

M. Déroulède is the principal leader of this faction. Personally he is a perfectly honest man and a sincere patriot, but an extremist, whose generous feelings combined with lack of poise have caused him to be compared more than once to a kind of Don Quixote who has strayed into our epoch. The optimistic faith in democracy, which such a doctrine implies, alienates the sober-minded who have learnt, on the contrary, to mistrust this blind Force called Demos. It is too evident that such a régime would mean the organization of disorders and anarchy. Whenever a dictator died, or whenever a dictator ceased to please, there would be another upheaval throughout the country, and for fomenters of riots an ever present opportunity. It would be a permanent pronunciamiento, the volcanic policy of certain small South American Republics.

Besides, the powerlessness of the Plebiscitary policy was sufficiently proven twenty years ago by the checking of the Boulangist movement. General Boulanger, upheld by this very M. Déroulède and his friends, had hoped to establish, for his own advantage, a Plebiscitary dictatorship. Now, this man who had been so near success revealed himself to be incapable and ordinary, not even able to make the most of an immense popularity. This shows how little to be trusted are the inspirations of democracy. What constitutes the fundamental weakness of such a doctrine is the absence of a leading idea. It rests only upon obscure sentiments and instincts. It is at once the survival of the Jacobin principle of popular infallibility and the sentimental prolongation of the Napoleonic legend.

As to the Bonapartist Party, which we have placed in the same category as the preceding, it is also derived from revolutionary ideas. Indeed, what is characteristic in this doctrine is the glorifying of an individual for his personal qualities and in virtue of the prestige he exercises over the people. In such a political system it is only artificially that one can establish the dynastic principle. The genius of Napoleon I is the only justification that his descendants can offer to establish their family on the throne. Now, this genius of the first emperor does not seem to have been transmitted to the pretenders of to-day. Prince Louis Napoleon and Prince Victor seem mainly anxious to keep up a prudent reserve, and their most determined partisans must admit that they scarcely know them at all. One of their adversaries, a Royalist, has wittily taunted the Bonapartes of to-day with having replaced the Eagle, the former Imperial emblem, by the Mole!

However that may be, in all likelihood never will either of these two parties succeed in establishing a majority. Or, to speak more correctly, if a dictator succeeded in imposing himself it would be because the country was the prey of a cataclysm, of a decimating war, or else because, on the contrary, intoxicated by a few victories, it surrendered to some fortunate soldier through enthusiasm or gratitude. Now, the condemnation of this régime lies in this very fact, that it can appear only in abnormal circumstances.

But can we not claim that, from the standpoint of order and religion, the circumstances *are* abnormal? Undoubtedly. And yet, neither order nor religion can be saved by the régime of Force. Some one has remarked that the Empire suppresses anarchy but does not suppress the causes of anarchy. These causes, the Jacobin principles, the errors and the sophisms of Rousseau, subsisted, latent and redoubtable, all through the period of the first Empire, and they manifested themselves later all the more violently because they had been harshly kept under by the sovereign hand of the great emperor.

As to public opinion, it associates too closely the memory of the Napoleonic domination with that of the military misfortunes of France to wish for the return of a Bonaparte. The partisans of the Empire are partisans only in a purely ideal and platonic fashion. One of them, a journalist of great talent, M. de Cassagnac, editor of *L'Autorité*, the most important of the Bonapartist organs, wrote in his journal a few years ago: "It would give me great pleasure to see the King ascend the throne, and I would not hesitate, if I could, to help him thereto with all my heart." This is the effect of twenty-five years of discord and of the death of the Prince Imperial on the old fidelity of the Bonapartist party. L. C.

Newspapers denounce French criminal court procedure without denouncing France. They were less considerate with Spain for the Ferrer trial. France heeds them as much as Spain.

The Supreme Court in Italy and the Religious Orders

In the highest Italian Court of Cassation, or Supreme Court, a most important decision has been rendered (March 23, 1908), involving an indefinite series of consequences to the prejudice of religious, whether men or women. "The court took cognizance of the religious vows, and of their conscientious effects upon the members of religious voluntary associations. Such associations or, in other words, religious communities, are acknowledged to be perfectly legitimate, as existing among citizens for a legitimate purpose which is the exercise of the religious life. Yet the decision, or "sentence," deprives such citizens of property rights otherwise granted by law, and heretofore acknowledged in numerous cases which have been settled in court since the foundation of the present kingdom of Italy. As not a few of the religious communities in the United States have substantial interests invested in the Eternal City or in other parts of the Italian peninsula, and all have their sympathies engaged, we consider that a statement and explanation of the recent case will find a proper place in this review. And we doubt not but the case will be found interesting to the legal mind in America. We shall first state the issue, then explain the decision, and finally note its genesis and consequences.

In 1896, a Benedictine monk, Pietro La Via, at that time a canon in Sicily, disposed by testament of certain property bequeathed to him by a nephew, Vincent. Part of it La Via devised to the Archbishop of Monreale, Mgr. Lancia di Brolo, and to Hildebrand d'Hemptynne, Primatial Abbot of the Benedictine monastery Sant' Anselmo on the Aventine, Rome. We infer from casual statements that the archbishop himself was a Benedictine. La Via's relatives contested the provisions made in favor of these two devisees, pleading that the real beneficiary intended was the monastery, and these nominal heirs were only confidential trustees (persons interposed, third parties); that the Benedictines were an Order suppressed, having no legal capacity to receive; and that the disposal of the property by this indirect way to the benefit of the monastery was *in fraudem legis*, a contravention of the Civil Code. Other points being relegated to a secondary place, counsel for the Benedictine devisees disputed the legality of pleading the interposition of third parties in the case; they held that the capacity or incapacity of the monastery to receive could not be brought into the question, for the pretended subject was not recognized in law; that, as no cognizance could be taken of the monastery which was non-existent in the eye of the law, so there were no other parties in the case except individuals who happened to belong to this voluntary association; and that each of the said individuals had a full legal right to receive and dispose of whatever came, just like any other citizens.

Against this line of argument, one court of appeal in Palermo admitted the plea of third parties having been

interposed for the benefit of an association incapable of succeeding. The higher Court of Cassation in Palermo remanded the case for a re-hearing to another section of appeal; which latter agreed with the first decision rendered. The case was carried to the highest Court of Cassation in Rome which, in full session, gave a decision in conformity with that rendered twice in the Palermo Court of Appeal. As the essential reasons for this decision are drawn from the inner constitution of the religious life, and from nothing less than the vows, the case covers every contingency in which a religious institution is intended to receive either by "donation or bequest" from any person whatsoever, who may wish to make the individuals of such an institute his legal beneficiaries. There are other consequences which we shall advert to later.

The statute law in the case is as follows: The Civil Code of the new kingdom of Italy, article 773, states that testamentary devises made in favor of persons having no capacity to succeed are null, whether made in the form of an onerous contract, or in the name of third parties; and it mentions persons who are presumed to be such fiduciary trustees: "The father, mother, offspring and spouse of the person incapable." Article 829 rules out all pleading of third parties being interposed, unless the alleged interposition be in favor of those legally incapable. Other articles, 764, 724, specify persons incapable of succession, mentioning children conceived or not conceived, and the still-born. Later than the Civil Code, a law was passed, July 19, 1873, concerning the city of Rome, which had now been occupied by Victor Emmanuel. Article 28 of this law enacted that devises or acts in contravention of the law affecting ecclesiastical bodies (*Enti Ecclesiastici*), even though covered by the forms of onerous contract, or done through the intervention of third parties, are null. The ecclesiastical bodies or corporate interests in question were those not suppressed by law, to wit, certain benefices (canonries, etc.) or chaplaincies. These were the statutory elements involved in the recent decision.

On the other hand, the legal condition of religious orders, congregations, communities, etc., is as follows: In 1866, all of them were disfranchised and suppressed, in the regular evolution of Cavour's policy; and, as the kingdom of Italy extended, it carried disfranchisement and suppression with it throughout the country. The property of religious was all confiscated, and the character of mortmain which affected it was done away with by law for ever. There subsisted only the individual members of the suppressed orders or congregations. In these members the law expressly recognized the right to associate freely as in the members of any other voluntary unincorporated associations; to acquire and possess as they chose; and to dispose of their property as other citizens do. This full and unlimited juridical capacity which was restored to religious of either sex was entirely in the spirit of the policy pursued. The object had been ostensibly the legal destruction of the institutes, and of

mortmain which had made their property permanently their own; but really it comprised, no doubt, the further purpose of gradually dissolving the moral bonds or vows, which were ignored by civil law, which derived their force only from conscience and the canon law, and which would now, it was hoped, be thrown off by members, as soon as these found themselves civilly able to be, to act, to acquire and possess as independent citizens. Without our adverting to it again, it will be noted that the recent decision advances one step farther on this line of policy by assailing the very means of subsistence, if in spite of all provisions members do still choose to live and be together under the sanction of religious vows.

After all this, after the abolition of religious mortmain, after the confiscation of all property held by religious persons, the continued existence of communities, as an existence in fact without legal recognition or rights, was but the simplest and barest expression of the universal right of association, protected and favored by law in individual citizens. So the Advocate General, L. Mortara, stated in his pleading: "Thus far no one calls this in question, that the laws of suppression touching the monastic corporations have maintained in its integrity the principle, that it is lawful for men, if only they are capable of consenting validly, to unite for religious purposes in common life." And the Court affirms in its decision: "Individuals, it is true, can acquire and transmit; let the associations be even for a religious purpose, they are not prohibited by the laws in force."

During nearly fifty years, the condition of religious life in Italy has corresponded to the tenor of these statements; and it has agreed very exactly with the condition of religious affairs in the United States, when John Carroll, Prefect Apostolic, wrote to Cardinal Antonelli, Prefect of the Propaganda (1786). Religious and charitable property has been acquired and passed on for community purposes, by continued conveyances from one person to another as often as death caused the hands to change; just as the old Jesuit property acquired in Maryland was preserved and transmitted from hand to hand till the time of Carroll, who very rightly characterized this system as the antithesis of holding in mortmain. In fact, the members of religious communities in Italy have been subject to all the burdens of citizenship, to military conscription, to every species of tax, family, communal, provincial, fiscal, including the exorbitant dues on succession, as individuals followed one another in the tenure of community property. The only category of taxables into which they have not been allowed admittance is that of corporate bodies having a legal assurance for their property; and the only category into which they have had no aspiration to enter is that of the land-barons, financiers, and managers of high finance, who manage the taxes and fix the taxables.

The abrupt turn, by which the position of religious as citizens has just been flanked, was executed in this wise. It is true, argued the advocate general, that religious con-

gregations are juridically non-entities, that legally they are non-existent. But it does not follow that legally they are not cognizable. For they exist in fact; and an existence in fact has a juridical value. Again, the policy of the law which suppressed them was, in the minds of its promoters, simply to do away with them. It is not to be admitted, he maintained, that only a legally existing subject is disqualified by the law of succession, as if a legal incapacity connoted reciprocally a radical capacity of some kind, which only things existing can have. For beyond such a relative incapacity there is that which is absolute, and this is inherent in things non-existent. And the court refers to the fact that the non-conceived and the still-born are contemplated in the Code as incapable. Seeing that religious communities derive advantages from donations or bequests, they, though non-existent, "should not be excluded but included" in the disqualification to receive.

The total want of juridical existence and of legal means to succeed in the premises, does not imply that the communities are not subject to the article of disqualification, "in presence of a benefit in fact which is received, and which the law does not permit." With fine irony the court rebuts the charge that the right of voluntary association is hereby prejudiced; the bench, it says, "has limited itself only to the consideration that the conventual religious orders, transformed by the effect of the laws of suppression, in the condition in which they live, are incapable of succeeding, or receiving; not denying thereby that the single individuals composing them can receive, and that voluntary associations can exist." And again: "The single individuals, it is true, can acquire and transmit; let the associations be even for a religious purpose, they are not prohibited by the laws in force; but, when these acquire and transmit to give existence to a body which cannot, and ought not to exist, when the association in its essence is nothing else than the religious corporation suppressed, it is clear that it encounters, and ought to encounter, the prohibition of the law." To the objection that the article cited from the Code (829) speaks only of succession by inheritance, and determines the incapacity with respect to that, the court answers that there is no practical difference under this aspect "between donation and testament," and either means of transmission had "only one finality" in the case, that of benefit accruing "to the community of Benedictines." The advocate general had posed the main question in this comprehensive form: Whether a religious institute "can rely, notwithstanding the laws of suppression, on preserving unaltered in substance, with a slight modification in form, the economical basis of its own existence and its own prosperity."

This discrimination against one class of voluntary associations had to be based on some definition or description which would leave every other class out of the case. The civil law did not furnish such a discriminating definition, for the Code, drawn up like a coroner's inquest

præsentē cadavere, had no occasion to contemplate religious associations except as defunct, and took no more account of their essence or religious vows than it did of canon law concerning them, for all of which alike there was to be no resurrection. Whence then could a discriminating definition be had? From their essence, the religious vows, and canon law! "The confidential trustee," says the Court, "being enabled to give execution to the will of the testator—and he does so forthwith, especially when he belongs to the corporation suppressed, when by his quality he is bound to the observance of the canons of the Church—procures those advantages which the law has forbidden to be procured." And the Israelite advocate general enlarged on this with respect to the two trustees in the case, closing a passage on the vow of poverty with the purely canonical principle: *Quidquid adquiret Monachus acquiritur Monasterio* ("Whatever the monk acquires is acquired for the monastery"). He recalled "the solemn vows which bind them to the congregation whereof they form part." And, in the interest of public morality, he denounced as a fraud against the law that identical process which Carroll had described to Antonelli as a private understanding outside of the law: "a perpetual *fidei commissum*," said Mortara, "one of a new type, not any longer that of a family or by descent, but corporative and social."

Italian lawyers have taken exception to many points here; and some inferior courts have rebelled against the precedent. Existence in fact has a judicial value in its own order of fact, not in another order where it is not recognized. A fact which gives no right imposes no duties correlative with a right; and to recognize it for the purpose exclusively of smiting it with disabilities, belonging to an order to which itself does not belong, is a fraud against the spirit and the letter of every law. So, when Waldeck-Rousseau intended to strike only religious associations, and used similar premises, Lhopiteau, one of his own party, retorted: "If an act is null in one sense, you cannot, in all truth and equity, make it produce its effect in some other sense." As to the non-existence of subjects like the non-conceived or still-born, they have a legal existence given them by the very *fiction juris* which contemplates them; whereas neither by a fiction of law, nor by construction, does the Code give juridical existence to a religious congregation. If the intention of legislators was, not merely to suppress the religious orders but to obstruct the possibility of their existing, still the intentions of individuals who promote a law do not constitute either the letter or the spirit of a statute: *ratio juris non facit jus*. Finally, the judiciary has usurped the attributions of the legislature. This brings us to the genesis of the decision. And we merely point to a parallel fact in English history; that it was only the judiciary which made out a universal doctrine of "superstitious uses" against the Catholic religion and its worship.

THOMAS HUGHES, S.J.

(To be concluded.)

CORRESPONDENCE

Political Currents in Belgium

LOUVAIN, BELGIUM, OCTOBER 25, 1909.

Recent events have given an interesting turn to the political situation in Belgium, especially interesting to foreigners as giving an insight into the tendencies and currents that underlie politics in this country. First of all, M. Charles Woeste published an article in a magazine, on "Young Right and Old Right." A violent controversy has been raging around it ever since. As is well known, the title of his article is the name by which many people, entirely unofficially, have resumed the two opposite tendencies that seem to exist in the present Catholic party. M. Woeste's article was a severe arraignment of the Young Right, the section composed of the younger members of the party, with strongly marked democratic tendencies, and claiming, rightly without a doubt, to represent the aspirations of a large portion of the country, especially the workmen. M. Woeste and his following are more aristocratic. Among other things he accused the Young Right of giving in to the Left on three questions especially, under pretext of being now in a period of transition and evolution. The three questions are advocacy of obligatory education, of the general military service, and universal suffrage, certainly three points strongly pushed by the opposition. Whether they are essential to their policy is another question. In the controversy, the division has been more marked than ever,—just the opposite of the effect intended by Woeste, whose aim was the maintenance of unity. Most of the papers have, however, been unanimous in this, that the appearance of the article was inopportune, coming as it did just before the elections, but differ strongly on the issues raised. On these it is not for me to pass judgment, my duty being merely to chronicle the facts.

On the other hand, interesting developments have shown themselves lately in the Liberal camp. There have of late been many steps taken towards an *entente cordiale* with the Socialists. The reason thereof is plain; the elections are approaching. It is, "destroy the Catholics first and look to your political principles afterward." There is no doubt that without the formation of the *bloc*, or the *cartel*, as it is called in Belgium, there is no hope whatever of either Liberals or Socialists getting into power; together, they have a common aim, and in pursuance of that, radically different political principles are held in abeyance. This may also explain the frenzy of some of the Liberal organs and their somewhat melodramatic utterances with regard to Ferrer, a revolutionary with whom they have naturally nothing in common. The probability of a Catholic victory in the elections of next May is by no means so strong as many of your readers may think who imagine with a recent writer in a Catholic magazine that there are only 40,000 non-Catholics in Belgium. A very conservative estimate places them at more than 2,500,000. However, the Catholics are fortunate in this, that the districts voting are still good, and a recent canvass shows that an unforeseen upheaval will be necessary to destroy the present Catholic majority of eight, provided always that the Catholics stick together. An indication of whether they will or will not, will be afforded by the impending debate on the military question, on which it is generally admitted depends the existence of the Ministry and may-be of the Government.

M. Renkin, Minister of Colonies, has returned from his visit to the Congo where he stayed some months examining conditions. He is expected to make public his report soon. Meanwhile he has expressed himself very forcibly with regard to the accusations made against the new colony, denouncing as simple lies the statements concerning "atrocities" committed since the Government took over the Congo a year ago. Advices from the Congo itself are full of praise for the admirable Christian conduct of both Prince Albert and the Minister during their stay in African soil. Both of them gave an excellent, and needed, example to the Europeans of all nationalities, by their show of friendship to the missionaries, their regular assistance at Mass and reception of the Sacraments. M. Renkin is understood to have drawn up a complete scheme of reform, which will shortly be placed before the country. In the meantime, public opinion has once more been aroused against England's action in the matter. A few days ago Sir Francis Grey, in answer to the anti-Congo agitators, well known to represent English commercial interests, declared that the English Government will not recognize the taking over of the colony from the King by Belgium, until the latter give a formal pledge of the abolition of forced labor and the introduction of free trade. It is interesting to note that anti-Congo agitation has recently begun in Germany also.

On Wednesday, October 20, a special edition of the *Peuple*, the Socialist organ, called on all loyal Socialists to express their horror of the recent "murder" of Ferrer. Manifestations followed in Brussels, Louvain, etc. In the former place a thousand people marched the streets in a pouring rain, stoned the store of a Spanish jeweller who had a picture of Alfonso XIII in his window, and then, to show that it was, after all, the Church they hated, and not Spain, marched off to the Papal Nunciature, broke a few windows, and marched away with cries of triumph. If in the other cities the manifestations were not as violent as in other countries of Europe, it was not owing to any lack of hatred of the Church, but to the prompt measures of repression taken beforehand by the Government.

On Sunday, October 24, at Brussels, a banquet was given in honor of Fr. Van den Gheyn, S.J., lately named Curator-in-Chief of the Royal Library of Brussels. The banquet was attended by such distinguished men as MM. Beernaert, former Prime Minister, Vandenhauvel, Schollaert, and de Lantsheere, ministers of state. J. W. P.

Liberalism in Central America

SAN SALVADOR, OCTOBER 18, 1909.

Few places can boast of having had an education as solidly Christian as Central America, where there still remains the lasting memory of the Dominicans, Franciscans, Mercedarians and Jesuits who evangelized the country. They laid deep foundations in the material order, too, for many branches of public business, like the post office in Guatemala City, are now housed in what were once the convents of religious.

But, on the other hand, in few other countries has evil made more headway; perhaps in no other part of the world have Liberalism and Freemasonry wrought more havoc. The public press is in the hands of enemies of religion, the instruction imparted in the State schools is hostile to the Faith, and the laws are based on liberalistic principles. In a word, a short stay here suffices to make us realize that public sentiment is tinctured with misbelief.

The most regrettable of these features is that writers for the press are followers and admirers of Voltaire, Garibaldi and Castelar and others of that kidney. We lack a Catholic press to teach the truth to the people, to open their eyes, to show them who are their friends, who are their enemies, to form public opinion, and to enable them to judge understandingly of the events of the day. Instead of this or anything like it, they are regaled daily with twaddle about the "grand conquests of civilization, and of the 'obscurantism' of the friars"; they are charged to shed, if need be, the last drop of their blood in defense of free thought, and it is dinned into their ears that their only happiness is found in defending as a precious heritage the teachings of the French Revolution.

Bishop Cagliero of Dom Bosco's Salesian Congregation has come as Delegate Apostolic to the Central American republics with residence in Costa Rica. There, as well as in Honduras and Nicaragua, he was solemnly received as the representative of the Pope; but owing to the activity of the enemies of the Church Guatemala and Salvador did not give him any official sign of civility and respect, and this in spite of all that could be done by Bishop Antonio Adolfo Pérez y Aguilar of San Salvador, by his clergy and by private citizens.

We have some Catholic monthlies and weeklies but most of them are poor affairs which are kept in existence by private generosity or by religious associations. The most deserving of mention for its firmness, energy and courage in combating masked or open enemies of religion is *La Buena Prensa*, edited by Canon Juan Antonio Dueñas, D.D., an alumnus of the Latin-American College in Rome, and financed by a society of Catholic ladies. A monthly called *Razon Católica* also merits praise. It is edited by the Rev. Vincente Martínez Lemus and counts among its contributors the ablest of the Salvadorean clergy. Lastly, thanks to the untiring energy of the ordinary, we now have a Catholic daily, *El Heraldo del Salvador*, under the efficient management of a Spanish priest, the Rev. Doctor Eduardo Martínez Balsalobre. It is a recent venture, being barely a month old, but the support that it has received bids fair to make of it a power for good in the cause of the Faith.

In further communications, I trust I shall be able to give your readers some interesting items about the Central American republics which are so little known.

OMICRON.

PIETERMARITZBURG, OCTOBER 2, 1909.

Some changes and alterations have taken place in several of our vicariates. Basutoland has been erected into a vicariate, and Father Cenez appointed bishop and vicar apostolic. A new prefecture apostolic has been formed out of the German Colony taken from the vicariate of Bishop Simon, who in return has received from the vicariate of Kimberley, the district called Gordonia. Three districts of the Vicariate of the Cape of Good Hope were added to Bishop Simon's vicariate on the 28th of June, namely, Kenhardt, Van Ryn's Dorp and Fraserburg.

In the Vicariate of Kimberley the clergy have been increased by two secular priests. The Benedictines have left the Transvaal. A new convent and school have been founded by the Dominican Sisters, who are five or six in number. The Trappists in Natal have ceased going by that name, and are called Marianite Missionaries (O.M.M.). A new native mission has been founded by the Oblates in Natal, and another by these Marianite Missionaries.

A. LANGUET.

IN MISSION FIELDS

Catholicism in Norway

A most interesting résumé of the Catholic situation in that marvelous Scandinavian country, Norway, is contributed by the Abbé J. Lemmens to the *Gazette de Liège* of October 31.

Since 1891, he tells us, Catholic missions have developed slowly but surely, in Norway. There are now fourteen mission stations, served by about thirty priests. They extend as far as Lapland in the arctic regions, where the sun never rises during the long winter, and never sets for two or three months of summer. Among these priests are several natives. Mgr. Fallize has established twelve Catholic hospitals, the most important being those of Christiania, Bergen, Drammen and Stavanger, and almost as many Catholic schools. Hospitals and schools are confided to the care of the Sisters of St. Joseph of Chambéry, the Grey Sisters of St. Elizabeth and the Sisters of St. Francis Xavier of Bergen. Mgr. Fallize himself founded this last congregation, which is already very prosperous, for the special needs of the west of Norway.

This mission has a printing establishment which publishes a semi-monthly paper after the style of our parish bulletins, and which, after four centuries of heresy, has also produced a whole library of pious books, classics, and apologetics of Catholic literature in the Norwegian language. There are two institutions attached to the mission for the religious education of Catholic children, who are dispersed over an enormous territory of 318,000 square kilometres. It is unnecessary to say that such extensive works entail much expense, of which the greater part weighs heavily upon the shoulders of the bishop, who visits the missions once a year. Before the arrival of Mgr. Fallize in Norway the Catholics numbered from six to seven hundred. To-day the missions care for from 2,500 to 3,000 souls. The causes of the slow progress in spite of the widespread generous devotion are chiefly the enormous extent of Norway cut in two by gigantic mountains of snow on the one hand, and on the other by innumerable fiords and labyrinths of islands, scattered along the interminable coastline, the climate, damp and cold, the long winter season, all these things render life and apostolic work very burdensome and difficult. It requires the true vocation of a missionary to endure being condemned to live at his post, hundreds of kilometres from his nearest neighbor, in the midst a long winter night and tempests of snow. The following letter from a missionary in these regions to his bishop will give some idea of this:

"MONSIGNOR:

"I am sad,—very sad, and I have no one to whom to open my heart. I have not even the sun to raise my courage [The sun had disappeared for a month at the date on which this letter was written], but I have a father, and I know that he will understand the troubles and woes of his son. This Father,—it is you, Monsignor. I am going to tell you what grieves my poor soul, and only to think that you will listen to me is a ray of light in the shadows which envelop me. Your Highness knows that God has largely blessed my efforts in this new district. It has been given to me to gather into the bosom of the Church a large number of Protestants who are my glory and happiness. A young missionary, of whom they are my first spiritual children, I am as

proud of them as a mother of her children. Have I been punished for this pride, for behold, they have almost all gone! They were poor and were obliged to leave the country to find elsewhere the bread which was no longer to be found here. [The financial crisis which afflicted Norway from 1900 to 1907 forced numbers of Norwegians to emigrate, principally to America, and among these emigrants were numbered thousands of Catholic converts.] They will remain faithful, so they promise me, but I, I remain alone in the midst of our separated brethren. They are good, yes, and I hope that the day will come when they will call me their pastor, but while waiting, I am a father almost without children. Pardon me, Monsignor, that I say, while speaking to you, that I am myself but a great child, who knows not how to make a sacrifice. Patience: I will learn when I am more accustomed to bear isolation in the midst of these snows and this interminable arctic night, and when I have better learned the necessity of sacrifice for the salvation of souls."

The second cause is the expense necessary for the work of evangelization, and the absolute lack of resources in the missions, and the emigration during these later years of numbers of poor converts to America.

Mgr. Fallize gives another cause which has arisen quite recently in the irruption into the country of German rationalism, which menaces the ruin of the character and spirit to which Protestantism has no strength to oppose sufficient bulwarks, and against which Catholicism, scarcely born, cannot alone fight with sufficient force. "With our few dozen missionaries in a country as large as Italy," he says, "what can we do? We are doing the impossible and orthodox Lutherans, scarcely knowing us, feel that the Catholic Church alone is capable of enlightening efficaciously this rationalism, but in the greater part of the country we Catholics do not exist. Considering the poverty of the mission, it is impossible to extend the force of our action,—above all, since Catholic France, which was our mother, has to fight against difficulties greater than our own."

It is a question of morals and of interest, which, for the greater number, are insurmountable obstacles to conversion. Courage is necessary for the abandonment of a lax and easy principle, and to embrace a religion which imposes and exacts the performance of fixed and stern laws. It requires no less courage to make submission of spirit and renounce a religion which permits the holding of any creed, according to one's taste, and embrace a religion which imposes an inviolable and immutable creed; it also needs courage to renounce lucrative positions, an honored rank, a brilliant future, to come and take a place among the poor and humble of the Catholic Church. Those who wish to know more of Norway and the progress and hopes of the Catholic Church there, will find published by Mgr. Fallize: "Une Tournée Pastorale en Norvège." (Bureau de Mission Catholique, Lyon, Rue de la Charité, 14. 1896), and "Promenades en Norvège" (Lyon, X. Jevain, 18 Rue François Dauphin. 1901).

The best thing on the Ferrer case appeared in the New York *Evening Post*, Saturday, November 6. The Paris correspondent raises the significant question, what power animates and, on occasions like this, unifies the hostility of freemasons, anti-clericals, socialists and anarchists against the Catholic Church? The letter throws light on all similar situations. Discords disappear when there is hope of injuring Catholicity.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, NOVEMBER 13, 1909.

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November's Roman Rumors

As the Roman congregations reconvene early in November, we must expect the usual crop of newspaper surmise about consistories, selections of Cardinals, especially for the United States, redistricting of dioceses and appointment of bishops. Each surmise comes from some one in an exalted position, or from a person who is qualified to know, or from a well-informed official at the Vatican. Needless to say all is surmise and nothing more. Never before in the history of the Church has the law of secrecy been so strictly applied in matters of this nature. Never perhaps was it so easily applicable; in some places, as in France, for instance, bishops are now nominated and consecrated without the interposition of the Government, and therefore without the consequent publicity. In this country there never was any justification for revealing the names of candidates for bishoprics. Though no political power could intervene, certain influences, lay as well as ecclesiastical, might too readily assume competence in the matter of naming bishops and dividing dioceses, if the candidates were submitted for canvass or consideration. Now that the congregations have been thoroughly organized under their new constitution, they will act more promptly than of old, though they may require some time to obtain in some quarters the strict observance of the canonical forms on which their action depends.

Increase of Divorce

The great increase in divorce during the past forty years attracts the attention of sociologists. Dr. Samuel W. Dike gives figures in the *Independent* that show the tremendous proportion it has reached. As yet France and the German empire are the only European countries that

have passed the 10,000 mark in the number of divorces per year, but other countries show a very great increase. In this country we passed the 10,000 mark about 1870, and are now nearing the 100,000 mark, the exact number for 1906 being 72,062. What is the cause of this terrible state of affairs? Some say luxury; others, irreligion; others again, emancipation of women, or rather their invasion of what was once held to be the exclusive field of men. These all have something to do with it, but there is another reason assigned by few. None cares to touch the hidden sore, when to do so will make him wince. As children have decreased divorces have multiplied. Marriages more or less barren of children are fruitful in divorces; a union, it cannot be called a marriage, in which children are deliberately and with malice aforethought excluded, is of its nature temporary, and the divorce court is its almost necessary end.

Catholics and the Crown in England

Comfort may be drawn from every worldly affliction. Turk and Jew might enter Bandon: even the Atheist was welcome: only the Papist was shut out. Bandon was not exactly Paradise, and the excluded Catholic could console himself by seeing that in associating themselves with every kind of unbeliever against him, its Protestants acknowledged implicitly the contradictory origins of their religion and his. The declaration against Popery imposed by the English on their king is Bandon's famous inscription under another form and is a virtual confession that the faith of Rome is the faith of Christ against which the world is always in arms. The opposition to its removal confirms this. It would be hard outside of Exeter Hall or the office of the *Church Times* to find one ready to identify England of to-day with the Kingdom of Christ. The orators of the one and the writers of the other, removed from the influence of place, must find this cocksureness slip away from them. In its own way England persecutes the Church almost as the Government does in France. From all which the English Catholic justly concludes that he alone of Englishmen belongs to the little flock that must be persecuted to the end of time.

It is quite clear that the nation at large clings to the declaration. On glancing over the list of those who voted against Mr. Redmond's Catholic Disabilities Bill last May one can not but be struck with the quality of their names. Its disgraceful origin was pointed out by Father Thurston in a lecture delivered about that time. In the last *Dublin Review* he has developed this thesis, discussed the feelings stirred up in good men by the declaration when it first appeared, shown how consistent its abolition would be, and made clear how illogically Liberals oppose this. The dignity of the crown is wounded by putting into the mouth of the sovereign the words of the vilest wretch ever seen in English public life. Englishmen would not do this to an unwilling king. One may on this side of

the Atlantic just hint at a suspicion. Are the high personages personally interested in the matter really anxious for a modification of the declaration? This question is akin to another: Who was really, not officially, responsible for the stopping of the procession at the Eucharistic Congress? And this leads to a third: Has not a certain favor shown before the Congress by a high personage to Catholics been since withdrawn?

If the King or the Prince of Wales should let it be known clearly that they earnestly wish to satisfy their Catholic subjects on this matter without infringing upon the Act of Settlement, the matter would soon be arranged. But we strongly suspect that George V will make the declaration as it now stands.

Cardinal Fischer and the Volksverein

AMERICA has, on several occasions, been impelled to express a word of appreciation of the immense good wrought in Germany by the Volksverein, an association of Catholics whose purpose it is to use every practical means to further the social development of the people and to safeguard them against the specious pleadings of the strong Socialistic body in the fatherland. Lately Cardinal Fischer, Archbishop of Cologne, happening to be in München-Gladbach, was invited by the authorities of the Verein in that district to visit the Verein building which His Eminence had dedicated three years ago and which in the interval had been notably improved by additions making possible a wide development of the association's work among the people. The president of the Verein, in an address of welcome to the Cardinal, commented in a summary way on the Catholic activity of the body, emphasizing especially its dominant purpose to pursue its aims in closest union with the Church and obedience to the Church authorities. The Cardinal, in his reply, congratulated the members of the association on the success of their active efficiency in the cause of the Church, made clear his desire for the fullest possible spread of the Verein not merely in his own diocese but throughout the empire and insisted upon the note emphasized by the president. He referred briefly to certain anonymous attacks upon the Verein impugning its loyalty to the bishops of the land and bluntly characterized them as slanderous and false. "The Volksverein is not Catholic in name only," His Eminence declared, "it is Catholic in deed and truth." Touching upon the fact that Pius X had recently presented to the Verein a beautiful portrait of himself with his Apostolic blessing, he assured his hearers of the continuing affection and confidence of the Holy Father. "Let us rejoice," concluded the Cardinal, "that through God's grace this unity of purpose and harmony of action prevail among us. In it we shall find an enduring bulwark, forever safeguarding the interests of our people, our country and our Church." The Cardinal's endorsement was given in good time to silence some enemies of the Volksverein.

Mr. Fairbanks and the Filipinos

On September 21, the Quill Club of Manila gave a banquet in honor of Mr. Fairbanks of Indiana, our former vice-president. Thanks to the warm reception or to the tropical climate, the distinguished guest thawed out in a speech which was far from being well received by the Filipinos. Addressing himself to the Americans, he expressed his surprise at the depth and width and solidity of the foundations that they had laid in Manila. "You have come in obedience to your consciences; you have planted here the two mighty pillars of our civilization, church and school." Whereupon, *Libertas* of Manila rises to make a few editorial remarks which may be recommended to the careful consideration of those who drink in four centuries of history from a picture book or a Fourth of July address.

Before Dewey steamed into the harbor of Manila, the Church was not only established but flourishing, for zealous missionaries had transformed into a profoundly religious people of advanced civilization the tribes of Malay nomads who had formed its shifting population. President Taft recognized their work as the only successful attempt in converting Malays. Sixteen natives of the islands had worn the mitre while the ranks of parish priests and religious of both sexes had been recruited from the same source. Eight millions of Malays had professed the Faith and had given practical proofs that its lessons had struck deep roots into their lives. Common schools, high schools for both sexes, and colleges led the way to the crowning educational glory of the archipelago, the University of St. Thomas at Manila.

The Churches that came to the islands after Dewey have not converted heathen tribes and have not won over the educated classes. The "noblest" result of their efforts is that they have developed religious indifference, a thing almost unknown before they came. The Filipino members of the supreme court, of the legislature, and of the legal, medical and literary professions, the Filipino business men and manufacturers, are not of American formation. Their studies and preparatory work antedate the arrival of Dewey. The very widespread misunderstanding about the Philippines is due, the editor tells us, to Spain, to the Filipinos and to Americans. Spain shares the blame because she withheld certain civil and political privileges from the natives on the plea that their civilization was too immature. The Filipinos, when denouncing from the housetops the "slavery and ignorance" in which they had been held by the mother country, were taken too seriously by hearers or readers who accepted political buncombe as sober fact. And the Americans, as jubilant as a boy in his first smalls, saw in the Igorrotes from distant mountains and deep tropical forests fair samples of the people whom they were called to civilize and Americanize. As justly might New Yorkers consider some wandering Wild West show a

faithful portrayal of what awaits the gallant "tenderfoot" if he ventures out on the great plains. Those whose knowledge of the Philippines is not confined to the inspection of a handful of savages in an Exposition, or to a view of the coast from the deck of a passing steamer, know full well how laboriously Spanish missionaries had toiled to plant the two "mighty pillars of church and school," and how successful had been their efforts.

"Whilst We were Sleeping"

There was a celebration in New York Sunday last—the laying of the corner-stone of the new St. Columba parish school, which is to replace the old edifice used for school purposes since 1858. The occasion was one that naturally called for pleasurable reminiscences and for heartfelt thanksgiving in the memory of the good achieved in the years of the old school's efficiency. Archbishop Farley was particularly happy in his brief address of congratulation to pastor and people and his Grace touched a note which might well thrill the hearts of the enthusiastic thousands who had gathered to the ceremony. He spoke as one who of right rejoiced in the triumph of the day. Not an old man as yet, he had lived through the exciting days of conflict, when the mere suggestion of the need of religion in education stamped the Catholic as an enemy of the Republic; when the building of parochial schools to safeguard the faith of God's little ones, was openly affirmed to be a dangerous effort to introduce religious dominancy to the ruin of our free institutions. One may wonder whether the Archbishop himself realized the exultation that flashed out of his simple talk to his people as he sketched the struggle of those early days when his predecessor, the great Archbishop Hughes, rallied the faithful to valiant effort for Catholic schools, and compared the picture with the victory of to-day. Then we were enemies, now we are hailed the true friends of American institutions; then we were a destructive element, now we are the conservative force preparing with vigilant care for the combat that threatens, when the one safeguard shall be the respect for authority and the obedience to law which a religious training alone shall assure. All over the land the cry is heard to-day: we must have moral training in our school system if we mean to conserve the wellbeing of the people; we must train our little ones in the fear of God, in obedience to the law, in respect for the rights of others, in a reverent sense of justice, if we will preserve the principles of our American institutions. The old fallacy which excluded every semblance of religious instruction from the common schools is fairly universally understood, and one, who would have been an enemy in the old day, is not ashamed to say to Catholics to-day: "Whilst we were sleeping, you have been the one conservative force wide awake to the educational needs of the little ones." Truly may one who has lived through the years that have wrought the wondrous change feel a pardonable pride in the splendid

record of God's Church—moving ever on to assured victory no matter how "the Gentiles rage and the people devise vain things."

Index to Volume One

With this number of AMERICA is issued the Index for Volume One which was completed with number 26, October 9. We might have had it ready for an earlier issue; but as it was the first, and therefore the model of the many we hope to publish, it required unusual care. We trust that our readers will regard it as justifying the time and labor expended in its preparation. Unlike the indexes of many reviews similar to AMERICA, ours has as few divisions as possible. A general index, patterned after a good book index, is followed by special alphabetical lists under the titles, "authors," "books," "periodicals," "obituary," "advertisers." This plan seemed to us to serve best for purposes of ready reference. It spares the reader from going to one section after another to find a title. Over eighteen hundred titles are neatly printed on six pages, each with three columns. A title page is so arranged as to make the index the head of the book. It can be used with the patent binders over 4,000 of which have already been distributed. It will look most appropriate in the regular bound volumes, some of which we are now preparing. They will be ready for sale November 15, at \$4.00 each. In style they resemble the special patent binder for loose copies, with gilt letter stamps.

There is a trust among the Protestant churches. It is called the Federal Council of the Church of Christ in America. Its object is to do away with the many sectarian churches in small towns and villages and to gather Congregationalists, Baptists, Presbyterians and Methodists in one large church under one minister. This Trust diminishes the cost of the product to the consumers, it is profitable to the ministers that are in it, but like all others, it is ruinous to the small traders, that is, the ministers it does not admit to its favor. It professes to have succeeded beyond expectation.

A schism has broken out in the Christian Science Church. Mrs. Stetson, its chief in New York, has been found guilty of false teaching by the Mother Church in Boston. She is upheld by her congregation and declines to yield. There was a very stormy meeting at the church on Ninety-sixth street November 4. Mrs. Stetson was accused among other things, of launching death thoughts against her opponents. The chairman produced a set of diaries containing a record of her misdeeds: an attempt was made to lift him from the chair. As all these, being material, are for Christian Scientists but mere delusions of mortal mind, why do they make such a fuss over nothing?

LITERATURE

Humanity, Its Destiny and the Means to Attain It, by the Rev. FATHER HENRY DENIFLE, O.P. Translated from the German by the VERY REV. FERDINAND BROSSART, V.G., Covington. New York and Cincinnati: Fr. Pustet & Co.

This is a series of discourses which, taking Humanity as it actually exists in the world separated from God by apostasy, and therefore a prey to countless temporal evils and in jeopardy of the supreme eternal evil, show Christ, working through His Church as the only remedy of these evils, the only hope of man. They were preached by their eminent author whom, one might be tempted to think, God called away too soon for us, in the Cathedral of Gratz during 1872. They have all the enthusiasm of that time. Saturated with the spirit of the Syllabus, they show forth clearly the divine constitution of the Church, the essential hatred of the world for it, the staunch determination to make no terms with the enemy, the conviction that the world needs the Church and that the Church does not in the same way need the world and the unshaken confidence that the future is its own, that characterized those glorious days when the triumphs of the Vatican Council were fresh in men's minds and the wrongs of the much loved Pius IX stirred their hearts. We have gone a weary way since. Faith is as strong, loyalty as true to-day as then. But man easily adapts himself to circumstances. This is a benign law of Providence without which life would often become intolerable. But like many another it may be abused by the imperfect. To the generation of to-day Pius IX and his defiance of the world-power is a matter of history, partially known like the warfare of St. Gregory VII. Some are tempted to accept the present situation as irremediable, or at least to wish to compromise; a faint-heartedness that has more to do with Modernism than at first sight appears. They need the lesson Judith taught to the elders of Bethulia. They will find it in these discourses, the staple of those former days. Father Brossart has done a good work in presenting them in an excellent English dress to Catholics, so that they may not fall away from the high thoughts that belong to the children of God.

At the Root of Socialism. By FATHER POWER, S.J. London: B. A. Sands & Co. Price 3d.

Those who are interested in the subject of Socialism will find in this neat pamphlet a strong and attractive exposition of the "morality of private property" and "the immorality of confiscation" under the titles, "The Oneness of Men" and "The Twoness of Men." The lecture, though delivered before a Socialistic audience in Edinburgh, is directly applicable to any advocate of Socialism. In his "Foreword," the author tells us: "I am not tackling Socialism in any other form than that in which it is presented by the Glasgow Manifesto of November 28, 1907." Indeed, it is on a single clause of this manifesto of the Glasgow Socialist Labor Party, that Father Power founds his paper: "We of the Socialist Labor Party, with full knowledge of all that the problem involves, declare for confiscation as being the only adequate solution, and therefore the only moral one." Against this assertion, solid reasoning, "based on human nature as it is," a fund of humor and wealth of pointed phrase are marshalled to present in an attractive and convincing manner the old-time proofs of the class-room. New arguments are not given, but the old ones are well put. One who feels the need of having ready at hand a fresh and concise presentation of the Catholic position on Socialism's fundamental thesis, can do not better than read carefully pp. 13-32 of Father Power's "At the Root of Socialism."

L'Œuvre Qui Nous Sauvera. Montreal: Canadian Messenger.

This book of less than a hundred pages has already received the commendation and approval of Mgr. Sbarretti, Apostolic Delegate of Canada, three archbishops and eight bishops.

L'Œuvre Qui Nous Sauvera (The Work that Will Save Us) is men's retreats, whose nature and advantages could not better be summed up than in the words of Mgr. Sbarretti to the author:

"What is more salutary for the soul of the workingman, of the man in business or in the professions, of the youth or even of the priest, than to be led by the hand of God unto those lofty summits, where the divine voice speaks more audibly to the ear of the heart, and where the will, assisted by divine grace, is more effectually drawn towards good!"

Men's retreats may be traced back to the foundation of the Society of Jesus, in most of whose houses a section was reserved for priests or laymen desirous of following the Spiritual Exercises of St. Ignatius. In the seventeenth century these retreats were very popular throughout central Europe. The great Universities of Prague, Olmutz, Vienna, Innsbruck, Ingoldstadt, Augsburg, Dillingen, each had its little Thebais. In the one house of St. Lazarus, St. Vincent de Paul received over 20,000 retreatants. These moral fortresses were swept away in the Revolutionary storm, but rose again stronger than ever towards the close of the last century. In 1891, Belgium, never behindhand in social endeavor, saw the opening of far-famed Fayt-Manage, a house which in the space of fifteen years took in 27,500 retreatants. At the present moment, in Belgium alone, 10,000 workmen go every year to renew their strength in the seclusion of a retreat.

As to the results of this movement, "All is saved," says Cardinal Guibert, "if Christians will give but three days to the consideration of eternal truths." This testimony is supported in the book under review by a host of others from all ranks of society. The author concludes his terse yet comprehensive essay by leading up to the first closed retreat in Canada, held at Sault-au-Récollet, near Montreal, from June 17 to 21, 1909.

Impressions of a Layman. By RALSTON J. MARKOE. St. Paul, Minn.: R. J. Markoe. \$1.50.

The author is a lawyer, architect and civil engineer who is noted for his pointed and practical contributions on Catholic questions, and his "impressions" cover a wide variety of subjects. The views of an intelligent and observant layman, and especially of one whose professional experience qualifies him to speak with technical knowledge on the requirements and economies of church building, will prove valuable to pastors whose training has been mainly on other lines. Mr. Markoe's hints on architectural plans, acoustics, heating and ventilation, and particularly on the Catholic Symbolism to be expressed in design and decoration, should make his book a necessity to all who have charge of churches, colleges, academies and schools. He treats the matter from the point of view of common sense as well as of technical skill and intimate acquaintance with the need of Catholic institutions.

But his impressions have a wider scope. He criticizes, respectfully but frankly, parochial shortcomings, lays down from the layman's standpoint desirable improvements in the methods of conducting Sunday and parochial schools, of preaching practical sermons and giving the necessary moral training to the young. His remarks on Freemasonry, Socialism, and the Catholic and anti-Catholic view-points are well-informed, and of equal interest to lay and cleric. The writer has found some of Mr. Markoe's experiences duplicated in

New York and elsewhere. "Because of the recognized superiority of Catholic school graduates in secular training they are in constant demand by business men . . . who more-over employ them because they are Catholics. The head of a well-known business house in St. Paul, himself a non-Catholic, sends every year for a Catholic student to act as cashier, saying frankly that he wants to have his cash handled by some one who goes to confession." Business men also prefer Catholic students, because they are trained to respect authority and know how to obey.

There are some misprints in the book which will no doubt be corrected in the second edition that is sure to be demanded, but, apart from minor defects, we have no hesitation in commending it.

Autour d'un Foyer Basque: Récits et Idées, par PIERRE LEHMANDE, S. J., Nouvelle Librairie Nationale, 85, rue de Rennes, Paris.

In an age when social problems are distracting the nations there is a people that from their isolated position in the world and more so from the isolation which their language—difficult, complex, and unlike all others—furnishes, one would naturally expect to find free from such problems. It is the nation of the Basques, which Voltaire playfully described as "A handful of people dancing on the summits of the Pyrenees," yet in reality a brave, hardy, industrious and freedom-loving people; a people which antedates the settlements of the Phoenicians, Greeks and Carthaginians on the coasts of the Mediterranean; a people known to the Romans and spoken of by Horace; a people whom Hannibal found buried away on the hillsides and in the valleys of the Pyrenees during his march through Southern Europe; a people amongst whom there exists an alliance between the spirit of conservatism and that of modern initiative; a people which having received the religion of the Apostles has ever been proof against innovators of later times.

The Basques are unfortunately not without their social problems thanks to the work of the French Revolution and the vicissitudes of the Monarchies in Spain. In the first part of his book the author treats of the solution of these difficult problems, especially those arising from laws which affect the districts under French rule and which strike at the very foundation and secret of the longevity of the nation, namely, its ancestral families—"familles souches." In the second and third parts which more fully justify the picturesque title, "By a Basque Fireside," he gives us tableaux of the family life and traditions of this ancient race. The work is extremely interesting and gains in reliability from the fact that the author is himself a Basque and from the numerous references cited as supplying material for it.

A. J. P.

Manuale di Teosofia. Parte Prima. By GIOVANNI BUSNELLI, Roma. Civiltà Cattolica.

St. Paul cautions the Christians of his time against those who "shall depart from the faith, giving heed to spirits of error and doctrines of devils." The caution is generally understood as referring to the teaching of the Gnostics. Gnosticism, Buddhism, Transcendental Pantheism, Esoteric Christianity are one and the same as Theosophy, which is now proclaimed as the new religion of the world, and man's perfection. Yet, under all these forms, Theosophy is but a diabolical religion. In it Satan characteristically appears as the ape of God, using formulas, moral maxims and preternatural phenomena borrowed from the true religion to mask his hideousness and to deceive his followers. His object is ever the same, the ruin of man by superstition, by lust and homicide. Theosophy is the embodiment of all religions, save Christianity and the Catholic Church. We should be thank-

ful for this open confession. It is the embodiment of all that is irreligious; it bears unmistakably the stamp of its satanic origin. Madame Blavatsky, the apostle of Theosophy, expresses her abhorrence of the Christian religion: "Catholicity with its fetich worshipping is far worse and more pernicious than Hindooism in its most idolatrous aspect."

Let no one imagine, however, that Theosophy, because absurd, needs no refutation. It needs refutation, because it is error presented in a refined and attractive form. To expose it to the light is to refute it. This is what our author in his manual does very skilfully. The purpose of the Theosophic Society is unfolded and Theosophy is contrasted with Christianity. It is curious to note that Swedenborg, whose false mysticism some zealously seek to spread in this country, was one of the heralds of Theosophy. He says that in his book, "The Heavenly Jerusalem," is to be found the divine word which God communicated to him as to Moses. Men, however, should seek for it in Tartary, the land still governed by the Patriarchs. In his book "The True Christian Religion," (Occultism) he writes: "I found myself in the company of Angels and Spirits who had passed their life in great Tartary. From them I learned that from remote antiquity the inhabitants of those regions possessed the Divine Word which was their rule of worship, all based on interior communications. This word, they added, was contained in the book of Jaschar. . . . This people worshipped Jehovah alone, some as a visible, others as an invisible God, dwelling in a spiritual world occupying a lofty plateau in the southern regions bordering on the East. No Christians are tolerated among them. Should any happen to go thither, they are cast into prison and never liberated. Angels told me that Moses had borrowed from these books the first chapter of Genesis about Creation, etc." Modern Theosophists have obeyed the injunction. They have rushed to Tartary, to Thibet, where they found the word, Buddhism, Occultism, the divine science Theosophy which is to elevate mankind. *Risum teneatis amici.* Father Busnelli's work has merited a letter of congratulation from the Holy Father through the Secretary of State, Cardinal Merry Del Val, addressed to the author and the *Civiltà Cattolica*.

D. G.

BOOKS RECEIVED.

- Comparative Religion. By W. St. Clair Tisdall, D.D. New York: Longmans, Green & Co.
- Explorers in the New World; Before and After Columbus; and the Story of the Jesuit Missions of Paraguay. By Marion McMurrough Mulhall. With Pre-Columbian Maps. New York: Longmans, Green & Co.
- Great Possessions. By Mrs Wilfrid Ward. New York: G. P. Putnam's Sons. Net \$1.35.
- Quick and Dead. To Teachers, by Two of Them. New York: Longmans, Green & Co.
- San Celestino. By John Ayscough. New York: G. P. Putnam's Sons.
- Some Papers of Lord Arundell of Wardour, 12th Baron, Count of the Holy Roman Empire, &c. Preface by the Dowager Lady Arundell of Wardour. New York: Longmans, Green & Co.
- The Columbia River; Its History, Its Myths, Its Scenery, Its Commerce. By William Denison Lyman. New York: G. P. Putnam's Sons.
- The Temple. By Lyman Abbott. New York: The Macmillan Company. Net \$1.25.
- The Women of a State University. An Illustration of the Working of Co-education in the Middle West. By Helen R. Olin. New York: G. P. Putnam's Sons.
- What Have the Greeks Done For Modern Civilization? The Lowell Lectures of 1908-1909. By John Pentland Mahaffy, C.V.O., D.C.L. of Trinity College, Dublin. New York: G. P. Putnam's Sons.
- A Life of Christ for Children. Adapted from the French of Mme. La Comtesse de Ségur, by Mary Virginia Merrick. St. Louis: B. Herder. Net \$1.00.
- Practical Devotion to the Sacred Heart. A. Vermeersch, S.J. Translated by Madame Cecilia. New York: Benziger Bros., net \$1.35.
- The Doctrine of the Atonement. Two Vols. J. Riviere, D.D. Authorized translation by Luigi Cappadelta. St. Louis: B. Herder. Net \$3.75, two vols.
- The Sins of Society. Words spoken by Father Bernard Vaughan, S.J., in the Church of the Immaculate Conception, Mayfair, during the Season 1908. St. Louis: B. Herder.

Outlines of General History, by V. A. RENOUF, B.A., edited by WILLIAM STARR MYERS, Ph.D. New York: The Macmillan Co. Price, \$1.30 net.

To compress within the limits of five hundred octavo pages the history of sixty centuries is no light task. The most conscientious selection and arrangement of materials may fail of general approbation, for some surmises are bound to creep in disguised as facts and there is not space for fully presenting a disputed or debatable point. Thus, after mentioning two plausible explanations of the exaltation of the Bishop of Rome, (p. 187), the writer might have stated expressly the "other causes" which combined to establish the papal headship.

Reading of Pipin, (p. 196) we are reminded of Châteaubriand's words: "Qualifying as 'usurpation' Pipin's accession to the throne is one of those old lies of history which by frequent repetition become truths." Of old, the Frankish crown had been elective; the usurpation, were there any, consisted in making it hereditary. The Frankish counts assembled at Soissons raised Pipin on their shields, thereby electing him their ruler. To say the least, it is doubtful whether Pope St. Zachary was consulted about the change of dynasty. The author's comparison between Mohammedanism and Christianity, (p. 206) is naturally a comparison between the former and the private interpretation theory, which was cradled in the religious upheaval of the sixteenth century. "Fixed standards of belief" in mathematics have not resulted in mathematical stagnation, for those principles are true with a certainty that is not the plaything of human caprice. If in ethics or dogma fallible and faulty principles are adopted as "fixed standards of belief," moral and religious decay must result, just as by distorting the four operations one could build up a totally deranged system of a so-called science of numbers.

The account of the Great Schism, (p. 219) is so brief as to be misleading. The Italians did not "elect their own Pope," for of the sixteen cardinals who entered the Conclave of April 7, 1378, and elected Urban VI only four were of that nationality. Salembier's "Great Schism of the West," which, by the way, should appear on the author's reference list, says the last word on this matter which was so harmful to religion. The Catholic doctrine of indulgences is so clearly stated (p. 258), that no reader, unless he be evil-minded, will hurl at the Church the slanderous reproach of selling pardon for sin. We think that the author's praise of Darwin (p. 368), is excessive and that his view of the far-reaching influence of Darwin's pet doctrine is extreme.

No bias in favor of the Church is shown in the very copious reference lists. Could

no place be found for Duchesne's exhaustive "Beginnings of the Temporal Sovereignty of the Popes," for Lingard's strongly documented "History of England," for Jannsen's monumental "History of the German People"?

Although a strictly non-partisan history is, we fear, a practical impossibility, we recognize and commend the author's honestly avowed intention. It is far easier to pick flaws in a work than it is to produce a work that is flawless. Barring a few blemishes Prof. Renouf's book presents in concise form much solid information which, we trust, will realize the lofty purpose outlined in the preface. D. P. S.

Standard Catholic Readers. By MARY E. DOYLE. New York: American Book Co.

There are five well graded readers in the course. The selections are, in general, quite a variation from those found in like books. From the standpoint of any teacher the matter is good; from the standpoint of the Catholic teacher it is better. It has evidently been the effort of the editor to present as much as possible of what is notable in Catholic writers, and from others, as much as possible of what is notably Catholic.

The publishers of these readers deserve credit for their earnest efforts to eliminate from the books anything that would offend the Catholic sense. The editorial department of the American Book Company should, perhaps, be commended the more for this, in as much as it must have listened to the suggestions of those who were qualified to judge of what would be most acceptable to Catholic pupils and most representative of the Catholic spirit in literature.

We have only one fault to notice. While the illustrations in these books are for the most part commendable, some of the colored plates call for a retouching. The processes now at the command of the illustrator ought to give better results than the wash-blue sky in the reproduction of Von Oer's "Babe of Bethlehem." The illustrator should, too, substitute more becoming cloaks for the green one which St. Joseph wears in this same picture, and for the greener one which is cast about St. Dominic's white habit in Sassoferato's "Madonna of the Rosary." Whatever may be said in general of the esthetic value of colored illustrations, these particular examples of the art surely do not make for the improvement of taste.

J. P. McNICHOLS, S.J.

Bibliophoros, DD. SCHMITZ ET SESTILI. Rome: M. Bretschneider.

The fourth number of this review of Catholic thought in all parts of the world gives us a brief criticism of each of over seventy works distributed through its

thirteen sections. Not unfrequently the distinguished editors take pains to quote the opinions of other reviewers, also well known in the domain of Catholic intellectual activity. After examining an excellent number of an excellent publication we read with true regret that, the first volume having been completed, no further numbers will be issued.

The Life of Christ. A Course of Lectures combining the Principal Events in Our Lord's Life with Catechism, by MARY VIRGINIA MERRICK. St. Louis: B. Herder. Price, 50 cents.

This manual will be useful to Catechists who understand how necessary is a knowledge of the Gospel to every Christian, and who would confirm the doctrine of the Catechism with our Lord's teaching and example. Cardinal Gibbons commends it in an introduction.

"A Funeral in the Catacombs," by Monsignor de Waal, in the November *Ecclesiastical Review*, is a touching and instructive story woven around a third century inscription on a burial vault in the Catacombs. The epitaph of Severus to his daughter is a striking proof of the identity of the Catholic faith and spirit in the twentieth century and the third. "To Every One That Hath" is a strong and original plea for the development of the missionary spirit in clergy and laity. Father Graham reads in the text that those who have the natural virtues will be given the supernatural, and those who use the talents they have received will be given more. The natural virtues of the northern nations made them receptive of Christianity, and the honesty, purity and respect for womanhood that obtained in pagan Ireland, as revealed in the Brehon Code, had not less to do with the nation's rapid conversion than the apostolic power of St. Patrick. Nations that lost or never acquired the missionary spirit lost the faith; Ireland kept the faith because she has been always diffusing it. John R. Foyar tells of the close connection between Church and people in pre-reformation England. Towns grew around church and monastery, and fairs, miracle-plays, dances and sports were held under their patronage. "Fair" is derived from "*feria*," the patronal feast of the church, when the people assembled and gradually began to barter their wares. The Sunday and patronal games were abolished at the Reformation and with them passed "Merrie England." Archbishop Howley treats the presentation of Joan of Arc in "Henry VI" as altogether Shakespeare's, and G. A. Arctander pleads modestly for occasional introduction of the vernacular in liturgical chant.

SOCIOLOGY

The Lake Mohonk Conference of Friends of the Indian held its twenty-seventh annual meeting toward the end of October. There was a good deal of discursive talk upon what ought to be done for the Indian and how to improve the Department that has charge of him, and Commissioner Valentine had some suggestions more or less practical. He held that the salaries of agents ought to be raised, judging it criminal negligence to pay the one on the Osage Reservation only \$2,000 a year. He thought that the Indians ought to learn to speak, read and write English, to do arithmetic, to say "good morning" and "good afternoon," and to look people squarely between the eyes. He did not explain the special efficacy of "good morning" and "good afternoon" in promoting the comfort of the Indians, nor why they could not be just as happy saying: "Klahowya tilikum" as they do on the Northwest Coast, and he has not, apparently, enquired why it is that the Indian does not look people squarely between the eyes. There are many highly cultured nations amongst whom such looking is considered most disrespectful. If one thinks over it he finds the idea quite natural, and therefore not beyond the Indian's notions of propriety. If such be his opinion, what is to be gained by bringing him to our irreverence? Mr. Valentine has a plan for dealing with Indian lands. There are 300,000 Indians to be cared for; the lands are worth hundreds of millions if properly developed according to economic principles. But perhaps the Indian does not want his lands developed. His experience has taught him what Mr. Valentine ignores, that lands which in their natural condition tempt the avarice of what this real friend of his race rightly calls "the bad white man," would if improved and exploited be an irresistible bait.

The Immigration into the United States for the year ended June 30, 1909, was 751,786, the lowest figure since 1902, when it was 648,743. In 1899 it was only 311,715. There was a gradual increase from that year to 1907, when it reached the enormous total of 1,285,349. In 1908 it dropped 500,000. During the last ten years the greatest number of Irish immigrants was 54,266 in 1905; the lowest, 29,001, in 1902. In 1909 it was 39,021. English immigrants have increased remarkably. There were 10,702 in 1899; in 1904, 41,479, and in 1907, 51,126. There were 39,021 in 1909. The countries sending the largest numbers of immigrants during 1909 were South Italy, whence came 165,248; Poland, furnishing 77,565. Moreover there were 57,551 Hebrews. Japanese immigrants, 30,824 in 1907, dropped to 3,275 in 1909, and Chinese, nominal during the

whole decade, were in 1909, only 1,841. During this year, 3,819 Japanese and 3,411 Chinese left the United States. The net increase of population due to immigration during the year was 543,843.

The Colliers' Union of the Rhenish-Westphalian district, employing about 330,000 men, has established a system of Labor Exchanges with a central office in Essen and branches in the principal mining towns. The function of the branches will be to furnish the miners, each in its own district, with work: that of the central office, to direct men from places where work is slack to those where the supply of labor is insufficient. The men will thus be saved from wandering vainly from place to place. Moreover, a man refusing to work in the mine designated shall have to give his reasons. It is hoped that abuses in management will thus be discovered and a better feeling between masters and men promoted. On the other hand collieries in the Union will be bound to employ no German who does not show his ticket from the exchange, though foreign workmen will be exempt from this rule; and none will get a ticket unless he shall have left his last employment legitimately, while if he do not take up his work in the place assigned, within two days, he shall not be employed for a fortnight. One is hardly surprised that the men think that the scheme is rather for the benefit of employers than for theirs, and that they are organizing to resist its execution.

The Census Mortality Bulletin 104, estimates that from 100,000 to 200,000 infants under five years die annually in the United States from preventable causes. Dr. C. L. Wilbur chief of the Bureau of Vital Statistics, holds that prompt registration of birth and precise statement of cause of death must be the foundation of any attempt to improve this condition. According to the best authorities, of infants' deaths from any specific disease 40% could have been saved in case of congenital debility; 60% of enteritis; 40% of measles; 50% of bronchial-pneumonia; 75% of croup and diphtheria and so on with regard to other diseases. To bring about this amelioration it is necessary to be able to follow up cases of suspected neglect or of surroundings incompatible with health, which it is very hard to do as long as registration is insufficiently attended to.

The campaign planned by the State Charities Aid Association against tuberculosis, opened at Syracuse, Wednesday, October 27, when 3,000 persons attended a meeting presided over by Salem Hyde, president of the Associated Charities. Dr. Walsh

of Phipps Institute, Philadelphia, insisted on the need of hospitals for advanced cases who will not go to the poorhouse. Homer Folks pointed out that in eleven years as many had died of preventable disease in Onondaga County as were actually listening to him. Special meetings were held for schools, benevolent associations, etc. Nine other cities in Western New York are to be visited and instructed in the same way.

A report, based on census returns and on some statistics gathered for the International Statistics Institute, has been published by Prof. Walter F. Wilcox, of the Department of Statistics and Sociology, at Cornell University. The report declares the average annual number of divorces in the United States to be twice as great as the average annual number of any of the countries from which statistics are obtainable, except Japan and Algeria, and it is more than twice as great as all other Christian countries combined from which the Census Bureau has been able to get reports. The Western division of the United States has had the highest divorce rate in the last forty years. The increase of divorce in the Southern States has been far more rapid than in the Northern. The average divorce rate in the country has increased threefold in forty years.

Miss Caroline Phelps Stokes, of New York, who died in California last April, after making bequests of more than \$100,000 to charitable institutions, and moderate legacies to her relatives leaves the residue of her estate estimated at from \$3,000,000 to \$5,000,000 for the erection of modern tenements, the education of negroes in Africa and the United States, of North American Indians and needy deserving white students.

Last July Lord Gorell, formerly Judge of the Divorce Court, proposed in the English House of Lords to make divorce easy for all by giving the County Courts jurisdiction. His argument was that the poor should have an equal opportunity with the rich of availing themselves of the relief provided by law. A Royal Commission has been appointed to inquire into the desirability of the change.

M. Vallon of the French Academy of Medicine, has made a detailed study of one hundred and fifty-one persons, charged with murder or attempted murder. Forty-nine cases were directly traceable to alcoholism in some one of its various forms recognized by the profession. His studies, which have extended over a period of twenty years, warrant him in asserting that the greatest factor in criminality is alcoholism.

ECONOMICS

All over the country announcement was made during the week of an increase in the price of milk of a cent a quart with the likelihood of a further advance. In view of the statement of the *Chicago Tribune* that several retail milk dealers admitted the existence among them "of an understanding by which a general boost is to be made all over the city" and that the "only thing that is holding them off from making a simultaneous advance is fear that the State's Attorney might cause indictments to be voted against them on charges of conspiracy to increase the price of a staple commodity," the charge published by the *World* of this city makes interesting reading. A painstaking investigation, such is the declaration of the *World*, indicates that the greed of the big companies is the cause of the advance in the price of milk. These concerns have increased capitalization, competition is costly and directors are determined to pay large dividends; the consumer must pay the price. The milk producer is not to blame. The price paid him has increased because of the greater cost of production, but not in fair comparison with what the milk dealers charge. The railroads, too, exact their toll, but after due allowance is made for the increased amount paid to the farmer for his milk and to the railroads for freight, the milk dealers have to face an advance of less than a third of a cent per quart bottle while the consumer is compelled to pay a cent more and may expect to pay two cents more.

The statistics of the Department of Commerce and Labor show that internal trade improved greatly in September of this year, principally in iron, bituminous coal, coke and flour. Compared with September, 1908, there was a falling off in live stock, packing-house products and grain. Lumber in the Central and Southern States improved; on the Atlantic and Pacific Coast it fell off. Cotton moved showed an improvement; cotton ginned of 1909 crop declined. The total number of freight-cars handled was 2,993,003, 10% better than in 1907. A shortage of cars is developing. Foreign trade was as follows: Imports September, 1909, \$120,971,475 against \$98,427,984 in 1908. Exports \$153,889,357, against \$139,327,205. Imports for 9 months ending September, 1909, were \$1,068,548,810, against \$798,498,698 for 9 months ending September, 1908. Exports for the same period of 1909 \$1,160,810,807, against \$1,230,967,349, for the same period of 1908. Though exports for the nine months of 1909 are below those of the same period of 1908, September shows a general increase over September, 1908. Exports to Europe being 8% better; to Asia and

Oceanica, over 10%; and to North America, 26%. The increase in imports is due in part to the increased duties on certain articles in the revised tariff that has just gone into effect.

For the first time in twenty-five years wheat is over 40 shillings a quarter, old English wheat selling at 43 shillings. There seems to be no prospect of lower prices for some time to come. Wheat growing being therefore profitable once more, it is probable that much land now used for grazing will be brought under the plough. This will help to the settlement of more than one political or social question. At the Bombay Presidency Agricultural Conference the Lieut.-Governor pointed out that 290,000 natives have to be fed and this must put a limit to cotton-growing and industrial expansion unless agriculture be greatly developed. It is not enough for the government to provide irrigation. Antiquated methods must be abandoned. These facts taken in connection with these others that the grain exports of the United States are diminishing and the limit of Canadian production can be conjectured, go to show that the wheat supply is going to be a problem that will affect very materially the commercial world.

Senator Aldrich, Chairman of the Monetary Commission, now studying the financial system of the country preparatory to radical changes which the money troubles of two years ago seem to make necessary, began a two weeks' tour during which he will consult with the leading business men of the West. The Senator will deliver addresses in Chicago, St. Louis, Kansas City, Omaha, Minneapolis, St. Paul, Milwaukee and Detroit. He explains that the plans of the Commission concern the entire country and that he wishes, therefore, to ascertain the sentiment of the West as well as of the East before the changes suggested be definitely accepted and put into execution.

Report has it that the Santa Fe Railway System is dickering for the ship lines to fight its great rival the Southern Pacific. For a week or more George T. Nicholson, Third Vice-President of the Santa Fe, is reported to have been going over the books of the Atlantic, Gulf and West Indies Steamship lines, the Coastwise Steamer Trust organized by C. W. Morse, and it is believed that on his report, likely to be a favorable one, the Santa Fe's directors will act. With control of this line of steamers the system would strike at the California fruit monopoly now held by the Southern Pacific. The steamship line would also give to the Santa Fe a route from

Galveston to New York, from which point it has been thus far barred.

For the first time since 1879 a United States Government bond with a fixed maturity changed hands last week for less than its face value. Under pressure of continuous sales of small blocks of bonds by National banks, government bonds declined below par. Sales of Panama 2s were made at 99%, and the 2s of 1930 sold as low as 100 1-16. In the absence of Secretary MacVeagh officials of the Treasury Department were unwilling to discuss the drop. Probably no action will be taken in the contingency before the Secretary's return to Washington.

Messieurs Bellini and Tosi, Italian scientists, have installed at Brescia an apparatus which they name radio-goniometered wireless telegraphy; the instrument sends the electro-magnetic waves in a given circumscribed direction. One of these instruments is to be installed at Boulogne-sur-Mer, France. These men claim to have solved the problem of independent communication and the automatic localization of the corresponding wireless station.

It is reported from France that the ministry of Finance has formed a committee of French chemists to examine the merit of various alloys of aluminum. The Minister of Finance hopes that by January 1st, 1910, he will have aluminum pieces of 5 centimes and 10 centimes in circulation. It is claimed that aluminum coin in addition to being of less weight, will be more artistic and cleanly than bronze.

The use of wireless telegraphy is advancing rapidly. The Manx steamers plying between Liverpool and Douglas Isle of Man carry a wireless apparatus and holiday seekers can send a wireless for 36 cents to their friends on either shore.

Incorporation papers of the new Inter-Continental Rubber Company, with a capital of \$40,000,000 were filed at Trenton. The new company is said to be the result of a combination of all their South African rubber interests formed by Thomas F. Ryan and Daniel Guggenheim, and will be a formidable competitor of the United States Rubber Company.

The Carnegie Hero Fund commission distributed \$33,000, twenty-three silver and twenty-seven bronze medals in its regular fall meeting this week. Fifty persons were rewarded for acts of bravery and illustrious conduct, of whom, with the exception of one citizen of Canada, all are residents of the United States.

EDUCATION

One of the aims of the Catholic Educational Association specially insisted upon in its annual gatherings is to foster interest in Institute work among the Catholic teaching body, religious and lay. The men who are bending the efforts of the Association to the development of the Catholic school system in this country recognize the force these conferences exert to this end. The Institute readily becomes a bond uniting teachers in the interests of Catholic education. During its round of exercises teachers draw instruction and inspiration from the lips of experienced instructors invited to address them. Enthusiasm is awakened for the ideals that belong to the vocation of the Catholic teacher, and the narrowness of mere routine work is put aside in the impulse of these ideals.

That the purpose of the Association is making rapid headway is apparent from the reports which come to us in increasing numbers every year from the various dioceses. But the other day AMERICA received a neatly edited pamphlet from far off Portland, containing the detailed proceedings of the Annual Institute of the Catholic Educational Association of Oregon. When one recalls that scarcely a generation back the State of Oregon was but a missionary field, the good tidings of the growth of Catholic Education and of the excellent results being achieved in the Catholic schools of that region is a comfort to all who realize the importance of this phase of Catholic activity. Besides a full account of the excellent program prepared for the meeting of last July, the pamphlet makes known two very useful steps already successfully taken in Catholic School evolution in the Western archdiocese under the vigilant direction of Archbishop Christie. A uniform system of text-books has been introduced following the establishment of a uniform system of grading in religious and secular branches for the schools of the archdiocese. This means that much has been accomplished in the building up of a unified system of Catholic schools in Oregon embracing all the grades from the kindergarten to the college. The Institute work already strongly entrenched among the teachers of the archdiocese, will be a powerful help to meet to the full every educational demand of the Catholic school population.

"The object of the college is intellectual discipline and moral enlightenment, and it is the immediate task of those who administer the colleges of the country to find the means and organization by which that object can be attained." The words contain the answer of President Woodrow Wilson, of Princeton, to the question: What is

a College for? which he puts in the latest number of *Scribner's Magazine*, and they suggest as well one of the problems facing educators to-day. The answer and the suggestion follow a remarkably sane and conservative analysis of the divergent opinions held in our time concerning the scope and purpose of college training. It does one good to note that so prominent a leader as President Wilson finds reason in the examination of modern life and the assessment of the part an educated man ought to play in it to cling to the old-time notion of the aim of college education. It must tend not to specializing but to broad general training,—to quote Mr. Wilson's own words: "It is for the training of men who are to rise above the ranks. . . It must subject its men to a general intellectual training which will be narrowed to no one point of view, to no one vocation or calling. It must release and quicken as many faculties of the mind as possible, and not only release and quicken, but discipline and strengthen them by putting them to the best of systematic labor." The reason why this appreciation of the scope of college work has ceased to hold place in so many minds, is because within the past ten or twelve years side issues which have come to be known as "undergraduate activities" have become the vital realities of nine out of every ten men who go to college. These embrace social, athletic, musical, dramatic, literary and other organizations which absorb the attention of the average college man to the practical exclusion of the essential object of college work and training. The development which has led to disastrous overturning of the old time usefulness of the college is traced by President Wilson in convincing manner to the evolution of our latter-day fraternity chapters and houses. His statement of the surprising influence of their growth upon college life is singularly keen and his conclusion entirely just and fair. How he will settle the problem he himself proposes and which deals with the subordination of the side issues to their proper secondary place in the activities of student life; how this may be done without casting the side issues out or discrediting them utterly is a topic we trust Mr. Woodrow will speedily find leisure to discuss as freely and as satisfactorily as he has succeeded in doing in regard to the subject matter of his present paper.

Another report of diocesan school work is contained in the October number of the *Parish School Bulletin* recently received from Columbus, Ohio. This latest issue of the *Bulletin*, edited by Rev. F. W. Howard, the Secretary of the Catholic Educational Association since its organization, is given up to a gratifying summary of the work accomplished in the seventh annual meeting

of the teachers and principals of the Columbus Diocese. The meeting took place in the Cathedral school and with few exceptions all the diocesan schools were represented.

DRAMATIC NOTES

The New Theatre.—The opening of the New Theatre on Monday evening last, November 8th, was the most notable event of the dramatic week with "Antony and Cleopatra" for the first performance. The New Theatre is a departure in the American theatrical world and is in part an endowed institution and in part dependent upon public patronage. It has a declared ideal and mission to make the theatre the best possible expression of histrionic art and to lead as an educational influence in forming a public appreciation of the highest in theatrical production. Here according to its projection is to be the home of the ideal in the theatrical world in America. The element of commercialism, namely, the making of the theatre a mere instrument of profit, which has of recent years led to such debasement of the stage, has no place in the managerial consideration. That this standard may be lived up to is devoutly to be hoped, and with the splendid financial backing at the command of the New Theatre, there is every reason to believe that it will fulfil its purpose. It will be conducted as a repertory theatre with a stock company, a plan long in vogue many years ago, which produced many admirable actors.

On Saturday afternoon last the ceremony of turning over the New Theatre to the management took place before a notable gathering of literateurs, artists, actors, educators and civic functionaries. Governor Hughes made an address whose theme was the place of the theatre in a democracy. Its key-note was admirably expressed in the following extract:

"This is not a dramatic club. It is not intended to be for the entertainment of the few. Its purpose is not to provide exclusive privileges. This should be regarded as the people's theatre, making an appeal to the intelligent public; and it should be generously supported by the public. We cannot conceive of a state of society in which the dramatic instinct of our nature should not have play. It is impossible to view otherwise than with solicitude a careless and indifferent attitude on the part of the intelligent members of the community toward dramatic representation.

"In aristocratic communities the great importance of having adequate opportunity for the development of the fine arts, and for the encouragement of the drama, has been abundantly recognized; but that development and that encouragement are

far more necessary in democratic America than in any aristocratic community. We want to have prosperity and wide diffusion of prosperity; but in order that prosperity and material gain shall not prove a curse instead of a blessing, we must do all we can to promote the refining influences of life—proper means of recreation, wholesome enjoyment, the cultivation of those capacities for delight and pleasure, which alone make the gains of prosperity a blessing to the human soul."

Senator Root in his address dwelt upon the higher standard which the financial backing of the new enterprise enabled its managers to set.

"Here," he said "is comparative independence of the sheriff, to enable the managers with cheerful souls to give us the best plays well acted; to give us the good old plays with which history and tradition and the memory of some of us associate the names of great actors; to give us the good new plays all the more readily produced because of the new spur of better opportunity for the stage and the audience; here can be found enjoyment which leaves no bad taste in the mouth; here the managers may snap their fingers at the sensational and meretricious; and here for many and many a year, while the brilliancy of these decorations grows dim, while the founders pass away, and new audiences throng the aisles, and occupy the seats, many and many a year shall be exerted to the full the beneficent influence of the acted drama upon the minds, the morals, and the manners of our people. It is a good cause, bravely undertaken, and the men who have espoused it are entitled to the hearty thanks of all of us."

Under such auspices the promise of the rehabilitation of the stage to better standards may be looked for. The steady debasement of the theatre in the past decade has been a source of sorrow and amazement to the lovers of histrionic art, and the return to higher things in the establishment of a theatrical institution with the lofty purposes of the New Theatre is more than welcome to an intelligent public sadly abused and neglected in recent years by the dominant note of meretriciousness in the theatrical world.

"The Builder of Bridges," Hudson Theatre.—A play constructed upon a theme whose motive is excellent but whose method is morally oblique. A brother embezzles and a sister seeks to shield him by pretending to love a man, who can condone the brother's offence, while she is plighted to another, whom at first she really loves. This is simply preaching that the end justifies the means. The heroine's devotion to her brother is admirable enough, but her treachery to her betrothed and her deceit and trickery in engaging the af-

fections of an honest man, whom she had no intention of marrying is palpable and gross. Despite the cleverness with which the plot is worked out, the resulting impression is anything but pleasant, redeemed somewhat by a savory sprinkling of wit and humor.

"Idols," Bijou Theatre.—Mr. Wm. J. Locke's story of the same name loosely dramatized. One of two friends is accused of a murder, and the web of circumstantial evidence is fatally woven about him. When he is about to be convicted, the wife of his friend, whose life, the accused had once saved, establishes an alibi for him by falsely swearing that he was with her at the time of the murder, thus destroying her own reputation and shattering the faith of her husband. The solution finally comes in the admission of the accused man's wife—for he has been secretly married—that he was with her when the crime was committed. As in "The Builder of Bridges," we have here also the plea that the end justifies the means, a sentiment that neither on the stage nor in the world of reality will pass muster under ethical scrutiny.

CHARLES W. McDUGALL.

QUERIES AND ANSWERS.

Kindly give the true version of the story in Browning's "The Ring and the Book," in which Pope Stephen VII. is said to have had the body of his predecessor, Formosus, dug up, tried in his pontifical robes and condemned to be beheaded etc., etc.; Pope Theodore in turn condemning Stephen, later popes condemning the one or the other and so on, ad infinitum. 'Tis of course, an old and oft repeated "story" and I presume an oft refuted one, but I can't lay my hand on a refutation.—*M. G. K., Sacramento, Cal.,* October 23d.

The writer can find the details of this incident in any church history—Alzog's for instance. A brief and lucid narrative of the episode is given in the sixth volume of "The Catholic Encyclopedia" (Robert Appleton Co., New York) under the title "Formosus".—*Ed. AMERICA.*

"Reader":—For your historical studies these authors will be useful:

United States, "History of the United States," Elson; Spain and Italy, "Periods of European History," published by Rivington & McMillan. For Italy may be read also: Villari's "Origins of the Republic of Florence," and "First Two Countries of Florence"; "Makers of Venice" and "Makers of Florence," by Mrs. Oliphant; "The Venetian Republic," by Carew Hazlitt. These books, nevertheless, are to be read with discretion. Not all they give is

to be accepted. Many of their errors may be corrected by referring to Alzog's "History of the Church," "Savonarola," by Father Lucas; "The Life and Pontificate of Gregory VII," by Father Bowden; the "Renaissance," by M. J. Stone; "The Emperor Charles V," by Baumgarten, and "The Making of Italy," by The O'Clery.

ECCLESIASTICAL NEWS

On November 4 the bishops of the province of Dubuque met to select the names for candidates recommended for the coadjutorship of the archdiocese of Dubuque.

On last Wednesday the Holy Father, Pius X, commemorated the silver jubilee of his episcopate. He was consecrated Bishop of Mantua, on Nov. 10, 1884.

Bishop Foley on Oct. 30 blessed the new monastery of the Blessed Sacrament of the Sisters of St. Dominic, Detroit. This is the third foundation of this strictly cloistered congregation, the others being at Newark, N. J., and Hunt's Point, New York.

A public meeting, at which Archbishop Farley presided, was held at Cathedral College, on Friday evening, Nov. 13, to explain to the Catholic men of New York the nature and scope of retreats and to enlist their support for the erection of a permanent House of Retreats.

In succession to the Right Rev. Mgr. Farrelly, consecrated Bishop of Cleveland, the Rev. Bernard J. Mahoney of Albany, N. Y., has been appointed Spiritual Director of the American College, Rome. Father Mahoney is an alumnus of the college and since his ordination in 1904, he has been an assistant at St. Peter's Church, Troy, N. Y.

At the dedication of the New Barbour Hall, at Kalamazoo, Mich., on Oct. 27, his excellency Mgr. Falconio, the Apostolic Delegate, presided and Bishop Colton, of Buffalo, N. Y., preached the sermon. Bishops Koudelka, Muldoon and a number of prominent civic officials were also present at the ceremony by which Dean O'Brien added a very important accession to the educational facilities of the city.

As no suitable house, easily accessible to the city has yet been found by the Director of the Retreats for Laymen, it has been decided to continue them during the winter at the Jesuit villa at Keyser Island. This island is beautifully situated on the Sound, and is only one hour by train from the Grand Central depot. Those who have made the Retreats there found it a delightful change and conducive in every way not only to the healthful rest

of mind and body, but also to the spiritual reflection. The retreats to take place before Christmas will open on November 26th and December 17th. The dates for the others will be announced later. As the number of retreatants will be limited, applications should be made in due time to the Director, Rev. T. J. Shealy, S.J., 801 W. 181st St., New York.

—The Golden Jubilee of the Society of St. Vincent de Paul was a notable celebration in New Orleans, where the society has had a distinguished history, and has at present an active Council in every parish. It was founded in 1859 by William Blair Lancaster who, while studying in Paris, became a convert to the faith and learned the workings of the organization from the disciples of Ozanam. It has grown to large proportions and the most distinguished citizens take an active part in its silent work of benevolence. During the yellow fever plagues the heroism of its members won for the society the peculiar reverence with which it is still regarded in New Orleans. The members prepared for the Jubilee by a three-days' retreat, given by Rev. E. Mattern, S.J., and on the morning of the celebration all received holy communion at the hands of His Grace, Archbishop Blenk, assisted by Bishop Allen, of Mobile, and Bishop Meerschaert of Oklahoma. Congratulatory letters were received from Cardinal Gibbons and the President-General of the Society in Paris, and a special blessing from the Pope.

By Apostolic Letters issued on October 4, feast of St. Francis of Assisi, Pope Pius X decrees the perpetual observance of certain principles and practices by the Seraphic Order. The First Order (of men) is declared one, as far as founder and rule are concerned; but with regard to government and laws it consists of three recognized religious families. The Order of Friars Minor (O. F. M.) is the name applied to the union effected by Leo XIII among those who had until then been styled Observantines, Reformed, Alcantarines, and Recollects. The title of their superior, "Minister General of the whole Order of Minors," gives no jurisdiction or power over the other two recognized families, though he takes precedence in public functions. The Order of Minors Conventual (O. M. C.) and the Order of Minors Capuchin (O. M. Cap.) are declared as coming by legitimate and unbroken descent from St. Francis. Hence the three families are equal in antiquity and origin. The tertiaries are to be styled "Franciscan Tertiaries" without any addition; and the three ministers general are of equal authority in establishing them and in communicating to them the various Apostolic indulgences, graces and favors.

OBITUARY

In Washington, D. C., on Nov. 4, died Brig. Gen. John J. Coppinger, son-in-law of the late James G. Blaine, a soldier of wide experience and a Christian gentleman of splendid repute throughout the many changes his experience brought to him. He was born in Queenstown, Ireland, on October 11, 1834. Educated in a private school, he early won a commission in an English regiment raised for service in the Crimean war, but the close of hostilities before his regiment had been despatched to the seat of war prevented him from doing active duty in that conflict. The call for volunteers for the Papal army when the Sardinian army attacked the Pope's dominions gave him better opportunity. As trooper in the Zouaves, young Coppinger won distinction for his heroism during the unequal struggle with the forces of Victor Emmanuel; he was rewarded with a lieutenancy and was created a Knight of St. Gregory by the venerable Pontiff in whose service he fought with gallant bravery. Coming to this country at the outbreak of the Civil war, on the recommendation of Archbishop Hughes, the future General was commissioned Captain in the 14th Infantry regiment and joined the Army of the Potomac in July, 1862. With few exceptions Gen. Coppinger took part in all the engagements of the many campaigns of that division of the Federal Army up to the surrender of Lee, and was honorably mustered out of the service upon the close of hostilities, having finally attained the rank of Colonel of volunteers for gallant and meritorious conduct. Returning to the regular army upon its reorganization Gen. Coppinger saw much service in the Indian wars in the West, was promoted through the various grades for distinguished work as an officer in that trying field and was made Colonel of the Twenty-third Infantry in 1891. President Cleveland raised him to the rank of Brigadier-General in 1895. When the war with Spain began Gen. Coppinger was made a Major-General of volunteers and placed in command of the Fourth Army Corps at Huntsville, Ala. He reached the age limit of service Oct. 11, 1898, on which date he was placed on the retired list. Washington has been his home since his retirement. Gen. Coppinger was an edifying Catholic; the loyalty which in his youth had led him to join the "forlorn hope" gathered about the standard of Pius IX, accompanying him through his years of valiant service in the army of his adopted country.

Solemn funeral services were held at St. Matthew's Church, Washington, D. C., over the remains, and full military honors marked the interment in the National cemetery at Arlington. Cardinal Gibbons celebrated the Requiem Mass.

James McGovern, who for nearly a quarter of a century has been one of the best known men in New York's financial centre, and for several terms one of the governing committee of the Stock Exchange, died on November 6, after a long illness. He was born in Brooklyn, Aug. 31, 1854, and worked his way up the financial ladder from the bottom rung. He was actively interested in a number of Catholic charities and enterprises where his zealous cooperation and wise counsel will be much missed by his associates.

John J. Johnson, a prominent merchant and Catholic of Milwaukee, brother of the Rev. David M. Johnson, S.J., of Chicago, died on Oct. 29, aged 53 years.

LETTERS TO THE EDITOR

A CORRECTION.

To the Editor of AMERICA:

I find in the politico-religious review of Hungary from the pen of Father A. Bangha, a few mistakes which, considering the importance of your publication and its enviable correctness of information together with its influence in the newspaperdom of our country, I am confident, occurred through oversight only.

There are no Ruthenians disturbed in northeastern Hungary in consequence of the revival of an old law forbidding the use of their language in the State school. The disturbed elements are not Ruthenians, but Roumanians. Then, it is not reasonable that the German language should be the medium of instruction in school, for the simple reason that the German language has nothing to do with this question.

The official language of Hungary being Magyar, it is only reasonable that the medium of education should be Magyar.

It appears that the reverend writer is under the impression that owing to the political sisterhood of Hungary to Austria the language of the country is German. It is a common mistake of all who have not been in Hungary.

The Roumanian bishops have taken steps to oppose Count Apponyi's measure prescribing the Magyar language as the medium for the instruction of religion in the Roumanian national schools. The reason of this very unjust law must have had its origin in some political scare caused by some imprudent word or other persistent indiscretion perpetrated by the Roumanian clerics, and objected to by the State authorities, who jealously guard against any aspirations threatening the unity of the Hungarian commonwealth.

A. KAZINCZY.

Braddock, Pa., October, 1909.

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CHRONICLE

The President Completes His Trip.—Wilmington, N. C., welcomed Mr. Taft with the same hearty hospitality that has marked his entire tour through the South. On Wednesday the President faced northward. Richmond, Va., was the last stopping place on his itinerary and nowhere was his reception more cordial than in the Capital of the late Confederacy. In the final speech of his trip Mr. Taft indicated some of the recommendations his first annual message to Congress will contain. He favored appropriations for the reclamation of arid lands and the conservation of water-power sites and mineral lands; he would ask for the arrangement of the departments of the Government in a way to make more effective enforcement of the Anti-Trust Law; amendments to the Interstate Commerce law were needed to give the Interstate Commerce tribunal more power and to prevent delays incident to appeals to the courts; he professed himself strongly in favor of a postal savings bank; he was hopeful that the monetary commission now studying financial reform would so present its report of conditions here and in Europe, as to point out steps which may be taken to reform what is "certainly today nothing but a patchwork"; legal procedure must be improved so as to make it, in criminal and civil cases alike, more simple, more rapid and less expensive; a Federal Health Bureau should be organized. "That is a pretty long list of things to do," he concluded, "but if we set our shoulders together we can do a lot in one or two sessions of Congress." With the characteristic

tact which has done so much to win him popularity in the South, the President expressed his deep sympathy in the movement to erect a great memorial in honor of Gen. Robert E. Lee by the establishment of what he himself would value most highly, a great school of engineering at Washington and Lee University, and he proclaimed his desire to aid it in every way. "We have reached a point," said Mr. Taft, "I am glad to declare, when the North can admire to the full the heroes of the South, and the South admire to the full the heroes of the North." On Wednesday night Mr. Taft arrived in Washington where he expressed himself as immensely pleased with the journey and not too tired to stay out a couple of weeks longer, were he not impatient to get back to his family. The chief impression remaining with the President after his remarkable tour covering more than 14,000 miles was thus described in a brief address to representatives of the press whilst in Richmond: "The trip just made has been full of gratification to me, for I have been received with the utmost cordiality everywhere. We are an industrious, loyal people, and every class is anxious to show its hospitality to, and interest in, the man who for the time being represents the head of the Government."

The A. F. L. on the Contempt Case.—In Toronto, First Vice-President James Duncan of the American Federation of Labor presented to the full convention of the organization the committee report in the matter of the recent decision of the Court of Appeals of the District of Columbia approving the jail sentence of Gom-

pers, Mitchell and Morrison, as chronicled last week in AMERICA. The report recommends that a further appeal be taken to the Supreme Court of the United States. The report says: "We cannot permit these decisions to go unchallenged. They affect fundamental rights, and either the courts or Congress must safeguard them. We hold that the ordinary use of the injunction writ in contentions between workers and employers is an unwarrantable interference with the rights and liberties of the workers, and is intended and is used to intimidate workers, especially when they are engaged in a struggle for improved working conditions."

The Sugar Trust Prosecution.—In the matter of the frauds charged against the Sugar Trust, President Taft has agreed that Attorney-General Wickersham shall invoke the aid of the Supreme Court and push an appeal from Judge Holt's decision that the statute of limitation saves the Sugar Trust Directors from further prosecution. Meanwhile new indictments were found last week by the Federal grand jury alleging conspiracy to defraud the Government by false weighing of sugar at the Williamsburg docks on November 20, 1907. Those indicted are James F. Bendernagel, until quite recently general superintendent of the Williamsburg refinery of the American Sugar Refining Company, and six other employees of the Sugar Trust already awaiting trial on other charges. It appears that the cheating centred at this refinery. Just before the indictment of the former superintendent had been announced it became known that the Arbuckle Brothers' firm, the chief rival of the Sugar Trust in the sugar importing trade, had been for some days arranging to pay a big sum to the Government in order to make good duties on sugar which the authorities claimed had been underweighed.

Other Events of the Week.—The recommendation of the joint army and navy board that Pearl Harbor in the Hawaiian Islands be made the great naval station in the Pacific has been approved by President Taft. A temporary naval station only will be constructed at Olongapo in the Philippines and the proposed improvement in Manila harbor will be abandoned. Protection of the Philippine Islands will be left to the army.—Through carelessness fire broke out in the mine of the St. Paul Coal Company's mine at Cherry, Ill., an explosion followed and flames spread to all the workings. To subdue the flames the mine entrance was hermetically sealed after twenty-five workers had escaped and twelve bodies had been taken out. Great loss of life is feared, since but 80 of the 484 of the day-shift at work at the outbreak of the fire have been accounted for.

The Panama Canal.—Colonel Goethals, engineer in charge of the work on the canal, has prepared an estimate of \$48,000,000 for 1910 in order to push the building of the canal during the coming year. Members of

the Congressional Committee on Appropriations are now in Panama to investigate conditions preparatory to their report on the estimate asked for. According to one of them, the committee is determined to cut expenses in the civil administration and medical department so as to save \$1,000,000 a year.

Storms in the Caribbean Sea.—The first news from Jamaica following the interruption of cable service during the violent storms of last week reports that a continuous deluge of rain had cut the island off from the rest of the world for the space of six days. The rain fall averaged ten inches a day; on one day thirteen inches fell. Telegraphic communication was possible only with the western part of the island, the land wires were down and the stations of the cable companies are badly damaged. Communication between Kingston and the interior of the island has been broken since November 6. The property loss has been enormous and great loss of life is apprehended. The Washington Weather Bureau anticipates no trouble along the Atlantic Coast from the disturbance, the officials believing that the storm will continue its course across the Bahamas and into the North Atlantic. Steamers arriving in New York from West Indian ports on Saturday brought reports of hard buffeting by waves and heavy weather during the trip with wind at hurricane velocity; they did not run clear of the storm after leaving Havana until well past Hatteras Cape.

Great Britain.—The County Council elections have left parties practically unchanged, the more conservative parties retaining the great advantage they gained three years ago. The Socialists lost ground in most places where they nominated candidates, especially in Glasgow. —A deputation of discharged soldiers out of work, headed by a Mr. Edmondson, late sergeant-major of the Twenty-first Hussars, was received lately by Mr. Haldane, Secretary for War. They demanded work in a very threatening way, their leader saying that five thousand such soldiers were out of work in London, and if the Government would not find work for them, he would know how to employ that number of trained men. Mr. Haldane treated them with great forbearance and dismissed them with the assurance that the Government had done and would do all it could for them. This did not satisfy them, and a procession of unemployed soldiers and others marched past the war-office to Trafalgar Square, where violent speeches were made and at a meeting at Battersea Mr. Hyndman, a Socialist leader, made a most insolent attack upon the Secretary for War. —Sir Robert Perks, a leading Nonconformist, who virtually dictated the first Education Bill of the present Government, has refused to support the ministry any longer on account of its socialistic tendencies.—Lord Charles Beresford is again in conflict with the Government, alleging that the Admiralty, in spite of a promise

to the contrary, has discriminated against the officers who testified in his favor before the Commission on the state of the Navy, and that some who served on his personal staff have been treated in the same way. He will stand as a Unionist Tariff Reform candidate in East Marylebone at the next election.—Mr. Belloc asked the Foreign Secretary in the House of Commons whether the Government had received any information through the consuls abroad or from foreign governments concerning the burying alive of a native by a Belgian official of the Congo, for which the Secretary of the Congo Reform Association vouched. The Secretary answered that nothing of the kind had been reported to the Foreign office.—W. P. Frith, R. A., has just died in his ninety-second year. His pictures of crowds of the comfortable classes were very popular in the middle of the last century. Of them the most famous were Ramsgate Sands, The Railway Station and The Derby Day.—The King completed his sixty-eighth year on November 9.

Valuable Records for Canada.—The British War office has presented to the Canadian Government the original correspondence sent by successive Governors-General of Canada to the British authorities from 1791 to 1840, when Upper and Lower Canada were separately administered. The causes which led to the war of 1812 and the events of that war are fully dealt with. The relations which preceded the signing of the convention of 1818, which regulated the privileges of the United States in British North American fisheries, receive much attention in these records. Dr. Doughty, the Dominion archivist, when interviewed on the 9th inst. about this valuable gift, said these papers will have the effect of modifying some data hitherto considered historically accurate, which concern both Canada and the United States.

Opening of Canada's Parliament.—On November 11 the second session of the eleventh Parliament of Canada was opened by Earl Grey. Ordinarily the Senators and Commoners confine themselves to the routine ceremonies of this great function, in which the principal figure is the Governor-General, representing the King. But the fact that Mr. R. L. Borden, leader of the opposition, chose to question the Government not only upon the American tariff but also upon the project of establishing a Canadian navy shows how keen is the interest in this session and how vital to Canada are the issues to be debated. The speech from the throne, read by His Excellency the Governor-General in English and French, touched on the steady and progressive growth of Canada during the past year; mentioned that the revenue had almost completely regained what it had lost in the recent period of depression; noted the revival of activity in nearly every branch of business; announced that a bill would be introduced for the organization of a Canadian naval service on the lines of the resolution of the Canadian House of Commons of March 29 last, and that Parliament would be asked to confirm the

"new convention between His Majesty and the President of the French Republic respecting the commercial relations between France and Canada, approved by the French legislative chambers"; stated that the transcontinental railway has made substantial advance during the year and has now reached a point 861 miles west of Winnipeg; said that a bill would be submitted enabling the Minister of Railways to lease any line, or lines, that connect with the International Railway; and concluded by informing Parliament that a measure would be proposed "for the purpose of rendering more effective the present legislation regarding combinations which unduly enhance prices."

Protest Against Canadian Navy.—The most notable event of the past week in Canadian politics is Mr. F. D. Monk's speech at the banquet tendered to him by the Conservative Association of Lachine in the County of Jacques-Cartier, which he represents in the House of Commons at Ottawa. His views, which were endorsed by Senator Landry, Bruno Nantel, M. P., and J. M. Tellier, M. L. A., and were enthusiastically cheered by the guests, may be summed up as follows: It is the most important question since Mr. Monk's entry into the political arena, and should not be dealt with until after an appeal to the electorate. Why this secrecy in the recent Imperial Conference, in which Mr. Brodeur and Sir Frederick Borden took part? In view of the cost of necessary and urgent public works, the expense of a Canadian navy is at present beyond Canada's means, and this excessive cost becomes more striking when compared with Canada's lack of need for naval protection. Mr. Monk quoted authorities to weaken the contention that Canada rests under an obligation to provide a navy for the defence of all parts of the Empire. A military or naval consolidation for the Empire would be fatal to the principle of self-government. Mr. R. L. Borden, leader of the opposition, being greatly embarrassed by this strong protest of his ablest lieutenant, Mr. Monk, has assembled a caucus of Conservatives at Ottawa to discuss the future attitude of the party when the Government shall bring down its proposals. At the conclusion of the discussion in caucus, Mr. Borden announced that no decision had been reached. The Conservative party does not see eye to eye on this matter, but it is in favor of aggressive hostility to what has been forecasted as the probable Government measure.

American Tonnage Tax.—The reciprocity agreement between Canada and the United States with respect to harbor dues, which has been in force since 1885, has come to an end. This agreement provided that neither Canada nor the United States should collect tonnage dues on vessels plying on Lake Ontario. Under the new American tariff, however, a tax up to ten cents a ton per annum is imposed on Canadian vessels trading to ports on the Great Lakes. The new tax became effective

tive last month. In view of this action on the part of the United States, Canada has decided to reimpose harbor dues on American vessels. The scale of fees, which will be collected only at ports where there are harbor-masters, will not be heavy. The maximum is five dollars on vessels of 700 tons or over, and the fee can be collected only twice a year on any vessel.

The French Bishops and Atheistic Schools.—On the 12th inst., at Nantes, France, the Catholic clergy refused absolution to Catholic children who are using, in the godless schools, text-books forbidden by the bishops. This is a fulfilment of the obligation imposed by the recent collective letter of the French episcopate. The Government has not only declined to modify the objectionable and historically mendacious text-books, but has officially instructed all teachers to punish such children as might refuse to receive their teachings and to use the prescribed text-books. The consequent conflict between the Education Department and the Catholic body has already resulted in no small demoralization of the State schools. The Teachers' Association, comprising 100,000 members, is suing all the bishops who signed the pastoral letter of last September. The suit is based on the alleged defamation contained in this letter. The plaintiffs claim five thousand francs' damages from each of the bishops who signed the letter. Mgr. Dubourg, Archbishop of Rennes, in a statement issued on the 7th inst., declares that Catholic voters must rally to the protection of the Church. "It is immaterial," he says, "whether they are Royalist, Imperialist, or Republican, we insist only that they be Catholic above everything."

Depopulation of France.—A recent number of the *Journal Officiel* published statistics of the movement of population in France during the first six months of this year. The total of births, as compared with last year, shows a decrease of 12,692, while the number of deaths has increased by 25,019. The population of France has, in the past six months, diminished by 28,023, a figure representing the excess of deaths over births. Mr. Jacques Bertillon, an authority on depopulation, says this plague, if not stopped, will be the ruin of his country. He attributes it to race suicide brought on by inordinate hunger for wealth and by the French testamentary law which prescribes equal division of property. He directs attention to the fact that France, which is the only European country in which the total of yearly births is diminishing, is also the only great country in which an equal division of this property is imposed by law on every testator. The first remedy would be to grant more freedom to testators. The second would be to consider the bringing up of a child as a form of state-supporting tax, and, on this principle, to diminish or cancel the taxes of families having more than three children, while imposing an extra tax of twenty per cent. on families of two or fewer children. As a corollary, adds

Mr. Bertillon, the present shameless propagation of the Malthusian doctrine should be absolutely prohibited. The time is at hand, he says, when the five poor sons of the German family will easily get the better of the only son of the French family.

The French Murder Trial.—Early last Sunday morning Madame Steinheil, the details of whose trial for the murder of her husband and stepmother were cabled all over the world, was acquitted and received an ovation. The hearings began on November 3, and dramatic scenes characterized them. During the latter days of the trial it became evident that the prisoner had a good chance of acquittal, as both the presiding judge and the advocate general sought to prove the woman's complicity in the crime rather than her guilt as the principal. No conclusive evidence was produced to fix the double murder on anyone else. The conduct of the trial by the presiding judge has been severely criticized by English and American jurists and has been strenuously defended by other legal experts.

Germany.—The press is exceedingly cordial in its references to the Archduke Franz Ferdinand of Austria, who with his wife, the Archduchess Sophia of Hohenberg, is now visiting Berlin as the guest of Emperor William. Though the visit of the representatives of the Austrian royalty is announced to be a family affair with no political significance, the newspapers insist upon drawing some such significance from a meeting planned to follow as closely as this does upon the recent conference of the Czar with King Victor Emmanuel. To support their position the German press quote an official declaration of the *New Free Press* of Vienna, in which the present visit of the heir to Austria's throne to Berlin is declared to be a conclusive proof of the close relations binding the rulers of the two German peoples. The note of cold indifference marking the references of the Berlin papers to recent conciliatory utterances of Premier Asquith and other representative Englishmen on the occasion of the celebration of King Edward's birthday is in this connection the more notable.—Throughout the Empire great enthusiasm marked the celebration of the one-hundred and fiftieth anniversary of the birthday of the poet Schiller.—Not for years has Emperor William spoken as earnestly in public as he did in his recent address to this year's recruits drawn up to take the oath of loyalty to the fatherland. His remarks are considered to have a significance bearing on the European situation. "Your duty," he said to the young soldiers, "is to go wherever your Kaiser and your superior officers send you, and it makes no difference whether your task is to combat a foreign enemy or to maintain peace, order and safety in the German homeland. I earnestly hope that peace and quietness will be preserved to us in the future as in the past, and I bid you now to go to your barracks and do your duty."

QUESTIONS OF THE DAY

The Excommunicated Comet—Whence the Myth?

If Calixtus III did not excommunicate the comet, whence came the myth? The question was proposed some months ago, and a thorough research was begun. The library of St. John Berchman's College, rich in folios of the Middle Ages, furnished material that is not at the hands of every investigator. Such facilities united to the untiring toil of the Rev. J. Thirion, S.J., director of the Astronomical Observatory of St. John Berchman's College, though better known to the scientific world as the Secretary of La Société Scientifique de Bruxelles, has resulted in the appearance of a neat booklet, bearing the title of "La Comète de Halley, son Histoire et la Légende de son Excommunication." The article appears also in the current number [October, 1909] of *la Revue des Questions Scientifiques*. A glance at the fruits of Father Thirion's research show that the myth is not only false but even without foundation.

The history of the myth is interesting. The French astronomers have been the chief offenders. Laplace in his "Exposition du Système du Monde" (Bk. IV; chap. iv, p. 283, edition 1829) tells us that "Calixtus ordered public prayers to conjure the Comet and the Turks." Next comes Arago, who tells us that the Pope "excommunicated at the same time the Comet and the Turks." Some years later we find Babinet writing that Calixtus "cast an anathema on the comet and on the Turks." And so the myth runs; the story is ever substantially the same—conjure changes into excommunicate, and this is replaced by anathematize, but for the writer they express the same idea.

So far no one gives an authority for the myth he has quoted. Robert Grant, however, is a little bolder, telling us that "Pope Calixtus II (*sic*) ordered prayers . . . He issued also a Bull in which he anathematized both the Turks and the comet" (History of Physical Astronomy, London, 1852, p. 305). We now have solid ground to work upon; there is a Bull of Calixtus excommunicating the comet. But Grant does not say where he read this Bull, and he has good reason for not naming the Bull, for no such Bull exists. The "Bullarium Romanum" was searched, the Bulls of Calixtus III, read, but not a word about the comet was found.

Next we find Dr. Andrew Dickson White ("History of the Warfare between Science and Theology in Christendom," London, 1896) writing: "no such Bull is to be found in the published Bullarium." So far we have an advance in the way of the truth; unhappily he adds: "Then, too, was incorporated into a litany the plea 'from the Turk and the Comet, good Lord deliver us.'" Simon Newcomb ("Popular Astronomy," London, 1878) gives the same story of prayers ordered against the comet. "This," he says, "is supposed to be the circumstance

which gave rise to the popular myth of the Pope's Bull against the comet."

A careful research of the letters of Calixtus III showed that no prayers were ever ordered by Papal authority against the comet. Whence then this second myth? Chas. De Smedt, S.J., (*Revue des Questions Scientifiques*, Jan., 1877, p. 177) gives us the answer. "We believe," he says, "that the first offender was François Bruys, born in Mâconnais in 1708, who, after abjuring Catholicism to join the Reformed Church, published at The Hague (1732-1734) his book, 'Histoire des papes, depuis Saint Pierre jusqu' à Benoit XIII.'" Bruys quotes in the said history, "Platina, Vita Calixti, p. 283," as the authority for the myth in question. At last we are back to a contemporary of Calixtus III. Let us take a glance at Platina. If we read the work entitled "Rerum Italicarum Scriptores, tomi 3i pars altera, Calixti papae III Vita a B. Sacho e Vico Platina" we shall find a single paragraph in which Platina speaks of the Comet, of the pestilence then raging in Rome and of the Turks; he ends the paragraph by saying that the Pope (Calixtus) ordered prayers that God might help those fighting against the Turk. Those were days of great suffering in Rome; when Halley's Comet appeared in 1456, there was the famine, the pestilence and the hardships of war. As was the wont in like times, processions were undertaken and litanies sung. Perhaps some local priest may have added to the litany he said the plea: "From the Turk and the comet, good Lord deliver us"; but there is no historical proof. However we do know that such a plea was never ordered by papal authority.

Another contemporary of Calixtus III, St. John Capistrano, who was preaching the Crusade at that time, declared that the comet was a sign of God's help to the Christian host in their war against the Turk. With such an assertion preached everywhere—for a Crusade preacher covered much ground—it seems hardly likely that the folk would pray: "from the Turk and the Comet, good Lord deliver us."

Such is the fruit of historical research, the excommunication of Halley's comet is a myth and nothing more. Let us hope that it may no longer return with the periodicity of the comet to which it clings like a satellite.

J. E. T.

Gin and Rum in Southern Nigeria

The British merchant carries on a large trade in his colony of Southern Nigeria, much of which consists in exchanging cheap gin and rum for the products of the interior of the country. The missionaries of the Church of England protest that the gin and the rum are poisonous and are destroying the native tribes; and as they have bishops in the colony to formulate their complaints and societies at home to back them, the Government appointed a Commission of Inquiry. This has made a report ac-

cording to which the black man finds in the gin and the rum not a curse but a real blessing. They are so cheap that they can carry an immense import duty without becoming unreasonably dear; and so the colony's revenue is provided for without recourse to direct taxation which he holds in abhorrence. On the other hand, there are no grounds for supposing that he injures his health by drinking; for as a matter of fact he uses much of these liquors not as a beverage, but as currency. On the Congo, Belgian malice may compel the wretched natives to accept as a medium of exchange cotton cloth, guns, beads, etc.: the happier Nigerians pass from hand to hand throughout the country bottles of gin and rum, without any fear that a sudden fall in spirits will bring them to poverty.

We are told, moreover, that as those bottles accumulate in the hands of a thrifty black, he stores them in his treasury. They are his wealth, as flocks and herds and guns and powder and lead and cloth are the riches of less favored Africans. One might ask, what intrinsic quality is there in the gin and rum he drinks so rarely and so moderately to make the Nigerian prize it above other goods? But the Commission no longer exists to answer. Its report, however, gives a very remarkable piece of information concerning them. The cheapness of their production is no reason for presuming deficiency in their quality. The rum and gin, prepared in Holland and Germany for his black brother by the benevolent British merchant, have this extraordinary character (the miraculous result, no doubt, of the benevolence of the British merchant, who is no sordid Dutchman), that the more cheaply they are produced the purer and more wholesome they are. A silly rumor spread by the missionaries represented the chiefs of the interior as protesting against the introduction of these wonderful liquors into their land. The Commission took great pains to get at the truth of the matter, and discovered that the missionaries have been guilty of gross misrepresentation. The fact is that Nigeria is being civilized, and with "civilization on its luminous wings" has come into the country the objection to supertaxation now so prevalent in England. What the chiefs really objected to was the tremendous duty, 300 per cent. charged at Lagos, and the setting up of a license system in their territories. In other words, they wanted liquor, they wanted it as near cost price as possible, and they wanted plenty of it—to store away, of course, as accumulated wealth.

If the Commission's description of the drinking customs of the Nigerians be true, Tom Pinch punishing the Pecksniff currant wine was, compared with them, a desperate toper indeed. "At plays and visits a small glass of gin is handed round, and after the fathers and mothers have drunk from the glass, a sip is given to the children." Their ancestors, the blameless Ethiopians, feasting Zeus and the Olympians, would have marvelled at such moderation. With a single bottle one might entertain a tribe and have something over. No wonder the wealth of gin and rum accumulates. Moreover, the send-

ing of spirits into Nigeria is nothing new. For two hundred years and more before the beginnings of modern African trade there were in England African merchants shipping their goods to what is now Southern Nigeria, but was then the Slave Coast. To-day they buy the negroes' rubber and ivory; in the old times they bought the negroes themselves. But then, as now, the price was in great part paid in rum. How immense beyond estimation must be the stores of spirits in the treasuries of this singular people, at once so abstemious and so greedy to possess gin and rum.

One who believes the Commission must hold that the Church of England missionaries of Nigeria, with Bishops Tugwell and Johnson at their head, are consummate liars. Bishop Tugwell asserts, and brings witnesses to prove it, that the negroes are being destroyed by alcohol; the Commissioners find them in no way deteriorating. Bishop Johnson writes to the Colonial Office that quart-bottles of gin are sold at six or seven pence each: the Commissioners report that gin is not sold in quart-bottles, and that its price is two shillings a quart. The Bishop also tells of his visit to a school at Warri. He addressed the seventy-five children present on the evils of drink and asked the habitual gin-drinkers to stand up. Sixty, out of the seventy-five, rose. He made no official record of the visit because there was no visitors' book in the school. Now come the Commissioners. They have seen with their own eyes in the visitors' book the Bishop's entry signed with his name and most complimentary to the school. The master who interpreted his speech says the question was not, "how many are habitual gin drinkers?" but, "how many have ever tasted gin?" The drinking custom just explained shows how sixty responded, and it is wonderful that the school did not rise as one boy. A missionary reported the fishing village, Iru, so demoralized by drink that he was forced to abandon his mission. The Commissioners visited it and found it in the normal Nigerian condition of exemplary sobriety. Another related that in the neighborhood of Oshogbo three chiefs had died from drink within a year. The Commissioners looked into the case and found that one died of a fall (a not unfrequent consequence of inebriety); another, of blood-poisoning (something that often happens to drunkards); and that the third never existed, which is a rather bold assertion.

The report leaves one in a dilemma. If Anglican bishops and their clergy lie so remorselessly about their own fellow-countrymen, why should not the missionaries of the Congo, inferior to them, from the English point of view, in character and education, be distrusted testifying about foreigners? If the latter are to be believed, much more should the testimony of the former be accepted. But this would bring in another difficulty. How is it that the British merchant, indifferent to the welfare of the negroes of his own colony, is so zealous for that of the Congolese? Is it because he has no trade with these? Lastly, if Commissioners visiting Nigeria fetch home a

report in some things not unlike a fairy tale, it is not impossible that men who have never left England, swallow many a fairy tale about doings on the Congo. H. W.

Church Spoliation in Mexico

I

The sixteenth century was the golden age of Spanish exploration and conquest. It was also the century in which the Church, out of regard for the Spanish monarchs' zeal in spreading the Faith, granted to them so much power in ecclesiastical affairs that many questions of Church polity were examined and definitively settled by viceregal advisers or by the Spanish Council of the Indies. Disciplinary measures emanating from Rome were made subject to approval by the Council before being sent to the colonies and to the further confirmation by the Viceroy before publication.

The part taken by Ferdinand and Isabella in the propagation of the Faith elicited from Pope Alexander VI the Bull "*Eximie devotionis*" of November 16, 1501, in which he granted to them and to their successors the tithes of the lands that had been or should afterwards be discovered and subjected to the crown of Spain, with the proviso that the monarchs should attend to the erection and endowment of churches and the due support of the clergy.

A few years later, Pope Julius II in the Bull "*Universalis ecclesiæ*," dated July 28, 1508, conferred upon the Spanish monarchs the privilege of nomination to bishoprics and other church dignities in those same lands, and made the construction of "large churches" in them dependent upon the royal assent.

Wherever the Spanish explorers penetrated, missionaries accompanied them. Two priests were with Cortés when he burned his ships and took up his march towards the plateau of Anáhuac, and many others, both diocesan and regular, soon entered the new fields opened up by his prowess. Though representatives of various religious orders flocked to New Spain, as Mexico was then called, the Franciscans, Dominicans and Augustinians became particularly numerous and influential. The first bishop was Julian Garcés, a Dominican, with his chair at Tlascala, removed later to Puebla de los Angeles; next came Juan de Zumárraga, a Franciscan, who took his title from the capital. Church affairs went on so prosperously that within seventy years from the Conquest, there were some 800 religious houses and pastoral residences about evenly divided between regular and diocesan priests, besides ten convents of nuns. In disposing of the tithes, the Government assigned one-half to the ordinary of the diocese, one-sixth for church buildings and hospitals, two-ninths for parish priests and their assistants, and kept for itself the remaining ninth.

The contributions made in accordance with the famous "*Bula de la Cruzada*" extended to the Spanish dominions

by Julius II in 1509, but not generally operative in Mexico until 1532, were devoted by the royal officers to religious propaganda and worship. Many of the provisions of this Bull are still in force throughout Latin America. In other ways, too, the Government promoted religion, as by protecting the missionaries, by furnishing supplies in kind from the public stores, and by a modest annual allowance. However, the "*Pious Fund of the Californias*," about which so much was written in connection with the award of the Tribunal of The Hague, was not a government undertaking. It owed its origin to Father Juan M. Salvatierra, S.J., whose pleading induced various wealthy citizens, both clerical and lay, to contribute towards an enterprise which was then threatened with ruin on account of the remoteness and poverty of the mission.

Though, during the centuries of Spanish domination, natives had been promoted to Church dignities now and then, towards the end of the eighteenth century nearly every ecclesiastical position of dignity and influence in Mexico was in the hands of some Spaniard who owed his office to the king. The parish priests, who were largely creoles, pure Indians or mestizos (of mixed blood), were selected by the Viceroy. The native priests, feeling that they were being kept down or thrust aside for the benefit of royal favorites, became more and more estranged from the bishops, vicars and canons, and disposed to view them with cold unfriendliness if not open hostility. The laity on their side, chafing under the viceregal rule, which was sometimes tyrannical, sometimes foolish, seldom fair, were drawn closer to their priests and further from their ecclesiastical and political superiors. Then the regulars had their little differences among themselves, with the parish priests, and with the bishops. In fact, by referring so many petty religious difficulties to the Viceroys and so many others of more importance to the Council of the Indies, the clergy high and low taught the royal officials a spirit of meddlesomeness which tended to blind them to the difference between Church and State and their respective spheres.

Thanks to government aid, supplemented by the generous benefactions of the faithful, the Church had not only grand cathedrals and other places of public worship, colleges, hospitals and convents, but also productive real estate and invested funds. Ecclesiastics were wont to lend Church moneys on property almost to its full value and rest satisfied with a very moderate interest which was secured by mortgage. These loans were looked upon by both creditor and debtor as permanent investments with no question of future repayment of the sum originally advanced. Besides the offerings to the crown made by bishops and parish priests upon assuming office, the Government from time to time had for one reason or another rather urgently solicited contributions from churchmen and laymen alike who responded loyally and generously, but such gifts were always free, even if not spontaneous.

Such was the state of the Church in Mexico when the first governmental decree for the seizure of ecclesiastical

property was issued. In 1767, Carlos III, for reasons which he kept "concealed in his royal breast," expelled all Jesuits from the Spanish dominions and sequestered their property. Thus, by a stroke of the pen, over twenty fairly well endowed Mexican colleges, not to mention other holdings, were declared the property of the crown. Twenty years rolled by without further innovation. Then, as a hint of what was coming, a royal order of 1789 transferred cases affecting chaplaincies and pious works from the bishops' courts to secular tribunals. Under Viceroy José de Iturrigaray, in 1804, all real estate and moneys belonging to benevolent institutions were seized by the home government as a sort of forced loan. Interest at 3% on the value was promised for the original purposes of the funds.

During the war of Mexican independence which, beginning with the historic *grito de Dolores*, or shout for liberty, of the creole priest Miguel Hidalgo, September 16, 1810, dragged on for eleven years with no excessive humanity on either side, a royal order suppressed the Inquisition and seized its property, valued at over a million pesos. This was the last sequestration by the Spanish crown of Church property in New Spain, but the lesson had been mastered by the Mexicans. During their subjection to Spain, they had learned from her how to exact contributions from the Church, how to enrich themselves by dispossessing the clergy, by closing colleges, by stopping mission work, and by seizing the productive funds of hospitals and asylums. The lesson was not lost.

D. P. S.

A Mild Form of Insanity

The late venerable Father Duranquet, S.J., used to rest with a merry twinkle in his gray eyes, of one of his spiritual clients in the charitable institutions on the islands in the East River, who said to him one day: "Father, I am not crazy; I only say everything that comes into my head. Now if you were to say everything that comes into your head, people would call you crazy, too." There is much true philosophy in the remark of this paranoiac; and measured by his standard of insanity, what a multitude of mild lunatics we find in the social and literary circles at the present time!

Has the reader ever spent an hour in the company of half a dozen Christian Scientists and listened to the theories they enunciate and the phrases they use? Here is a venerable high-brow who speaks of the "periphrastic scintillations of the psychic force," there is an old dowager discussing the "neurotic power of self immanence," and, alas! here is a handsome, blue-eyed girl telling how she loves "the Madonna" but thinks that Mrs. Eddy is superior to her in "hypnotic evolution." Much worse than this may be heard in any gathering of Eddyites, and indeed their Bible is manifestly the result of paranoia.

Take up some old books and theories and you will

find similar evidences of insanity. Who has ever understood Spinoza's books or Berkeley's theories or the modern German so-called philosophers? Read them you may if you have great patience and much leisure; but understand them you cannot, for the writers are mildly insane. Under the blond-curls of the young dame; or in the centre of the high-brow's corrugated forehead if you look closely you will see the crack. It is not very wide but it is there.

Take again the modern novel, or the articles on ethical religion or social questions which appear in our popular magazines or newspapers. An educated man, that is, one who has a logical mind and Christian principles, for nobody else is properly speaking an educated man, takes up these novels or these articles and throws them away one after the other; and as he flings them into the waste basket you may hear him say "rubbish," "nonsense," "stuff," "indecent," "incoherent nonsense," "lunacy," "cracked." If he wants to be milder in his criticism and more polished he will use the French word "timbré." This word is not so harsh as "cracked." Reader, if you have read these things, am I not right?

One of the signs of mild lunacy is a lack of what has been called "sequaciousness of ideas." The mind of the stricken one jumps rapidly from one thing to another. There is no connection between the thoughts, no sequence of ideas, no logic, no principle, no creed, no code, no coherence. And these characteristics are found in our modern literature as frequently as good Father Duranquet found them in the asylums on the islands.

Why are they so frequent? Because the writers have no fixed ethical principles and no Christian faith. But that's a thesis which it would take too long to develop.

UMILTÀ.

The Supreme Court in Italy and the Religious Orders

(Concluded.)

The genesis of the decision seems to be purely and simply political—French in its purpose, but not in the method. When Waldeck-Rousseau, in 1901, began the campaign against the religious congregations in France, he found it necessary to make a new Law of Associations; and, to exclude religious communities, he began by defining a voluntary association as one formed on an agreement for individual gain or loss—defining the genus by a single class; as one might define a man by saying he is a white one, or a legitimate government by saying it is one of the Latin race. He quoted a commercial article of the French Code (1128): "It is only things which are in commerce that can be the object of agreement"; another (1780): "which prohibits perpetual engagements." "A whole article of our Code," he continued, "rests on the rule of public order, of the free circulation of goods; and I need not teach those who have made the least study of these matters that all sorts of personal

servitudes are likewise interdicted" (January 21, 1901). From this fallacious description he proceeded to establish the lack of correspondence in a religious association with his definition of a commercial one, as well as the immorality of personal "servitude" by the obligations of religious vows.

In Italy, the public sentiment is not at all ripe for such a Law of Associations; and the executive is not disposed to affront public sentiment by acts of administration. In answer to the appeals constantly made by the anti-clericals for the destruction of the religious orders as in France—it being well understood that a fine field of exploitation would be thrown open to official liquidators as in that other unhappy country—a means has been devised of extending the laws in force, and enlarging their purview; and this without troubling the legislature, or compromising the executive. We are informed, but do not vouch for it, that the bench of judges was specially made up by the ministry for the object now attained; and we are also given to understand that this method of packing, not a jury, but a bench, is familiar to the Italian Government. The ministry had at hand the Israelite, Louis Mortara, as advocate general, a man notoriously anti-clerical. And so the judiciary quietly usurped legislative functions; and, further than that, it presumed, as one jurist expresses it, to exercise the tyranny of interpreting the private will as well of the deviser, as of the individual members in a voluntary association. Soon after the decision was rendered, a violent anti-clerical meeting of Mazzinians, called the Republican Congress, which was held in Rome, framed its resolutions, not now in the sense of clamoring for new laws, but of demanding a rigorous and severe application of existing statutes.

The consequences may be briefly indicated. Having an unqualified capacity to receive and ability to hold by civil law, having a qualified capacity to receive, but not to hold for themselves, by canon law, citizens who are members of a religious voluntary association are presumed in civil courts to receive, not for themselves, but for a community. Unrecognized as religious, they are disqualified as recognized citizens. Though no law prohibits any one from enjoying the benefits of property, the possibility of associated religious deriving benefit from property acquired by another makes the acquisition by that other illegal. Individual citizens who are religious cannot receive by donation or testament. They may live and associate; but, as the irony of the Court's decision has it, they may not have the means to live and associate. Further, each member of the association being civilly co-proprietor, possessing indivisibly with the others, his natural heirs can claim his part or quota of the community's goods. As it is not likely that rapacious lay people will be content to go and enjoy that quota, by occupying the poor friar's cell and drinking the broth which fell to his share, a poor monastery will have to liquidate its property, that secular heirs of the poor friar may enjoy the equivalent of his cell and his broth. Since

the decision was rendered by the Supreme Court, one Court of Appeals has decided in that very sense against a convent in the country.

As to our own appreciation of the situation, a short passage of arms between Waldeck-Rousseau and one of his supporters will convey it perfectly. Said M. Lhopiteau: "The Chamber understands that the scattering of the persons (in a community), if not followed by the dispersion of their goods, would produce no effect. As a measure of police therefore, the committee was bound to propose for our enactment that the goods of the congregations dissolved should be dispersed." M. Waldeck-Rousseau began his reply by saying that M. Lhopiteau agreed with the Government in this: the dissolution of the communities would be "an empty word if we did not add a measure of execution which he himself calls the dispersion of their goods" (March 28, 1901).

THOMAS HUGHES, S.J.

Prehistoric Rhodesia *

As a joke on the Stock Exchange, and associated with the dreams and chimeras of Cecil Rhodes, Rhodesia is not unknown to the world: but as a land of mystery, a country to be searched and studied for records of the past, a source from which light may come to solve problems in the history of civilization, Rhodesia probably ranks, in most men's minds, in the same category as Labrador or Tierra del Fuego. Its riches, like those of the Klondike, have been proclaimed in the world to raise and shatter the hopes of many; yet, in spite of checks and disappointments, the country is full of a patient optimism determined upon making its future a bright one. Not only is Rhodesia to be a land of steady output in gold and diamonds, as well as the maize-granary of the future: it is to be a hunting ground for antiquarians and a seven-sealed volume from whose pages the secrets of a civilization, only less remote than that of Egypt, are to be revealed. The very gold mines of the country have their secrets of the past, while the mining expert is an antiquarian whose evidence must be heard by every savant who is careful not to make shipwreck of his reputation in South Africa.

The Rhodesian gold fields have, so far, been but imperfectly explored. Their yearly output is about \$12,500,000, which is, on a rough estimate, as much as the Transvaal produces in a month. Yet the experts tell us that at least \$375,000,000 worth of gold was extracted from the rocks in days long since gone by. The ancient workings are thickly spread over an area of 700 by 600 miles and they reveal a skill in rock-mining unsurpassed by that of any nation of antiquity. In evidence of this

*Pre-historic Rhodesia: an Examination of the Historical, Ethnological, and Archeological evidences as to the Design and Age of the Rock Mines and Stone Buildings. By N. Hall. With Illustrations, Maps and Plans. London: Fisher Unwin, 1909.

skill of the old miners and metallurgists it may be stated that at least two-thirds of all the registered gold claims in Rhodesia have been pegged on the lines of the ancient workings. This plan of re-opening partly used mines seems to be regarded as the safest as well as the easiest method, but many maintain that it denotes remissness on the part of prospectors, and that it rests on the unproved assumption that the ancients had adequately explored the country. All over the gold area there exist hundreds of ancient ruins, not one of which has been fully examined.

The most remarkable of these is the elliptical temple of Zimbabwe, in which important operations have been conducted by Mr. R. N. Hall, but nine-tenths of which yet remain unexplored. It bears many points of resemblance to the temple at Marib in southern Arabia. Its greatest length is about 280 feet, and its highest wall rises 35 feet above the ground. The walls are built of small brick-shaped blocks of granite closely fitted together without any cement. They are ornamented, at the top, with chevron, dentelle, and herringbone ornaments. Stone birds on pillars, and other emblems of nature-worship have been found among the mines. Moreover, numerous gold ornaments have been unearthed at Zimbabwe and elsewhere. Mr. Hall declares that 2,000 ounces of ancient gold ornaments have been discovered in Matabele-land alone. In fact the hasty and disorderly manner in which the buried treasure at Zimbabwe seems to have been stowed away offers a strong probability that the occupants of the temple had to fly for their lives before a sudden invasion of dusky warriors from the North who cared neither for gold nor for the laborious works of civilization. Another remarkable feature of the Zimbabwe ruins is a conical tower, thirty-one feet in height, with a diameter of seventeen feet at the base and of four feet at the top. It is perfectly solid and built, like the walls, with blocks of granite laid in beautifully even courses. Its original height was probably thirty-five feet.

As no inscriptions have yet been discovered on any of the Rhodesian ruins, and, as there is no external documentary evidence which gives the smallest direct hint as to who were the workers of the mines, and who were the builders of the numerous ruins to be found in Rhodesia, South African archeologists are forced to study the question with a good deal of patience and reserve. The Portuguese records of the sixteenth century show most distinctly that rock-mining was an industry unknown either in Portuguese West Africa or in its neighborhood. The scanty supply of gold which found its way to the colonists was the result of laborious and unskilful washings from alluvial deposit. These records, too, speak of the ruins as ancient. The Arab writers who describe the gold trade of Sofala, in the tenth century, state that the gold was brought to their countrymen by the natives, but their account of these latter makes it clear that they had no knowledge of rock-mining. In fact, Maçudi (915) and other Arab writers describe the natives of their time exactly as we find them to-day, *i. e.*, not as skilled miners

and assayers, but as naked barbarians with no knowledge of the value of gold except for purposes of barter.

That the African natives themselves were the makers of the deep rock mines and of the stately buildings in their neighborhood, no one seems to have suspected until, in 1895, Dr. Randal MacIver, an Egyptologist of some repute, was commissioned by the British Association to risk his reputation in South Africa. After a hasty survey and little or no study of the Arab and Portuguese records, he claimed to settle the question once for all, on the evidence of some Nankin China found among the ruins at Zimbabwe and on the strength of other contentions, set forth in his recent volume, "Medieval Rhodesia," he pronounced the ruins to be of Kaffir workmanship, in no case earlier than the fourteenth century. His challenge has been taken up by Mr. Hall, and the present volume is "the first instalment of a reply to Dr. McIver."

It dwells at some length on the remarkable Semitic traces to be found among the Ma-Karanga, the people who have inhabited the gold area from time immemorial; traces which greatly differentiate them from the Zulus and other Bantu races. These traces point to the infusion of Arabian or kindred blood in prehistoric times, and the suggestion is borne out by numerous Semitic customs still existing among the Ma-Karanga. Such are monotheism, the practice of circumcision, the observance of a Sabbath, the abhorrence of swine as unclean, and the transference of impurity to some animal which is either slain or driven away to wander on the veldt.

From the facts thus outlined but as set forth with much wealth of detail in his volume, Mr. Hall contents himself with proving that there is not the slightest ground for supposing that the Kaffirs ever went through such a process of evolution in culture as could enable them either to build the temples or engineer the mines. The work must have been done by strangers.

The question of who the strangers were can still be met, so the leading archæologists tell us, with a very fair measure of probability. There are strong reasons for supposing that, though Rhodesia is not Ophir, the gold of Ophir came from Rhodesia; Ophir itself being an emporium on the south coast of Arabia. Ancient writers, both Greek and Roman, tell us that the Sabæans of Arabia were the great gold purveyors of the world, but they do not tell us that the gold came from Arabia itself. It is probable then, in view of all the known facts, that the Sabæans, perhaps long before the days of Solomon, penetrated into S. E. Africa by way of the Sabi River; that they gradually exploited the gold area more and more to the West, and built walled enclosures for self protection and worship. Like other white settlers they left behind them a half-caste population which was numerous enough to make a strong and permanent impression on the features of the whole nation. The strain in the blood has lasted, but all the lessons in civilization have been, for many centuries, forgotten.

JAMES KENDAL, S.J.

Religion in Bosnia and Herzegovina

Since 1895 no official census of Bosnia and Herzegovina has been taken. Nevertheless, the government, 1909, published the following figures as indicating the number of adherents of the different religious beliefs:

Servians, 782,851; Moslem, 602,200; Catholics, 400,081; Jews, 11,007, and Protestants, 6,747, in all about 1,800,000 inhabitants. And why are these statistics arranged according to religious belief, and not according to nationality? The answer is to be found in the policy of Austro-Hungary which recognizes in Bosnia only Turks, Servians, and, if it must be, "Bosniaks—" everything, only not the actual people, the Croats. It is only a few years since the Catholics are allowed to call themselves openly Croats, and the language that was first called the national tongue, and then "Bosniac," is now, since 1909, called the "Servo-Croatian." To what nation, then, do the inhabitants of Bosnia and the Herzegovina belong?

In a previous article in AMERICA on Bosnia and Herzegovina, it was stated that in the sixth and seventh centuries the Croats settled in the regions comprised in the territory of the present Bosnia and Herzegovina, and that in the ninth and tenth centuries many Serbs migrated to Hum (Herzegovina), in the eastern part of Bosnia. And so it has remained, up to the present time. More than two-thirds of the total population are Croat; of genuine Serbs there are comparatively few, for not all those who are enumerated in the statistics as Servians are of genuine Servian stock; they are for the most part Wallachian and may easily be recognized at first sight.

The Bosnian Turks are almost all of Croat descent, but up to the time of the Austro-Hungarian occupation of the land they really had no notion of what they were. Only the Begs (nobles) and the influential Agas (landed proprietors) claimed to be Bosnians, with Croat as their language. The bulk of the people, however, never knew what they were, and do not know to-day. But their language and their family names, which are almost all in the distinctly Croat fashion, "—ich" and "vich," give unmistakable evidence of their origin. Their religion the Turks love to call the "Turkish religion." And if anything important has occurred or they are in need, they are fond of such expressions as: "Tell me, if you be a Turk," "Help me, if you are a Turk." In like manner do the adherents of the Greek-orthodox church identify the religious belief with the nation itself; they invariably refer to it as the religion of Servia and the Church of Servia.

The Croats were the first of all the Slav tribes to adopt Christianity. This occurred towards the end of the seventh century; and the end of the eighth century found the nation entirely Christianized. This is true of the Bosnian and Herzegovinian Croats, whose bishoprics were originally suffragan to the metropolitan see of Spalato; later of the see of Ragusa, and finally (in 1247)

of that of Kalosca in Hungary. In 1391 there existed in the territory of the Banus Stefan Kotromanic three bishoprics, viz., those of Bosna, Makar and Duvno. It was from the apostles of the Slavs, Saints Cyrillus and Methodius, and their disciples, that the Croats first took over into their own liturgy the Slavic language and then the Greek rite. But already in the twelfth century the Latin Rite had been reintroduced, but not in the Croat or old Slavic language. This Croat language with its Cyrillian script was long the liturgical language of Bosnia. As late as 1806 some old priests used it in the celebration of Mass, and in other liturgical functions. It is also highly probable that for a long time the Greek Rite was in use among the Catholics of Bosnia. In 1643 it is mentioned as being prevalent in the territory of the present Herzegovina. Yet in spite of this prevalence of the Greek Rite and the Slavic language, Bosnia was never a party to the Greek schism. On the contrary, its bishops were always in very active communion with Rome.

In the eleventh century we find in Bosnia many monasteries, of both the Latin and the Greek Rite, a sign that there lived in the country adherents of both rites. The Servians had accepted Christianity before the great Oriental schism; but later they often changed their religious profession. This depended entirely on the fact whether they were subject to Eastern emperors or to Hungarian-Croat or Bosnian rulers. Up to the time of Prince Stephen Nemanja (1159-1196) the Serbs were Catholic; this prince himself was originally a Catholic, but later on he embraced the schism and built many schismatic churches and monasteries, one of the latter, that of Ravonica standing to the present day. His son, Stephen the First Crowned (1196-1224) again entered into communion with Rome. But hardly had he been crowned, when he again severed his connections with the Church of Rome; and up to this day not one of his descendants has ever returned to the faith of his fathers.

It cannot be ascertained with certainty when the Bosnian Serbs embraced the schism; all that is definitely known is, that it was only in 1376 that they received their own bishopric. The Catholic bishopric of Ston is found in the territory of the present Herzegovina as early as the ninth century, but it has been schismatic since the thirteenth century. In the year 1777 the episcopal residence was transferred from Ston to Mostar.

In the second half of the twelfth century there came from Bulgaria the dangerous sect called the Bogumili (dear to God); they are also known in church history as Patari, Albigenes and Kathari. At first very severe measures were adopted against them; but later on the Bosnian rulers favored them, because they hoped with their help to win their independence more easily from the Hungarian-Croat kings. In fact, this sect waxed so strong and powerful, that it was looked upon as the national church of Bosnia.

After the death of King Stephen Dabisa (1395) the Catholic Church passed through a time of severe trials.

The Turks were encroaching more and more, the Bogumili threw off all restraint and pillaged and destroyed the Catholic churches. Even the bishops were forced to flee the land and took up their residence in Djakovo, in Slavonia, where, since the thirteenth century they had possessed large estates. With the fall of Bosnia under Turkish rule the bishopric came to an end. The Franciscans remained the sole teachers and defenders of the Catholic faith and church from the fifteenth century up to the time of the occupation by Austro-Hungary.

The Franciscans came to Bosnia for the first time towards the year 1235, in order to assist the bishop against the Bogumili. In the year 1326 they were given exclusive charge of the Inquisition, and in the same century their Bosnian vicariate already counted seven custodies. But the Turks ruined everything. Thirty-two monasteries were destroyed, many churches were razed to the ground, or turned into horse stables. It is impossible to depict the sufferings endured by the Catholics and their Franciscan priests at the hands of the Turks. We lead a wretched life from hour to hour," writes Fra Michael Radnic to the Propaganda in 1686, "the word 'death' is ever upon our lips. By day and by night we hide in caverns and forests and there is no one to offer us a word of consolation."

To all these evils must be added pest and famine, and frequent emigrations. Thus on one single occasion a band of Franciscans with 25,000 Christians emigrated to the neighboring Catholic countries. In Slavonia entire new villages thus arose, built by fugitive Bosnian Catholics.

The report of the provincial, Fra Marianus Pavlovic, of the year 1623 enumerates as still remaining only seventeen monasteries, churches and parishes, 268 Franciscan religious and 30,000 Catholics for the whole of Bosnia and Herzegovina! In the year 1741 Fra Filipus Lastric speaks of but thirty parishes, 150 Franciscan religious, and 50,000 Christians; he mentions not a single monastery, not a single church. Fra Elias Tlijic, the bishop, had in his diocese in 1806 thirty-five parishes, seventy-nine Franciscans, nine secular priests and 114,391 Catholics. In the latter half of the nineteenth century the number of Catholics grew considerably; but a genuine revival set in only with the occupation. In 1881 the Catholic hierarchy was newly erected in Bosnia and Herzegovina. It consists of an archbishop (of Sarajevo) with three suffragan bishops (of Banjaluka, Mostar and Trebinje).

In the year 1882 a preparatory seminary and college for boys was opened in Travnik, the first of the kind in Bosnia. From their inception these institutions have been in charge of the Jesuits. In 1890 a department of theology for the training of the secular clergy was likewise added, but in 1894 this was transferred to the magnificent central theological seminary for all Bosnia and Herzegovina in Sarajevo. This, too, is directed by the Fathers of the Society of Jesus. Of female institutes there are working there the Sisters of Charity (of St.

Vincent) in thirteen convents, the Augustinian Sisters in seven convents, the Sisters of the Third Order of St. Francis, the Sisters of the Sacred Hearts of Jesus and Mary, one convent each; and, the Servants of the Child Jesus, in five convents.

The Franciscans are divided into two provinces. The Bosnian province has twelve monasteries, among them a novitiate, a house of philosophy, and a college with six classes. Besides this they are in charge of seventy-five parishes (fifty in the Archdiocese of Sarajevo and twenty-five in that of Banjaluka). There are 189 members of this province. The province of Herzegovina has only three monasteries, and includes thirty-two parishes in the Diocese of Mutar. It numbers ninety members. Between the years 1878-1900 the Franciscans built five new convents and one college, erected fifty-two churches and thirty-one pastoral residences. Of the 132 parishes of which they still have charge, fifty-nine belong to them in their own right; all the others they will in course of time hand over to the secular clergy, which numbers now about seventy-five priests. This small number is not to be wondered at, for before the occupation there was not a single secular priest in the land, and the theological seminary was not opened until 1890.

It is most consoling to find that the number of Catholics has doubled in thirty years. According to the census of 1879 there were among the 1,158,164 inhabitants of Bosnia and Herzegovina 209,391 Catholics; in Sarajevo, the capital, only 800. To-day there are among the two million inhabitants 400,081 Catholics, in Sarajevo alone 15,000! Nevertheless, the position of Catholics is very unsatisfactory. The Turks as well as the Serbs have received their ecclesiastical autonomy, but not the Catholics. The Turks possess immense landed possessions, the rentals of which are for religious purposes. The Catholics, on the contrary, have received no school fund, in spite of the fact that the late Archbishop Strossmayer, as a Bosnian prelate, demanded of the emperor-king the restoration of the former possessions of the Bosnian Church. The government tries to be neutral, and consequently it assists the Catholics in the same proportion as it assists Turks and Serbs, that is, according to the numerical strength of the inhabitants. All churches, schools and monasteries have been erected by offerings from the faithful outside, for the native population is very poor.

Austria-Hungary has undoubtedly done a great deal for the occupied provinces, but unfortunately too little for the Catholics and for Christianity in general. Too much consideration was shown for the Turks, in order that they might not have the slightest reason to take offense. If a Catholic apostatizes and becomes a Mohammedan—which, thank God, is a very rare occurrence—not a soul takes any notice of it. But if a Turk wishes to become Catholic he must leave the land. It is to be hoped that this anomaly will soon cease now that the annexation is an accomplished fact.

STEPHAN BABUNOVIC, S.J.

CORRESPONDENCE

The Vexatious British Budget

LONDON, NOVEMBER 3, 1909.

The House of Commons is discussing the last stage of the Finance Bill. It is six months since it was introduced into the House. Never in British history has a Budget scheme been the subject of such prolonged debate. After the third reading this week Parliament will take a fortnight's holiday, and at the end of the month will come the critical debate in the House of Lords.

What the attitude of the upper House will be was plainly foreshadowed by the Duke of Norfolk in a perfectly frank speech at a Conservative meeting last evening. After saying that Liberal press was predicting that the Lords would "tear up" the Budget, he went on:

"I don't want to tear up the Budget; but at the back of my head there is a secret hope that if the people are allowed to have an opportunity of expressing their opinion they will tear it up before they have done with it. If the Lords reject the Budget it will be in the belief that the responsibility rests upon them of letting the people have an opportunity of expressing their opinion upon it, and they will face all the threats and dangers with firmness and without flinching."

The London Municipal elections on November 1 have been carried through under the shadow of the Budget controversy. The Conservatives (who in London local politics call themselves "Municipal Reformers"), have held and slightly improved on the large gains they made in 1906. The most notable incident was the complete defeat of the Liberals, Progressives and Socialists in Battersea, Mr. John Burns's constituency, till now a stronghold of advanced Liberalism with a decidedly Socialist tinge. At Monday's polls in Battersea the Socialist candidates were supported by a mere handful of votes. The fact would seem to be that numbers of electors who formerly supported Socialist candidates simply as "Labour" men, are now realizing what the Socialist propaganda means, and shrinking back from it.

The Socialists are trying to use the Trades Union machinery to compel all labor candidates to adopt the full Socialist ticket. But inside the unions there is a growing revolt against these tactics, especially in the North where the Catholic workers muster strongly in the trades unions. The Socialist wing is making a dead set against three of the veteran representatives of labor in the House of Commons, Mr. Richard Bell, M. P., of the Railway Workers' Union, Mr. Burt, M. P., and Mr. Fenwick, M. P., of the Coal Miners' Union. All three have been for many years members of the House of Commons, where they have won the respect of men of all parties. None of the three belongs to the professional politician class. They began not as platform agitators but as day laborers on the railway track or in the coal mine. They came to the front in their trade unions and then were elected to Parliament on the Labor program of social reform, not of Socialism. None of them has the least sympathy with Utopian schemes of revolution, and this is their crime in the eyes of the Socialists. Thomas Burt is now seventy-one years of age, but hale and vigorous. He began work in a colliery as a boy of ten, educated himself and made his mark as a young temperance orator. He has been thirty-five years in Parliament. No man has deserved better of the northern miners, and the attempt of the Socialists to drive such a man from public life is a prac-

tical proof of the lack of real statesmanship in the movement.

Another man whom the Socialists have black-listed is John Burns, and even the advanced Liberals are anxious as to his position. In the practical work of administration he has unlearned much of the unpractical idealism of his earlier Socialistic career. He has come up against hard facts and now believes in plodding reform, not in wild schemes for making a new heaven and a new earth by Act of Parliament. He has not said one word in the agitation against the House of Lords, and some of the party papers are severely criticising him for the conciliatory attitude he took up on Monday night when the House of Commons discussed the Lords' amendments to his Housing and Town Planning Bill. Instead of asking for the sweeping rejection of the amendments Mr. Burns tried to find a way of compromise. The Socialists intended to run a candidate against him in Battersea but the revelation of their weakness given by the municipal polling on Monday may teach them discretion. I know that outside the Socialist wing of the Labor party there is not a man in the House of Commons who would not regret Mr. Burns' exclusion from Parliament.

The Conservatives are taking a very wise step in raising a fund to pay the election expenses of Conservative working men candidates at the coming elections. They mean to show that all educated working men are not bitten with the Socialist madness, and that their own party is not made up only of dukes and plutocrats.

A. H. A.

The French Bishops and the Government Schools

PARIS, NOVEMBER 5, 1909.

The letter of the French bishops on anti-clerical education has not passed unnoticed. In many village schools, in Brittany especially, peasant children, prompted by their parents, refused to use the condemned books and were, in consequence, punished by their instructors. In other places, the parents themselves remonstrated with the teachers on the subject and firmly asserted their right to forbid the use of books that attack their religious and social creed. But the struggle is, of course, an unequal one: a handful of children, even backed up by their parents, are no match for the army of Government teachers, the majority of whom, in the towns especially, are either atheist or time serving. Even the village school-master wields, at the present day, extraordinary influence in France. His superior knowledge enables him to be of use in many ways to his more ignorant neighbors and, in political crisis, he often becomes an active and unscrupulous agent in the service of the Government.

But it is not only among the school children of France and their parents that the bishops' letter has produced an effect. The correspondent of *le Matin*, a paper that is distinctly anti-clerical in its tendency, gives a long account of an interview with M. Doumergue, the Minister of Public Instruction, who, in answer to his visitor's inquiry as to what he thought of the bishops' letter, exclaimed: "It means war. The situation is a serious one and we must take prompt measures." He then went on to explain that he had ordered the teachers throughout the country to take no notice of the bishops' letter, nor of their prohibition regarding certain books; they are to punish the children who decline to use these books and they must oppose themselves to the interference of the parents in the matter. "Our teachers need not be afraid," he added, "I shall defend them vigorously." One of M.

Doumergue's colleagues seems to have been less sanguine in his assertions. The Minister boldly assured his visitor that although the Government schools were violently attacked, they were certain to come out of the fight with flying colors. His colleague's words betrayed more anxiety and probably were a truer expression of the real thoughts of the men in power. "The bishops' declaration of war," he said, "put us in an embarrassing position. How are we to answer a child who refuses to learn its history in such or such a book? We may exclude the rebel from school for a certain number of days, but what are we to do next? The law of 1882, that regulates the school system has no provision for a case such as this. . . . We shall have to attack, before the tribunals, the child's parents who are the real offenders, but even this is not always easy, as there is no positive law on the subject, and the tribunals before whom similar cases have been judged, differ in their opinion. . . . The danger is a real one," was his conclusion.

M. Doumergue's circular, in answer to the letter of the bishops, is commented upon by the Catholic newspapers of France, who are unanimous in their opinion that the question of primary education is going through a grave crisis. The Minister accuses the bishops of having interfered in the direction of the Government schools over which they can pretend to no control or authority. His assertion is thus answered in a note issued by the *Osservatore Romano* and immediately published by *La Croix* and other Catholic papers. It puts the case in its true light.

"The Minister," says the note, "starts from false premises; he assumes that the bishops desire to interfere with the so-called neutral schools, which, in reality, are atheistical. On the contrary, the bishops urge Catholic parents *not* to send their children to these schools, where their faith is in danger. They are told to abstain from sending their children to schools that are unworthy of Catholic children and where teachers oblige them to use books condemned by the Church." It is only in cases where no Catholic school is at hand, that parents are permitted to send their children to the Government schools and in this case their duty obliges them to control the books that are used. This duty is imposed upon them by God Himself, it is the natural consequence of the sacred mission that devolved on them at their children's birth, no human power can absolve them from it.

That the books used in the Government schools are often openly irreligious and dangerous, even from a social point of view is beyond doubt. For instance, among the writers, whose works are used, is a certain M. Payot, whose treatise on "la Morale" is one of the Government class books. What his "Morale" consists in may be gathered from the fact that this same M. Payot is director of a review that has lately proved itself a virulent defender of the notorious Ferrer. It presents the Anarchist leader as having been done to death by the "Spanish monks," praises his "nobility of mind" and indulges in considerations, as dangerous as they are extravagant, upon the "state of soul of the new humanity."

Men such as these are public evil doers and yet it is into their keeping that the Government places the rising generation of French children. Now and then, it happens that the liberty so earnestly vindicated by the Catholic parents is claimed, on other grounds, by the Socialists. The radical mayor of St. Denis lately issued an order by which he obliged his fellow citizens to send their children to certain schools rather than to others, not on religious or moral grounds, but simply as a matter of convenience. Some schools in the town being overcrowded and others almost empty, he hoped by ordering the citizens to use

the schools in their immediate neighborhood, to bring about more equal division of scholars. This somewhat arbitrary measure roused universal indignation, the Socialists of St. Denis placarded the walls with virulent manifestoes in which they said: "The fathers of families ought to be free to send their children to the school that they themselves select. . . . Children belong to their parents. Many citizens choose the schools to which they send their children because they themselves were educated there or else because they are personally acquainted with the teachers and thus they are able to co-operate with the latter, in the task of educating their children."

At first sight, this placard might be attributed to the Catholic parents, to whom the Government practically refuses the right to have a voice in a matter that touches them so closely as the mental and moral training of their sons and daughters. The Socialists of St. Denis, prompted by other motives, and acting on different principles, have nevertheless, in this instance, voiced the claims of the oppressed and persecuted Catholic parents of France.

AN ANGLO-FRENCH CATHOLIC.

Militarism Disturbs Belgium's Politics

LOUVAIN, NOVEMBER 4, 1909.

The political situation in Belgium has become grave and complicated. The point at issue is the military question. The elements of confusion are many and threatening. This much, however, is certain—all parties, the government and the three opposing tendencies in the Right, will have to make concessions, if any thing is to be done. Union among the Catholics, therefore, is necessary, for in this case, the government project is sure to pass. The Left have realized this, and hence have spoken little against the bill itself and have only dwelt on the differences existing among Catholics. Briefly the situation is this: The present system of recruiting, in order to fill up the contingent, is by drawing lots; then in order to make the required number the voluntariate exists. This, however, has been proved insufficient, hence the Government's new move. It takes for a basis of military régime the family instead of the individual, and calls for one son from each family. But here come in the various tendencies among the Catholics. One section headed by M. Levie is strongly militarist and calls, as a first step to this, for the abolition of the present system of substitution. On the other hand M. Woeste heads a group calling for the complete maintenance of the present law. A third group is headed by the Antwerp deputies and is strongly anti-militarist. The country at large is not averse to the new bill, provided there be no increase of the military burden. The Belgians are by no means militarists; to convince oneself of this, one has only to be present at the annual drawing of lots, to see the joy of those who have drawn a number exempting them from service.

Parliament opened a special session to consider the bill, on October 19th. M. Schollaert, the premier, began the debate. He explained the motives of the new legislation, dwelt on its equality for all, and called on the Right to follow him. M. Verhaegen, one of the democratic leaders of the young Right, declared unreservedly for the Government and said he was willing to make personal concessions and sacrifices for the general cause. Then followed a succession of Liberal and Socialist orators who did little more than accentuate the differences existing among the Catholics. At this juncture was held the meeting of the Right in which the country looked for the Catholic depu-

ties to come to an arrangement definitely settling the question; they arrived, however, at no conclusion. The next day M. Woeste made a speech in the House in which he demanded no augmentation of the contingent and no increase of the military burden. He also dwelt on the unconstitutionality of that clause which provides once for all for the number to be drawn each year, and ended with these significant words: "better separate than go wrong." Then followed the Minister of War, General Hellebant. He spoke solely from the point of view of the army and declared that in proposing a bill that will fill up the vacancies that amount to four thousand he was merely doing his duty. He was also in favor of abolishing the system of substitution, for which the bill does not provide. M. Mélot, the chairman of the comité on the bill, spoke next. He insisted on article 119 of the Constitution, which says that the contingent shall be voted annually; the object of this is to keep the War Minister in bounds. This is one of the critical points of the debate. The majority of the Right undoubtedly stand with M. Mélot, while the Government declares, that without fixing the contingent once for all, their formula can not stand.

M. Segliers represented Antwerp in opposing militarism, declared for the maintenance of the voluntariate, for Art. 119, and said that if the bill were not amended in this sense, he and his colleagues would not vote for it. At this point M. Bertrand, a Socialist, moved an amendment abolishing substitution on the ground that this latter is unjust to the poor. M. Janson, leader of the Liberal party, declared for general service and the abolition of substitution, and spent the rest of his time in criticizing the Government. The speech of M. Levie, leader of the young Right, was awaited with some anxiety. In a very eloquent speech he defended the premier against M. Woeste, declared for the Government's formula and said that while personally he prefers a general military service he was willing to sacrifice his preferences, provided the system of substitution were abolished. He also declared that in this case the government might be assured of the vote of the Left. The effect of this speech was sensational, for as he sat down he was loudly applauded by the Opposition and some few Catholics.

Hence the situation is very grave and threatening and forebodes, at the least, the fall of the Ministry. Certainly the speech of M. Levie has changed the face of things; the impression produced has been strong and all, Catholics and Liberals, feel that a blow has been struck in favor of general military service. The Left is wild with joy while the Right is manifestly discouraged. That is how things stand as I write. Let us hope that M. Schollaert will see a way out of the difficulty.

The recent elevation to the rank of monsignor, of Canon Laderoze, lately named Rector of the Catholic University of Louvain, gives general satisfaction.

An enthusiastic reception was accorded at Brussels to Lieutenant Shackleton, the Antarctic explorer. P.

Spain and the Moret Ministry

The month of October ended in Spain with a change of Government. Maura and the Conservative Ministry had fallen; Moret and the Liberals were in power. From the first meeting of the Cortes, on October 15th, it became evident that the Liberals had determined to take advantage of the anti-Maura movement of Republicans, Freemasons and Socialists, in order to break down the power of Maura and the strong Conservative

Ministry. All parliamentary rules were disregarded by the Liberals and the forces of the "Left." The climax came when La Cierva, (Conservative) Minister of Government, angered by Moret's tactics to impede all legislation, openly accused the Liberals of being in part responsible for the terrible crimes of July and of being in sympathy with the enemies of Spain. The enraged Liberals demanded that La Cierva should withdraw from the Ministry. Maura and the Conservative Ministers, who for nearly three years had given Spain a government of progressive laws and an honest, capable administration such as the nation had not seen in many a year, handed in their resignations. Anyone who will put aside political prejudice and review the history of Spain during the past few years will tell you that the nation advanced under Maura's administration, which was favorable to Catholics. True, the Carlist and Integrist parties, both strongly Catholic, did not support Maura. The former withheld its aid chiefly by reason of its attachment to the Carlist cause; the latter claimed that the political doctrines of Maura were tainted with Liberalism. Be the charge true or not, Maura has ever shown himself a practical Catholic, acting in good faith, and has never attacked the interests of the Church, while the history of Moret and the Liberals has been the story of little consideration for the Church and of open plots to weaken its power by methods imported from France.

Who is Moret? The Spanish cartoonist pictures him as "La Velea" (The Weather-vane), which points now one way, now another. "He points with the wind," says the cartoonist. The man of calm judgment answers: "Moret is the leader of the Liberals; is an impressive public speaker; has talent; is interested in scientific work; has many friends, both in Spain and abroad, by reason of personal, social qualities; but in politics is a man of ever-changing policy and absolutely lacking in powers of government." If his past political history may guide our judgment of the future, Moret will be a failure and Spain will suffer, for his cabinet is formed by Liberals, with Radical sympathy. Never had Spanish Catholics need of closer political union than now to resist the evil influences so closely united for war on their national Faith.

In the midst of the Moret triumph there is a sign of hope. The outburst of the national will which in 1906 defeated the machinations of these same Liberals and their proposed Association Law, and the recent general protests of bishops and people against the outrages of the "Sad Week" in Cataluña should indicate that the Moret Ministry must move slowly if it is to include in its program measures hostile to the religion of the disunited Catholics of Spain.

That there will be a change of policy towards Church and State affairs no one can doubt. One naturally asks if the fortress of Montjuich will open its portals to send forth into Barcelona the Anarchists who masquerading under the name of Republicanism and Progress committed crimes that shocked the world. Will the "lay schools" be opened again to receive a new brood of youthful anarchists to be well instructed in the "three R's": riot, robbery and revolution? In regard to the war in Africa one cannot speak with certainty. The Liberals are now praising the bravery of the "heroes fighting in Africa," while a few weeks since no statement of affairs in Africa was too absurd to be printed in the Liberal papers. Inconsistency is ever a familiar word when one is speaking of Liberal policy in Spain.

M.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, NOVEMBER 20, 1909.

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Trades Unions and Industrial Education

The American Federation of Labor, meeting some months ago at Denver, appointed a committee to examine the question: what sort of industrial education would suit organized labor? The committee invited several persons engaged in technical training to address them on the subject, and the efficiency of trade schools, their desirability, and industrial training in the grammar schools were fully discussed. There seems to be no reason why a technical school should not be efficient with regard to many trades. Whether in all cases its training could take the place of apprenticeship, is not clear. The desire to make industrial training part of the public school system appeared to be general; but the supporters of distinct and complete technical schools were in the minority. The practical objection to these from the Unions' point of view is that they would deprive them of the power of regulating in their own interest the number to be admitted to any trade and the conditions of admission. It has actually happened that when a Union had practically closed the door of apprenticeship, young men found their way into the trade by means of the diploma of a technical school. The idea of the committee is to make some general industrial training part of the grammar school course; and it is more than probable that this will be demanded.

Sensational Evangelism

The Presbyterian Board of Home Missions has begun to hold religious services in shops and factories. It proposes to make each church responsible for one factory, thus to bring the Church to the workers. We are not told to whom each church is to be responsible for its factory, nor whether the workmen welcome the kind of Gospel brought to them. The well-known text: "I have not

sent them, yet they run: I have not spoken, yet they prophesy" is applicable to the innovation. A meeting held some days ago at Runkle Brothers' factory may serve as a specimen of these services. It began with a cornet solo, "The Star-Spangled Banner" blending into "The Wearing of the Green." Hymns were sung from printed leaflets, and the minister spoke, taking for his text "The Passing of the Third-Floor Back." As Presbyterians would, for their own part, rather hear "Croppies, Lie Down" than "The Wearing of the Green," one may assume that the playing of this tune shows that there are many Catholics among Messrs. Runkle's employees. Consequently it becomes a matter of wonder that the firm cooperates with the ministers in imposing upon them services that must be distasteful. Another minister with the minister's instinct for the novel and sensational, officiated on the stage of the American Music Hall, West Forty-second street, before a congregation of players, managers, ushers and stage-carpenters. It is said that they were greatly impressed. No doubt they were.

Priests and Profits

From time to time the post brings to the clergy circulars from companies that have been organized with the view of making them rich. Sometimes mines of prodigious worth are about to be developed. Sometimes an invention that will produce millions and is going to be put on the market, and the priest is cordially invited to come in and share in the profits. These benevolent companies often have splendid titles, but their presidents and directors, not wishing, perhaps, their charity to be known, conceal their names. Sometimes, nevertheless, they get a priest, dazzled with the prospect set before him, to guarantee their project. The question arises: who discovered the mine or made the invention? If either has a commercial value, there are many wide-awake business men looking for profitable investments, who would be glad to take it up on terms most advantageous to the discoverer or the inventor. Why, then, should the one or the other turn away from them to enrich priests, in these days in which the tendency is rather to deprive these of worldly advantages? Why should he sacrifice his own interests to do so? A priest's name appearing in any such scheme is, to a wise man, a strong reason to distrust it. No matter how good a counsellor a priest may be in his own sphere, he is, generally speaking, inapt when he goes outside it. We do not consult doctors about law, nor put the surgeon's knife into the hands of a merchant. A priest is foolish, therefore, if he allows himself to be led by such means to venture his own little means; he is worse than foolish if he risk the Church funds of which he is only an administrator. For the inevitable end will be that whatever money he invests with those that are not ashamed to exploit his inexperience will pass into their pockets and he will find himself a poorer and, let us hope, a wiser man.

The Wahrmund Affair Again

Our readers will recall the eagerness with which a writer in the *American Journal of Theology* early in the year seized upon the incident of the discredited Innsbruck Professor Wahrmund to take a fling at the Catholic faculties of the University in the Tyrolese capital. The story is told in No. 14 of AMERICA. The latest phase of Wahrmund's experience will hardly win for him new eulogy on the part of his American defenders. The Professor, after his offensive anti-Christian lectures in Innsbruck, was transferred to Prague, where in the current winter-semester's bulletin he is announced for two courses, not in his old branch of Canon Law, but in some secondary topics connected with that subject. The needed ministerial approval of his appointment to the chair in Prague was delayed, it appears, and Wahrmund, "the hero of freedom of teaching," as the *Journal of Theology* termed him, was unwise enough to rush into the lime-light once more and to fill the partisan free-thinking press of Germany with new charges of illiberalism and persecution.

Unfortunately for the Professor the Prague faculty of laws held possession of certain documents signed by Wahrmund, which place him in a rather contemptible position for one who had boasted of his devotion to the interests of freedom in scholarship, and which expose the pitiable selfishness of the man. The documents, which Wahrmund's colleagues were loath to publish until forced to do so by the false accusations of the press, comprise certain agreements entered into between himself, Dr. Marchet, and Baron Beck, respectively Minister of Instruction and President of the Ministry at the time of the Professor's removal from Innsbruck. According to this agreement Wahrmund pledged himself to announce only *pro forma* his courses in the Prague school; shortly after the opening of the semester he promised to apply for leave of absence for wider study, during which, as the agreement reads, he was to receive a yearly allowance of 10,000 crowns. Finally Wahrmund declared his intention to put in speedily an application for retirement because of physical disability, when, so runs the document, he was to be pensioned off with an addition of 2,000 crowns to the gratuity legally allowed one in his grade. Naturally the agreement was a secret one, and, as it appears, recognized even by the signers of the document to be altogether contrary to law, since both the Minister of Instruction and the President took care that its existence should not be communicated to the other members of the Ministry. It is a sadly compromising situation for all concerned, and now that the papers have been made public the agreement will of course be without effect. The *New Free Press*, and other free-thinking organs which defended the cause of the "hero of freedom and scholarship," have not a word to say, and poor Wahrmund loses even the money advantages which his dishonorable dealings had seemed to secure for him.

Bishop Hall's Ideas on Reunion

Bishop Hall of the Protestant Episcopal diocese of Vermont read a paper on Christian Unity at a Missionary Council held lately at Hartford. As reported in the daily papers it caused some surprise. When these announced that he was ready to let the Thirty-nine Articles go along with the Westminster Confession it seemed that he was willing to sacrifice the charter of the Episcopal Church to achieve organic union with the Presbyterians. Those who know how restive are English Episcopalians of Bishop Hall's school under these objectionable articles to which they are bound to subscribe, and how satisfied such Episcopalians are in America, where they are not imposed, would have been inclined to view the offer as decidedly humorous had Bishop Hall gone no farther. But the newspapers were apparently right in the main. Bishop Hall seems to be ready for a great surrender, such as at one time he could not have endured to contemplate. A passage or two from his address will prove this. Take, for example, "A desire for reunion does not turn on organization, but is a desire to realize Christ's own design. The succession of a ministry with an authoritative commission must be presented as more fundamental than any differentiation of orders within it." This may, of course, be interpreted to be an invitation to non-Episcopalians to admit that no such ministry is to be had except through bishops; under the circumstances it is naturally understood to mean that, as any project of reunion implies a universal Church of which the sects divided among themselves are members, so it recognizes a universal ministry demonstrating its commission by its effects, of which the members may be called priests or ministers and may be ordained by bishops or by presbyteries, or in any other way that commends itself to a particular denomination. Take another example: "We must distinguish between the facts of the Creeds and explanatory theories about them." This is pure Nominalism, an absolute renunciation of the theology in which Bishop Hall is supposed by his admirers to be an adept. The facts of the Creed amount to very little indeed without their exposition, which Bishop Hall's new tendencies lead him to depreciate as theories. Can one separate the fact from his theory of it? Catholics, Episcopalians, Presbyterians, Methodists, all say: 'I believe in the Holy Catholic Church,' but each says it according to his concept of the church. The orthodox Christian and the Adoptionist can say together: "I believe in Jesus Christ the only Son of God," so long as no question is raised as to the meaning of the words. Such a union would mean the denial of all dogma, and that such a one as Bishop Hall can contemplate it as desirable, or even possible, is one of the saddest proofs of the degeneracy of Episcopalianism, of its utter inappreciation of the nature of revelation and faith, of the Church and its essential unity, we have met with for many a long day.

A Reversal in Education

Among the English-speaking people it is usually supposed that the case of education and its history before the reformation so-called has been brought before the bar of human opinion and definitely settled. The teaching has been that there was very little education before the reformation and that what existed was barely tolerated by the Church which constantly suppressed efforts at real enlightenment, since these might lead people away from faith. The Tudor monarchs, Henry VII and Edward VI, have had a name in the history of education as founders of educational institutions. Shakespeare, we are told, was educated at an Edward VI grammar school. The usual rule has been to think that these monarchs of the reform period did everything for modern education that possibly could be done and that so far as they were able they undid the past and laid the foundation of future development in education. Recent English historians and especially Gairdner have not acceded to this in recent years but have shown how utterly without foundation any such opinion was. At last even the popular mind in England is waking up to the truth. The London *Times* which, like most newspapers, follows rather than leads public opinion, recently used some expressions that are well worth while remembering.

"The reputation so long enjoyed by Henry VIII and Edward VI as founders and renewers of middle-class education out of the spoils of the monasteries, is now seen to have rested on a misunderstanding. They were destroyers rather than creators, and earned an undeserved repute as benefactors by allowing a small minority of schools to retain a portion of their property that had become vested in the Crown by confiscation; nor was the record of other Tudor rulers much better." Truth even from the bottom of her well does get to the light at last. Now let us hear some teaching of the real history of education instead of the prejudices of the past. When the Thunderer gives up thus to anything Catholic there can no longer be any possible doubt about it.

Religion and the Mind

There is probably no commoner fling at religion than to declare that it is responsible for a great many cases of insanity. There is no doubt at all that many inmates of insane asylums suffer from religious delusions and that the first manifestations of insanity in many people are connected with religion in some way. The reasoning that would make religion responsible for the insanity, however, is one of those curious *post hoc ergo propter hoc* conclusions that so often satisfy superficial people. The psychiatrists have been far from asserting anything of this kind and in recent years have come to acknowledge the place that religion has in soothing people who are tried too severely and keeping them from in-

sanity and the madhouse. The succession of events when people go insane with religious delusions is first a mind that has a tendency to insanity and an exaggerated interest in anything that it takes up. This may be business or pleasure or indulgence in vice or anything else. This over attention reacts upon the mind still further to weaken it and the weakened mind pursues its object more intemperately than before. A vicious circle is formed for which the beginning is the weak mind and its object only a coincidence in the process of mental disequilibrium and not a cause.

As for the soothing effect of religion in keeping people from giving way to their emotions and in endangering their minds, testimonies are multiplying in our present-day overflowing literature with regard to nervousness and psychiatry. A rather striking testimony is found in Dr. John K. Mitchell's recent book published by J. B. Lippincott on *Self Help for Nervous Women*. Dr. Mitchell says:

"It is certainly true that considering as examples two such widely separated forms of religious belief as the Orthodox Jews and the strict Roman Catholics, one does not see as many nervous patients from them as from their numbers might be expected, especially when it is remembered that Jews as a whole are very nervous people and that the Roman Church includes in this country among its members numbers of the most emotional races in the world."

THE PRESIDENT'S PROCLAMATION.

President Taft's official proclamation of Thursday, November 25, as Thanksgiving Day, was issued from the State Department on November 15. Following is the text of the proclamation:

"By the President of the United States of America.

A PROCLAMATION.

"The season of the year has returned when, in accordance with the reverent custom established by our forefathers, the people of the United States are wont to meet in their usual places of worship on a day of thanksgiving appointed by the civil magistrate to return thanks to God for the great mercies and benefits which they have enjoyed.

"During this past year we have been highly blessed. No great calamities of flood or tempest or epidemic sickness have befallen us. We have lived in quietness, undisturbed by wars or rumors of wars. Peace and plenty of bounteous crops and of great industrial production animate a cheerful and resolute people to all the renewed energies of beneficent industry and material and moral progress. It is altogether fitting that we should humbly and gratefully acknowledge the divine source of these blessings.

"Therefore, I hereby appoint Thursday, the twenty-fifth day of November, as a day of general thanksgiving, and I call upon the people on that day, laying aside their usual vocations, to repair to their churches and unite in appropriate services of praise and thanks to Almighty God.

"In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington, this 15th day of November, in the year of our Lord, one thousand nine hundred and nine, and of the independence of the United States, the one hundred and thirty-fourth.

"WILLIAM H. TAFT.

"By the President, P. C. Knox, Secretary of State."

LITERATURE

The Catholic Encyclopedia.—Vol. VI.

To those who are wont to dismiss jejuneness with the slighting phrase, "as interesting as statistics," we submit by way of surprise, the following statistical information about the sixth and latest volume of "The Catholic Encyclopedia," which has just come from the press. Beginning with the "Fathers of the Church,"—the title of a long and scholarly article with an exhaustive bibliography, by the learned Benedictine, John Chapman—the new volume carries the work down to "Gregory." Under the two letters of the alphabet, thus partially covered, 724 subjects have been treated by 243 contributors, of whom seventy appear for the first time in this sixth instalment of the monumental undertaking. It is interesting to note that, of the 243 authors of articles, 90 belong to the United States, 69 to Great Britain and Ireland, 13 to France, 13 to Belgium and 16 to Germany and Austria-Hungary. The remaining 42 contributors are scattered over almost the entire globe.

A study of the list of contributors prefixed to the volume reveals a unique distinction of "The Catholic Encyclopedia" among similar works of reference. It has no hack-writers. Every writer has been chosen with reference to his ability in the matter which he treats. As a consequence, most of the names are those of distinguished men and acknowledged authorities who approached their task in a mood of jealous accuracy and painstaking responsibility. Thus we note the names of the two Bollandists, De Smedt and Van Ortoy; René Doumic and Georges Goyau, of the *Revue des Deux Mondes*; a bishop, a United States ethnologist, the president of a society of architects, members of learned societies, and professors belonging to nearly every university of note in Europe and the United States.

We cannot resist the indulgence of complacently dwelling upon the fact that the United States has furnished forth the largest number of writers for the present volume. We Catholics of the United States, as a class, are very self-depreciatory. One of our most graceful writers in a current number of a Catholic magazine sees reasons for our self-abasement. But does not "The Catholic Encyclopedia" encourage us to believe that the period of intellectual and literary depression, incident to our material conditions, is, at least, on the wane? There are ample grounds in the work before us for thinking that the Church in this country contains among clergy and laity a large supply of "the patient brain to track shy truth."

Another significant item among the statistics we have given is the addition of seventy new writers to the corps of contributors. The Encyclopedia is not only what may be described as a codification of Catholic scholarship and information; it is also, we cannot but notice, searching the world over for Catholic talent and ability, organizing it, giving it a consciousness of power and stimulating it to aim at sane and useful publicity.

When we turn from the external recommendations of the latest installment of the Encyclopedia to its contents we are confronted with an embarrassment of riches. Theologians and all who are interested in the details of Catholic philosophy and theology will welcome the articles on "Grace," "God," and "Freewill." The famous Molinist theory of the *scientia media* comes in for notice in all three articles, which thus afford an opportunity of interesting comparisons. Professor Joyce's brief notice of "Fundamental Articles" belongs to the same class of literature and deserves attention as a model of lucid exposition and succinct narrative. The short biographical sketches, such as those of Pedro da Fonseca, Gonet, Granderath, Genicot and Franzelin, will give much-needed information about persons who heretofore have been little more than names on the backs of leatherbound text-books and works of reference.

Two noteworthy articles appear under "Geography," that of Professor Souvay on "Biblical Geography," with accompanying maps, and another on "Geography and the Church," including an account of Catholic missionary exploration, by Otto Hartig, Assistant Librarian of the Royal Library, Munich.

St. Francis of Assisi, as we might expect, is conspicuous in these pages. The saint and the Franciscan Order are the subjects of two lengthy, erudite and most interesting papers from the pen of Dom Pascal Robinson. Professor Bihl, O. F. M., of the Collegio San Bonaventura, Florence, has a supplementary history of the Friars Minor, whilst Professor Oliger, of the Collegio S. Antonio, Rome, writes on the Rule of St. Francis, and Zephyrin Engelhardt, O. F. M., completes the subject with a narrative of the arrival and labors of the friars in America.

Special attention is commanded by the ample space devoted to France and Germany. Georges Goyau, associate editor of the *Revue des Deux Mondes*, gives a masterly sketch of France from the Treaty of Verdun down to the present year, delaying especially on events during the Third Republic. We venture to surmise that for the English-speaking Catholics, who have had to take their recent French history from the scrappy and incoherent jargon of a hostile and ill-informed public press, this part of the Encyclopedia will have superior interest. Pre-Reformation Germany is treated by Professor Franz Kampers, of the University of Breslau; modern Germany and, especially, the New German Empire, by Martin Spahn, of the University of Strasburg. The French and German literatures are done by René Doumic and Professor Remy respectively. But perhaps for us the subjects of most immediate interest and importance treated in this connection are those on French and German settlement and growth in the United States. The articles cover a field that has been allowed to lie neglected for some time and do inestimable service in tying up the loose ends of knowledge on vital subjects and bringing considerable portions of the history of the Church in the United States to date. Finally in connection with the titles of France and Germany, attention should be called to the unusually excellent maps of both countries, showing the boundaries of the ecclesiastical provinces, dioceses, vicariates, and prefectures apostolic.

Greece is a third European country that receives extended treatment in the new volume. Its modern history, so complex to the Western mind, is told by Adrian Fortescue, an authority not only on liturgy but on all that pertains to the Eastern Church. Andrew J. Shipman makes a notable contribution to historic records in his accounts of Catholic Greeks in the United States and of Orthodox Greeks in America.

It is clear from the few points we have chosen to mention in review of the sixth volume of "The Catholic Encyclopedia," that the latter is a product of patient intellectual toil and broad enterprise without a parallel in the English language, and, in very many respects, without its equal in any language. Its articles are no mere compilations by intelligent, but mechanical, processes. The high standard set in the first six volumes of "The Catholic Encyclopedia" requires the ripe fruit of scholarship and experience, and, in not a few instances, even original and laborious research. The result is that we have not merely a vast work of reference but also a literary and scientific achievement, original in design and execution, and embodying the latest and best in the world of Catholic thought, Catholic activities and Catholic academic investigation.

We should like, if space permitted, to notice with some detail other features of the sixth volume. "Feudalism" is the title of a long article by Bede Jarrett, O.P.; that on Galileo is by John Gerard, S. J.; Ralph Adams Cram devotes generous space to the subject of Gothic Architecture; other attractive titles are "Florence," "Giotto," "Ghirlandajo," "The Holy Grail," "Gallicanism," and the "Gradual." The stately tome, with its long, double-columned pages, is so crowded with matter that one

is driven almost to a haphazard selection in his desire to point out the good things. It is a subject for surprise that so many interesting and momentous topics can be grouped together on no other principle of choice except the adventitious one of conventional association with a letter of the alphabet. We receive a staggering impression of the vastness of the field of knowledge and of the difficulties of the editors in their desire to omit nothing worth while and to exclude what is superfluous.

We have said nothing of the artistic workmanship of the material form of the volume. The binding and letter-press have received due attention in the wide-spread notices of the preceding volumes. The text of the sixth volume like that of its predecessors is abundantly interspersed with rare and interesting illustrations, many of them of full-page proportions, and all well-printed and clear. There are in addition three colored plates by Goupil.

A word should be said in praise of the excellence of the translations. As many of the foreign contributors write in their own vernaculars, a staff of translators is one of the permanent provisions in connection with the Encyclopedia. It is composed of the following writers, whose names are also to be found attached to a number of original articles: Ewan Macpherson, J. C. Grey, Joseph Otten, Leo A. Kelly, Katharine M. Crooks, Florence M. Rudge, Jean des Garennes, Blanche M. Kelly, Nicholas Weber, C. Cornelia Craigie, Thomas Kennedy, Dora Scott and Katharine Hennessy. Besides this standing board of translators, the services of others are obtained in the case of special papers presenting technical difficulties, such as the treatise on "Grace" in the present volume. We can only say that the foreign contributors are fortunate in their translators: the idiomatic accuracy of the English versions has obtained for their work a dignified uniformity with the English written articles.

Only four months have intervened since the appearance of the fifth volume. The editors of the Encyclopedia are sanguine in their expectation of being able from now on to finish the rest of the work at the rate of three volumes a year. In three years, at this rate, we should see the capstone laid on this truly titanic structure. The inception and progress of "The Catholic Encyclopedia" is one of the most encouraging signs in recent Catholic life, a monument of our age, and a rallying point for future endeavor.

Napoleon's Brothers, by A. HILLIARD ATTERIDGE. London, Methuen & Co.; New York, Brentano's.

Few ever stop to think how little we know of the immediate relatives of the great Emperor. One might be pretty well up in the history of the brief years of the Empire, and yet be unable to name his brothers off-hand, just as one well up in his Bible, might be puzzled for a moment if asked to give the names of the sons of Jacob. As the author of the interesting book we are noticing remarks, Napoleon's brothers are obscured by the splendor of Napoleon himself. One might go further and say that their own mediocrity obscures them, for it is certain that but for their imperial and imperious brother, they would never have been heard of. With the exception of Lucien, who for this very reason had no part in the drama of Kings played on the stage of Europe, they were merely his puppets; and although at a puppet-show we watch the puppets and ignore the man that pulls the strings, we necessarily act in the opposite way when history is in question. This being the case we understand that Mr. Atteridge's book does not pretend to be a contribution to the history of the Empire, but rather to what those who value polite learning call its erudition. Mr. Atteridge has given us a most readable book. He takes pleasure in pouring contempt on Jerome, whose whole life from the moment he abandoned his American wife in the heyday of his youth to that of his old age in which he deserted his so-called wife, the Marchesa Bartolini-

Badelli, was utterly contemptible. The contrast between him and Lucien, who having married Alexandrine Joubertou, stuck bravely to her, disposes the author to treat this second brother of Napoleon with more consideration than he deserves. The woes of Joseph in Spain and of Louis in Holland are well told, and a brief account is added of the more important descendants of the brothers. Mr. Atteridge skims lightly over unpleasant subjects as, for example, the character of Hortense, and the connection of Louis Napoleon and his cousin Prince Napoleon with the Carbonari. The latter's seamy side is kept so well out of sight, that we are not told even how he got his nick-name, Plon-Plon. Lucien's son, the Prince of Canino, of the Roman Republic, deserves at least the passing notice given his brother Pierre, who shot Victor Noir. However, just what is to be recorded and what omitted in a book of this kind is, after all, a matter of opinion, and Mr. Atteridge had a perfect right to follow his own. In doing so he has produced a book that we can sincerely recommend. A difference of opinion upon the propriety of using the native forms of names of places well-known to the ordinary reader under their English forms may be allowed, but for our part we prefer, for example, Pampeluna to Pamplona. A hundred years ago what to-day is called a battle-ship, was a ship-of-the-line, or a line-of-battle-ship. "A cardinal wearing cope and crozier" strikes us even in America as somewhat odd, though our scribblers do sometimes write of a dandy "wearing a cane." Mr. Atteridge gives a very good bibliography. H. W.

San Celestino by JOHN AYSBOUGH. New York: G. P. Putnam's Sons.

This is an uncommon work of fiction. We are curious to learn its effect upon the public that welcomed "Marotz" and "Dromina." It ignores all human love, it is familiarly Catholic in its tone and spirit, is ascetical in its admirations and sympathies and reads sometimes like a chapter of Rodriguez done into modern fiction. It has nothing to recommend it to the reader of light literature except a discreet style and keen analytic pen-play on a background of rich imaginative color.

We have here an imaginary portrait, after the manner of Walter Pater's famous studies, of Saint Celestine V. The way in which a few scanty clues of facts serve as an articulation for a living, breathing figure of flesh and blood is, in its way, a triumph of literary art and almost deserves recognition as a serious study of an episode which has always attracted the attention of students in ecclesiastical history.

There is no attempt to be accurate in narrating the events of the times in which Saint Celestine lived. But the legitimate latitude of the novelist in the matter of accuracy finds compensation for the serious reader in the artistic reproduction of the life and manners of a bygone age. And, as for the reader who wishes to be entertained, the book abounds in witty delineations of character; and its pages, which are never dull, contain many light and exquisite pictures so vividly presented as to be likely to remain long in the memory after the book has been put aside.

The Cosmographiæ Introductio of Martin Waldseemüller in Facsimile. Followed by four Voyages of Amerigo Vespucci, with their translation into English; to which are added Waldseemüller's Two World Maps of 1507 with an introduction by Professor Joseph Fischer, S.J., and Professor Franz von Wieser. Edited by Charles George Herbermann, Ph.D. New York: published by the United States Catholic Historical Society, 1907.

The distinguished names of the publishers of this work and of its editor, are a sufficient guarantee of its excellence. Its publication in the fourth centenary of the naming of the

New World, is most opportune. In 1507, fifteen years after the first voyage of Columbus, and one year after his death, the Geographer Martin Waldseemüller published his famous "Cosmographiæ Introductio." This important work consisted of two distinct parts: an outline of Cosmography (i.e. Geography) according to traditional views, a translation into Latin of the story of the four voyages of Amerigo Vespucci, written by himself, and two large world maps, a plane and a spherical projection, on which, in addition to those already known, Waldseemüller laid out the lands discovered by Columbus and explored and described by Vespucci. In these maps, the first to bear the name America, is the "baptismal certificate" of the New World. Both are of the utmost importance in the history of cartography. For centuries they were vainly sought in European libraries. At last in 1900 Father Joseph Fischer, S.J., Professor at Feldkirch, Austria, found a copy of the large Plane Map in the library of Castle Wolfegg, in Württemberg. In 1903 Father Fischer and his old Professor, Franz von Wieser, published a facsimile edition of it, together with an exhaustive commentary in folio. For fuller information concerning this important discovery and its literature we refer the student to two papers of Dr. Herbermann in the "Records and Studies" of the United States Catholic Historical Society. (Vol. III, Parts I and II, 1903.) The first is a brief extract of Father Fischer's study, "The Northmen in America," which contains the latest results of European investigation on this knotty point. The second gives us the origin and history of Waldseemüller's Map of 1507.

In his new work Dr. Herbermann has collected the most important parts of Waldseemüller's original publication. The two maps exhibit a picture of the world as it was known four centuries ago. The facsimile of the "Introductio" and the "Quatuor Americi Vesputii Navigationes" shows us a piece of early Strassburg black letter and the condition of the science of geography at the time of its publication. A careful translation of these documents into English makes them accessible to the American public. It was Vespucci's naïve and interesting narration and description of the newly discovered lands, that led Waldseemüller to name them "America." In later years Waldseemüller became convinced, that Vespucci should not be regarded as the true discoverer of the New World. His attempt, however, to withdraw the name failed. During his second voyage Vespucci encountered "a wild, cruel and cannibal tribe" called "Canibali." This name gives us perhaps a more likely derivation of the word "cannibal" than that given in the Standard Dictionary from "W. Ind. 'caribe,' brave, daring."

Dr. Herbermann's monograph undoubtedly deserves to be in all the libraries of our country and we are sure, that no student of early American history will refuse it a place on his book shelves.

C. F. A.

Une Anglaise Convertie par le P. H. d'ARRAS.—I, Ma Conversion, récit autobiographique, par MME. L'ARRAS. II, Notes, Souvenirs, Correspondence. Introduction par la comtesse de COURSON. Paris: Librairie Gabriel Beauchesne et Cie; price 2 fr.; franco, 2 fr. 25.

Louisa Augusta Lechmere is the valiant woman whose life-story is told in these pages, partly in her own words, partly in those of her son, Father H. d'Arras, S.J. This noble convert was the daughter of Sir Edmund Lechmere and of the Honorable Clara Murray, who had been Lady-in-waiting to Queen Charlotte, wife of George III. Father and mother were Anglicans of the old school, pious in their way, of somewhat Puritanical views, with a childish dread of Catholicism, but upright and honorable. Born in 1829 Louisa Lechmere was caught in the eddies of the Oxford Movement, and by a series of apparently

trifling but providential circumstances brought to the Truth. The fifty pages, written at the request of her friend and adviser, Mgr. Guillebert, Bishop of Fréjus and Toulon, in which she chronicles her struggles and conversion, breathe simplicity and candor in every line. Outlawed by relatives and friends, disinherited by her father, solemnly adjured in presence of that father's corpse to return to Protestantism, Louisa Lechmere, broken-hearted but unbending, stood out firm as a rock against every trial. It is a dramatic story as artless in the telling as it is ennobling in its moral lesson.

In the second part of the book, Father d'Arras, from notes and letters, has given us the subsequent life of his mother. Her happy marriage with M. d'Arras, her journeyings, her charities, her austerities, her sunny temperament, her ardent yet practical piety, her joy at giving three of her children to the service of God, are painted by her biographer with delicacy and reserve. If here and there the scribe might look for a little more compression, he will easily be indulgent as he remembers that it is a son and a priest recording, as Augustine did for Monica, the virtues of a brave-hearted Christian and of one of the best of mothers.

"Une Anglaise Convertie" belongs to a class of works we cannot too heartily recommend. Every Catholic biography has its message. The book before us gives us once more the assurance and the proof that the Grace of God flows into the most hidden channels, just as the ocean penetrates far inland through frith and fiord, bearing strength and life on its tides.

JOHN C. REVILLE, S.J.

A Brief History of Philosophy (Schwartz, Kirwin & Fauss, New York), is the newest elementary text-book from the indefatigable pen of Father Coppens. It would be most welcome were it for no other reason than that it is the only book of its kind in our language, and, as is probable, in any language. Dr. Turner's valuable "History of Philosophy," of course, is more scholarly and original; but it serves a class of readers who have reached a certain maturity of thought and been already initiated into the domain of philosophic speculation. Father Coppens writes for the beginner just setting foot into a *terra incognita*. Like all good elementary text-books, however, it will have interest even for the more advanced by affording a bird's-eye view of the vagaries and achievements of the human mind in search of truth and in offering a perspective for the modern specialist.

BOOKS RECEIVED

- Narratives of New Netherland. 1609-1664. Edited by J. Franklin Jameson, Ph.D., LL.D. New York: Charles Scribner's Sons. Net \$3.00.
- The Comet, A Play of Our Times. By Edward Doyle. Boston: Richard G. Badger.
- The Woman Who Never Did Wrong. By Katherine E. Conway. Boston: Thomas J. Flynn & Company.
- La France de Louis XIII. Par Noel Aymes. Paris: Nouvelle Librairie Nationale. 3 francs 50.
- The Prison Ships, and Other Poems. By Thomas Walsh. Boston: Sherman, French & Company. Net \$1.00.
- A Round of Rimes. By Denis A. McCarthy. Boston: Little, Brown & Company. Net \$1.00.
- Poems. By "Eva" of the "Nation." Dublin: M. H. Gill & Son..
- The Young Converts, or, Memoirs of the Three Sisters; Debbie, Helen and Anna Barlow. By Rt. Rev. L. De Goesbriand, Bishop of Burlington, Vt. New York: Christian Press Association Publishing Company.
- The Holy Sacrifice and Its Ceremonies; An Explanation of Its Mystical and Liturgical Meaning. By M. C. Nieuwbarm, O.P., S.T.L. Translated from the Revised Edition by L. M. Bouman. New York: Benziger Brothers. Net 70 cents.
- Christ, the Church, and Man. An Essay on New Methods in Ecclesiastical Studies and Worship. By His Eminence, Cardinal Capececiatratro. Archbishop of Capua. St. Louis: B. Herder. Net 55 cents.
- The Sunday Epistles. By Dr. Benedict Sauter, O.S.B. Edited by His Monks, with the Approbation of His Grace, The Archbishop of Freiburg, and the Right Rev. the Lord Abbot of Beuron. Translated by J. F. Scholfield. New York: B. Herder.
- "Brother Luiz De Sousa," of Viscount de Almeida Garrett. Done into English by Edgar Prestage. London: Elkin Matthews. Net 3s.
- Sixth Reader. La Salle Series. New York: La Salle Bureau of Supplies.
- The Blindness of Dr. Gray, or The Final Law. Canon Sheehan, D.D. New York: Longmans, Green & Co.

Reviews and Magazines

The November *Irish Monthly* has a charmingly descriptive and anecdotal sketch of the Norwegian fjords by J. A. Gaughan. The view in one place was so striking that an American was for a moment at a loss to name a finer in America. But only for a moment. He saved the situation by remembering that he "had never been over the Canadian Rockies." Norway it would seem has become sober by legislation. Saloons and the retailing of whiskey are prohibited. Wine and beer are allowed in cafes, which are closed from noon on Saturday till 10 a. m. on Monday. Idlers are compelled to labor for the State which takes over the care of their families, and thus want and inebriety have been effectually suppressed.—Rev F. M. Gill, S.J., makes an amusing entomological story out of a very scientific description of "How the Microgaster Glomeratus Came to Belvidere." Who the "Microgaster" was and how he behaved when Father Gill introduced him to the Dublin College, is the narrator's secret.—A. L. P. continues "A New Tale of Acadie," which, though true in every detail, is the most interesting and edifying in the number, and this is the highest tribute we can pay to a magazine of which Father Russell, the editor, is also a contributor. It is considered a distinction to have a poem in the *Irish Monthly* and Rev. Hugh Blunt, an American, has won it in "The Call of the Blood." His refrain, "The blood of me is calling to the Gael," will find many an echo on this side of the water. Other contributions in prose and verse are of the usual high standard.

a powerful brain. His life was pure, his spirit chivalrous, his charity unbounded. He died in 1900 without accomplishing his task, but to the generations to come he pointed the way.

In his review of lately published Biblical Works, Jean Coles singles out (1) "The History of the Kingdom of God, up to the time of Our Lord," by Ed. König, of the University of Bonn. This is on the whole a solid work and by its firm championship of the supernatural, a consoling contrast to the "dissolving" Higher Criticism of the day. (2) W. H. Bennet's "The Religion of the Post-Exilic Prophets." This work opens the new series, "The Literature and Religion of Israel," edited by James Hastings, known already by his "Dictionary of the Bible." The editor will engage the labors of men like Morris Jastrow, J. Moffat, Buchanan Gray, etc. The point of view is that of the "Hastings Dictionary." The Catholic scholar will not admit all the conclusions, but there is much to praise in this serious, methodical and learned work. (3) A. Van Hoonacker's "The Twelve Minor Prophets." The Louvain professor has admirably accomplished his purpose which was to get at the original text as closely as possible, by sound textual criticism, faithfully to reproduce the sense in the French translation and clearly explain it by an historical, philological and exegetical commentary. The erudition of the author is prodigious, his interpretations bold, but safe. Had he known of Laur's thesis on "The Names of the Prophets," he might have modified certain minor details of his commentary on Zacharias.

J. C. R.

In *The New Ireland Review* for November, the Rev. T. A. Finlay refreshes us with a dialogue on "Free Thought." Watchwords and party cries have had so great an influence in the world's history that even the short chapter in which the United States figures could not be called complete without such decorations. As new pictured appeals to patriotism or expediency or lust for power appear, other set pieces which have served a similar purpose are relegated to cobwebbed attics where obsolete political devices and baits are huddled in dusty disorder. "No taxation without representation" and "Fifty-four forty or fight," once stirred up public feeling and influenced public action, but now they enjoy the stuffy repose of the lumber-room. In the last solution, the writer tells us, freedom of thought seems to mean in the mouths of those who use it as a rallying cry, rejection of all religious authority and teaching. It matters not how much strength and comfort others may find in the criterion of religious truth to

which they have given their allegiance and no blind, unreasoning allegiance either, for our champion of free thought, with his molelike clearness of vision, sees nothing but intellectual serfdom in their action. A more intelligent and more dispassionate study of the motives which underlie the Catholic position might bring home to our knight errant under the free thought banner that the stand of the Church is from all view-points simply unique. No other religious organization stands on the same plane with her. In political economy, civics and the natural sciences all rests on the speculations of searchers after truth, and the frequency with which their theories are upset and their conclusions rejected shows that only too often they are gropers in gloom. But what the Church proposes as dogmatic truth is not a mere rehash of the clever guesses of the learned, for her teaching authority rests on no such shifting and uncertain foundation. The mistakes of the learned are legion and the end is not yet. The unfriendly attitude of some men towards religious truth is due, if we may hazard a suggestion, to the impression produced upon them by the thousand and one discordant sects. The noisy advocacy of man-made religions has disgusted the thoughtful who have erroneously supposed that the Church can urge in her own behalf nothing better than emotional appeals to party feeling. We look for more of those dialogues from the same well trimmed pen.

A strongly written article by the Rev. R. Fullerton, on marriage from the Socialistic standpoint, depicts the degradation into which the human family would sink were the promiscuousness advocated by socialists to become a general practice.

Michel d' Herbigny's second article in the *Etudes*, of October 5, on the Russian Newman, Vladimir Soloviev sketches the various stages in that eventful career. Born in 1853 Soloviev was brought up in the principles of primitive Slavophilism. At the Moscow Gymnasium Büchner's "Matter and Force," Strauss' and Renan's "Life of Christ" sapped his belief. Strange to say he was brought back to it by reading Spinoza, who taught him the existence of the spiritual and the necessity of the Divine. Philosophy henceforth claimed him. A "docent" at Moscow, in 1877, when but twenty-four years old, he was soon retired, his lectures not finding favor with Russian officialdom. The pen now became his weapon. He traveled through Europe everywhere enlisting noble hearts, and foremost amongst them Bishop Strossmayer, in the cause he had championed—Russia's full and complete return to Christ, and the reunion of the Eastern and Western Churches. Soloviev was a noble heart,

According to the Philadelphia *Public Ledger* the library of the late Henry C. Lea has been given in his will to the University of Pennsylvania and the *Ledger* adds to this statement:

"As all his own work was based upon original authorities, he expended unlimited time and money in gathering a great mass of more or less obscure and little known publications in all languages, which furnished his raw material, or his tools of trade. In this wide field his library is probably approached by no other private collection and in this country is quite unique.

It is hardly necessary to recall that Mr. Lea's most exploited contributions to printed historical records have been shown to be a mass of information, gathered without discrimination. Scholars will learn with satisfaction that what is valuable in his collection will henceforth be submitted to scholarly treatment before publication.

SOCIOLOGY

The Rev. W. H. Ketcham, Director of the Catholic Indian Bureau, denies the current assertion that the Indians are increasing in numbers. In a letter to the *Catholic Citizen*, he says:

"One reason that the Indians appear, from government statistical statements to be increasing is that a more careful census of the Indian population is taken now than formerly. Of the 300,000 Indians now claimed by the United States a very large percentage do not have a drop of Indian blood in their veins and are accounted as Indians solely on the ground that they have tribal rights which have been acquired by adoption or intermarriage; in reality they are of white or negro blood.

"White Indians' are to be found in most tribes, while in the Southern tribes, who prior to the Civil war were slave holders, particularly in the case of the Muskogees (Creeks) and Seminoles, there are many 'black Indians' of pure negro blood. With the exception of the tribes here mentioned the Indians have had little tolerance for the negroes, but on account of the large number of marriages between whites and Indians I am of the opinion that 100,000 real Indians (full bloods) are as many as the United States can muster at the present time. I do not pretend to be speaking with absolute accuracy, but I know the Indian population of the United States well, and am convinced that in making these statements I am approximately correct.

"Disease, whisky, and the vices of the white man have done much to exterminate the Indian. The remnant must rapidly disappear because of the ever increasing custom of intermarriage with whites. The Sioux are largely a full blood people and the Sioux missionaries contend that they are dying out with frightful rapidity; on the other hand, the Chippewas, among whom intermarriages with whites are very frequent, are, according to the testimony of their missionaries, increasing. Some tribes appear to remain stationary.

"It is safe to say, generally speaking, that the full blood Indians are decreasing in number, and that the mixed bloods are increasing; that the Indian race, in all probability, a century hence, will have few if any representatives in the United States."

Nathan Straus has given a cottage at Lakewood, N. J., and eight acres of pine woods, surrounding it for a sanatorium for children from the tenements, in the first stage of tuberculosis. He has also given his stock in the Lakewood Hotel, worth about \$500,000, as an endowment. Miss

Dorothy Whitney has given \$100,000, and other gifts make up an endowment fund of \$700,000, which it is expected will reach a million. Ninety-two children have been treated successfully and plans are being made for the accommodation of 400. An annual income exceeding that of the endowment by \$60,000 will be needed. This is to be provided for by annual subscriptions. The average time for a cure is three months: 1,200 patients therefore will pass through the institution each year.

The delegates sent by the State Department to the International Congress on Drunkenness last July have made their report. They recommend for this country the practice common in England, France and Australia, of posting placards explanatory of the evils of intemperance. At the Congress the delegates of twenty-three countries supported Judge Pollard of the St. Louis Police Court, in his proposal to suspend sentence on every first offender and compel him to take the pledge for a year. Should he break it, the sentence would follow.

Suicide is increasing fearfully. In the period of 1900-1904 it averaged 17.5 per 100,000 in 65 cities of over 100,000 population. In 1904-1908 it rose to 19.5, and in the last year of this period it was 21.8. The increase is greater in Western and Southern cities than in Northern and North-central, and amongst the well-to-do than amongst the poorer classes.

It has been decided to hold the next national convention of the German Catholic Central Verein in Newark, N. J. A meeting of delegates of the thirty societies affiliated in the New Jersey Federation of German Catholic Societies, will be held at St. Mary's rectory, Newark, on Dec. 12, to fix the exact date for the meeting of the National convention.

The secret methods followed in the Astor divorce are widely criticised. Some hold that they tend to increase the number of divorces, others object to them as Star Chamber methods, others again complain that there is secrecy for the rich and none for the poor. The last seems to be the most general objection.

The Mayor of Plymouth, England, has given great scandal by recommending publicly the asphyxiation of the feeble-minded and the application of the money thus saved to what he calls more useful purposes.

W. D. Sloane has given Columbia University \$100,000 for additions to the Sloane Maternity Hospital, founded by himself and his wife.

ECONOMICS

Since the establishment of a date-palm orchard in a small and tentative way at Tempe, Arizona, in 1899, the experiments conducted under the auspices of the University of Arizona have demonstrated that parts of the territory are suitable for the production of dates of excellent quality in commercial quantities. The original importation of date-palm "suckers," or offshoots, made by the United States Department of Agriculture in 1890, consisted of sixty specimens from Cairo, Egypt and the French colony of Algeria. When they began to fruit, it was observed that some varieties needed a longer and hotter season for ripening than the Arizona climate afforded, but the early and medium early kinds produced dates of excellent quality.

Desirable varieties are propagated by suckers, which come into full bearing from six to eight years after planting. As with other fruit trees, the seed cannot be depended upon to reproduce the parent tree; the date-palm is moreover dioecious. The trees flower in April and ripen their fruit from August to January. From twenty-five to two hundred pounds of dates may be expected from each tree in full bearing.

To protect the ripening fruit from the ravages of birds, each great cluster, like a huge bunch of grapes, is enclosed in a sack of cheese-cloth. The fruit is treated with carbon bisulphide, to destroy the larvae of moths, for it needs no preservative. The green cluster may be cut and ripened under cover, as is done with bananas, but there is always a great loss of flavor. The gopher and the desert rat are the date-palm's chief enemies, for they devour the succulent roots and eat out the hearts of the trees. A pernicious variety of scale which saps the vitality of the tree is destroyed by means of a gasoline torch, with no damage to the trunk, which, from its endogenous structure, can withstand terrific heat. Some palms on Sutter and Bush streets were the only forms of vegetable life in that locality which survived the San Francisco fire of 1906.

The Orient, the first ship of the well known Orient Line to Australia, has made her last voyage, and is to be handed over to the ship-breakers. She has been in continuous service for thirty years and has steamed between three and four million miles.

The Trafalgar dock, Southampton, England, is being enlarged to accommodate the White Star steamers, Titanic and Olympic, now building. It is to be 890 feet long and 100 feet wide at the entrance, and will have 34 feet of water on the sill at high tide.

EDUCATION

The Atlantic Monthly for November has three papers that will attract the attention of those whose inclinations run to school methods and training. In "The Making of a Professor" the writer gives us a bright sketch which turns upon the ever controverted question: what is true scholarship? Does it rest in the faculty to commune with the world's great creative minds and to interpret their message of humanity, or is it found in the capacity for collection and arrangement of data about them? Is it the zeal of the system with its study of things about literature which leaves one no time to study literature itself? And the writer has succeeded in developing a strong plea against the narrowness of all those, who confusing means and end inordinately emphasize the trivial unknown things of scholarly research to the neglect of the great field of the known and the approved.

In the paper "Vocation Teaching," William Miller suggests a novelty in the make-up of the teaching faculty of high schools. Recognizing the folly of elective courses where the pupil is apt to choose his courses without due thought or a due appreciation of his own weaknesses, he would introduce into every high school a vocation teacher whose task it will be to get a knowledge of the individual aptitude of pupils and of their desires in order to help them in their choice of school work. This Vocation Teacher would do more than help in the choice of courses. When the actual work is on he would keep in close touch with the pupil all through his course, guiding, supervising and encouraging him—and to this one task in the details of its conception he would give his whole time. The only difficulty that the author seriously considers in his proposal—although he grants that it presents many grave difficulties—would be the securing of properly equipped and trained men to do the work. One might observe that all that is described as belonging to the province of this new teacher suggested for high schools, used to be considered as part of the duty of every good teacher no matter how lowly his part in the training of the young. But our present tendency is to specialize and surely the specialization that leads to the Vocation Teacher here described is the very acme of the art!

The Inaugural Address of President A. Lawrence Lowell, of Harvard, is a strong paper in which the new head of Harvard discusses the ideal college training from these three different aspects: the highest development of the individual student, the proper relation of the college to the professional school and the relation of the students to one another. One is glad to note

that Harvard's new President does not mean to align himself with those who seem to fancy that the need of college training has ceased, and that the college is to be absorbed between the secondary school on the one side and the professional school on the other. That particular feature of educational training which subjects its men to a general training, which will be narrowed to no one point of view, to no one vocation or calling, has, as President Lowell affirms, a great work to do for the American people, and it is not by destroying but by perfecting its efficiency that there will be achieved the results needed in our intellectual advancement.

The *London Tablet* prints "A Suggestion to French Convents in England," which takes a practical view of an important matter, the necessity of coordination amongst the teaching orders and congregations. This, no doubt, is more pressing in England than in this country for the reasons given by the writer of the article, the influx of French religious and the stricter organization of secondary education. Nevertheless the matter deserves the attention of the teaching religious in America. These have for their vocation, first, to seek their own salvation, and then to labor for the salvation of others. The latter element is a means to attain the former; but if the teaching is not what it ought to be, it is not going to do much for either. It is certain that no order or congregation can cover the whole field of education thoroughly. One may be especially adapted to primary work; another to secondary. One may be especially fitted to give a liberal education; another, to give a commercial training. Each remaining in its own sphere will produce good results; intruding into the sphere of another, it will fail. Moreover, even in its own sphere not every order or congregation can do everything well, and this must be more frequently the case with those that have charge of higher education. Under such circumstances it becomes a duty to employ experienced secular instructors, or else to admit frankly that certain subjects are omitted from the curriculum. The former is the course to be preferred, but the latter is preferable to slipshod teaching by an inefficient religious.

Another gratifying evidence of a prosperous condition in Catholic educational work comes to us with the appearance of the fifteenth annual report of the Superintendent of Parish Schools of the Archdiocese of Philadelphia, just published. The report makes a book of one hundred and fifty-one pages, the matter and form of which are alike creditable to the compiler, the Rev. Philip R. McDevitt, for years the efficient Superintendent of the Philadelphia

Parish schools. AMERICA has commented in a former number on the personal report of Father McDevitt, termed by the *Standard* and *Times* a "truly notable production."

The book before us gives in addition a series of interesting reading notes culled from the reports of educational and charity conferences held during the year and a detailed summary of enrollment, attendance and courses of study in the Philadelphia Parish schools during 1908-9. A map showing the general population, also Common school attendance and Parish school attendance of the several States of the Union based upon data taken from the report of the Commissioner of Education for the year 1908, will prove an attraction for such as find occasion to study statistics. It offers an easy line of argument to those who question the justice of the present condition of affairs among us, illustrating as it does the immense burden carried by Catholics who for conscience' sake willingly accept the obligation of double taxation for educational purposes.

In a communication recently forwarded to the Board of Estimate and Apportionment of New York by a former school principal, Mr. H. W. Smith, a suggestion is made which deserves more than passing and local attention. As is known the summer vacation period has been gradually lengthened within the past generation or two until the conclusion of Mr. Smith that "summer vacations are altogether too long, injurious to the city and demoralizing to school efficiency," is become a fairly general opinion. To remedy the evil the veteran principal makes this proposition:

"Let the months of June, July, August and September be considered the vacation period. During that time open the schools every morning as usual at nine o'clock, and close them at twelve—no afternoon session. During the months of June and July allow one-half of the teachers to be absent on their vacations, and the other half during August and September. This arrangement of vacations would do away with the cost and labor of the summer schools as now organized, and save the city very considerable expense.

The course of study during that period, I would recommend, should be confined to the essentials, reading, writing and arithmetic, which would overcome a great deal of the loss which is now sustained by absence from school."

The suggestion has more than its novelty to commend it. Whether it will appeal to those who should seek a remedy against the demoralizing effects of vacations on the school efficiency of our primary schools is another question.

SCIENCE

The National Geographic Society, satisfied after a thorough examination of Commander Peary's report, that the explorer really reached the point further North and believing itself justified in demanding like proof of Dr. Cook, has forwarded the following cablegram to the University of Copenhagen: "The National Geographic Society is about to send representatives to Copenhagen. As our committee has access to the original records of Commander Peary, we respectfully ask the University of Copenhagen to grant the request of being present at the official examination of Dr. Cook's papers. The professors of the University promptly cabled back an absolute refusal."

The National Geographic Society's committee is made up of T. Howard Gore, Rear Admiral John E. Pillsbury, U. S. N., and Dr. G. Willard Hayes of the geological survey. The society feels satisfied that it will give entirely impartial judgment.

The Signal Corps of the United States Army, under the direction of Gen. Allen and Major Geo. B. Squires will begin shortly to investigate the feasibility of using wireless telegraphy and telephony on dirigibles and aeroplanes. The wireless telegraphy set, designed by the army, is the lightest known, weighing but seventy-five pounds. To prevent the possibility of ignition of the gas of the lighter-than-air machines the spark is encased in a mica capsule. This instrument is calculated to send and receive messages over thirty miles. The aeroplane offers a serious difficulty in the use of these instruments, it being certain that the noise of the engine will prevent receiving messages though it will not affect those sent. A muffler on the engine has been suggested, but its installation would so cut down the power that the plane could no longer be made to lift the weight of aviator and wireless outfit.

The British Radium Corporation has erected a factory in London to extract radium from pitchblende found in the Trenwith copper mines of Cornwall, and thus put this mineral on a commercial basis. The pitchblende was till lately regarded as an incumbrance but now it has made the Trenwith mines richer than the diamond fields of Africa. The total quantity of radium which has been recovered for scientific use does not yet exceed a quarter of a pound and is valued at \$2,500,000 an ounce. Hitherto the only available sources of radium have been in Austria.

With a million dollars, the gift of a noted philanthropist, at their disposal,

entomologists feel assured that they can eradicate the hook worm which has made such inroads on the health of the poor people of the South. Dr. Charles Stiles, chief of the division of Zoology, United States Public Health and Marine Hospital Service, and discoverer of the American species of this parasite, claims that his investigations go to show that 2,000,000 persons are afflicted with this dreaded disease. A board of twelve physicians, scientists and philanthropists has been appointed to make the necessary allotments for research.

Jean Commandon, a French scientist, has invented a micro-cinematograph which gives records of active microbes. By placing the infected animal's blood between two strips of glass and attaching the cinematograph apparatus to an ultra microscope, he has succeeded in magnifying to 20,000 diameters and exhibiting the sleeping sickness microbes as large as eels and in active operation. Other records show the heart beating and the digestive process of microbes the size of which is one-thousandth of a millimeter.

Halley's comet was observed visibly with little difficulty on October 17th, with a 15-inch equatorial. It appears to be growing brighter somewhat more rapidly than was anticipated. More recent computations by Rev. G. H. Searle, C.S.P., warrant the belief that the comet will pass in front of the sun's face on May 18th, 9:15 p. m., Eastern time. At present the comet is about two hundred and thirty million miles from the earth and fifty million miles more from the sun.

The science of metallurgy, according to Elmer E. Carey, in the Los Angeles *Mining Review*, is now entering upon the electrochemical period. To substantiate this there are advanced the electrolytic methods of refining copper and of reducing gold, iron, tin, aluminum, mercury and sodium. The processes are attended with little difficulty and yield the more staple products. The metals, so derived, are freer of impurities, and stouter and finer grained.

The Medical profession is awaiting with interest the result of a series of experiments which Dr. Eugene Hodenpyl, chief pathologist of Roosevelt Hospital, has been making for several months with a new cancer serum. These are following the usual method of serum treatments for malignant diseases. An animal inoculated with fluid from a cancerous patient, resisting the inroads of the malady, develops an antibody, which latter being injected into the patient, stimulates his system to do

like battle against the disease. The Rockefeller Institute for Medical Research is working along the same lines.

A new monorail car was shown a few days ago, in the War Office grounds, London. It measures 40 feet in length, 10 in width, is 13 feet high, weighs 22 tons, and accommodates 40 passengers. Two gyroscopes, each weighing three-quarters of a ton, give it stability. With a motor working at 80-horse power, a speed of 25 miles an hour was attained. The test seemed to show that the heavier the car the greater is the stability and consequently the greater the safety.

We are no longer to believe that the smoke nuisance occasioned by railroads has but a single solution, the electrification of the road. The Big Four road claims to have an effective smoke-preventer. Smoke is occasioned by the imperfect combustion of certain gasses and it is found that heated air assists in very great measure this consumption. Accordingly an air pump attachment is made to force air, previously heated, into the fire-box of the engine.

During the recent tests at Fort Meyer, Va., of the Baldwin lighter-than-air dirigible considerable difficulty was experienced in generating the necessary hydrogen for inflation. In view of this the United States Signal Corps has installed an electrolytic gas plant at Fort Omaha, the site chosen for future experimentations in aviation. The plant is rated to deliver 690 feet of hydrogen an hour.

French papers report that a fossil human skeleton has been discovered in the Department of Dordogne. It was imbedded in the lower middle post tertiary stratum and is said to be 20,000 years old. We shall hear of this skeleton again, as we have heard of others with regard to which similar claims have been made.

The Executive Committee of the Zeppelin Polar Expedition has authorized a test expedition to Spitzbergen in order to ascertain the conditions there affecting the management of airships. Plans have been drawn up for the construction of a suitable airship which will be launched in 1911.

Dr. Robert W. Wood, professor of experimental physics at Johns Hopkins University, has added one more to his many notable achievements in color photography. He has succeeded in producing landscape scenes in which the infra red and ultra violet rays are shown. These colors have never before been visible to the naked eye.

ECCLESIASTICAL NEWS

Under the auspices of Archbishop Farley arrangements are in progress to celebrate in St. Patrick's Cathedral, on December 1, the centenary of the founding of the American branch of the Sisters of Charity by Mother Elizabeth Seton, at Emmitsburg, Md., the New York foundation of which is now located at Mount St. Vincent-on-the-Hudson. On the following day local commemorations will take place in the different parishes where these Sisters have schools. The Seton Sisters of Charity have been established in New York as a separate and independent foundation from the Emmitsburg jurisdiction since December 8, 1846, when the community was located at St. James' Academy, 35 East Broadway. It now numbers about 1,400 members, who have charge of 20 academies, 6 high schools, 73 parochial schools, with 50,000 pupils; 5 orphan asylums, 1,800 inmates; children in Homes, 600; in Industrial Schools and Protectory, 1,620; 1 foundling hospital, 3,340 children and 550 needy and homeless mothers; 2 day nurseries, 100 children; 1 home for aged poor, 270 inmates; 1 retreat for insane, 150 patients; 11 hospitals. Their first school and orphan asylum in New York was opened in 1817, in old St. Patrick's parish by Sisters Rose White, Cecelia O'Conway and Elizabeth Boyle who were sent from Emmitsburg for this purpose by Mother Seton. From the East Broadway house the convent was moved in 1847 to the location in what is now Central Park. In 1857 when the Park was laid out another move had to be made to the present site below Yonkers on the Hudson. This centenary celebration was postponed from last June, owing to the absence of Archbishop Farley in Rome.

On September 17, Archbishop Harty, of Manila, gave a banquet to the Papal Delegate in the Archipelago, Mgr. Ambrosio Agius O.S.B., on the occasion of the latter's departure for Rome. At the banquet, which was held in the Archbishop's Palace, the most prominent men in the Philippines were present. Among other distinguished guests were Cameron Forbes, the General Governor of the Islands, the Military Governor, Representatives of the Manila Banking Corporations and the Superiors of the Religious Orders. It is believed that Mgr. Agius, who is now in Rome, will return in about four months.

At the Night School for working men in Manila, of which AMERICA made mention a few weeks ago, the attendance is now more than six hundred and it is steadily increasing. Father Vilallonga, S.J., is thinking of establishing a "Patronato Mariano" in order to give the working people material help in addition to the intellectual and moral help, which through

the Sodalists of Mary he is already giving them.

The Rt. Rev. T. A. Hendrick, D.D., Bishop of Cebu, has left the Islands in company with his brother, Mgr. Hendrick, of Ovid, New York. The bishop has recovered from his late illness, but is in need of rest for a time and a more invigorating climate.

President Taft was a guest of honor at the golden jubilee celebration of St. Aloysius' Church, Washington, D. C., on Sunday. President Buchanan was present at the laying of the corner stone fifty years ago. Accompanied by the Apostolic Delegate, Mgr. Diomedeo Falconio and Cardinal Gibbons, the President reviewed a parade of the Holy Name Societies, the Catholic Knights of America, the Ancient Order of Hibernians, the Knights of Columbus and other Catholic organizations of the District. The open-air exercises took place in front of the church where the Rev. Eugene McDonnell, S.J., introduced the President to an assemblage of from thirty to forty thousand people. The President's address was short. He said religion was the cornerstone of the republic, and that the separation of Church and State was sometimes construed as meaning hostility to religion. He pointed out the error in this view, and then referred to his own attitude towards all Churches which, he said, he regarded as influences for the advance of civilization. These he would aid in every way he could.

Owing to several unseemly incidents Mgr. Bisleti, the Major-Domo of his Holiness has sent the following circular letter to those personages upon whose recommendations foreigners are usually granted audiences with the Pope: "It is my duty to call your attention to the grave responsibility assumed by him who supports by his recommendation demands for admission to the august presence of his Holiness. You will therefore kindly take care not to give commendatory letters under any form whatever, even for collective audiences or Papal functions, except to those whom you know personally, or at least through references that are certain and worthy of consideration."

The London *Tablet* of October 30, publishes a letter written by the Rev. George Tyrrell to the Old Catholic Bishop, Herzog, in which he denied that the Councils of Trent and Vatican were ecumenical, admitted only a primacy of honor in the Roman Pontiff and showed himself in sympathy with the Church of England, and with the Old Catholics in England as elsewhere. It was evidently written a comparatively short time before his death.

His Grace the Archbishop of Montreal recently went to St. Eustache to baptize the fourteenth child of his sister, Mrs. Belair, who has twelve children living, six boys and six girls. As there was no train when the Archbishop was ready to return, Mr. Rodolphe Forget, M.P., sent his automobile to St. Eustache; the Archbishop motored the twenty-five miles in an hour and reached Montreal in time to bless the armory of the 65th regiment, after the laying of the crowning stone by Sir Frederick Borden, Minister of Militia and Defence.

A Class in Musical Methods has been begun in connection with the work of the Confraternity of Christian Doctrine, the object of which is to promote a knowledge of good and thoroughly Catholic music suitable for use in our Sunday Schools, as well as to train Catechists in rendering the same. The class is being held at St. Charles Borromeo's, this city, on Wednesday evenings.

On November 10 Archbishop Farley confirmed at Graymore, the six men and twelve women, members of the Society of the Atonement, who had been received into the Church on October 30. Brother Paul James Francis is to take a theological course at Dunwoodie Seminary, and will act also as editor of *The Lamp*, the publication of which will be continued.

PULPIT, PRESS AND PLATFORM

Archbishop O'Connell, of Boston, was invited recently to address the Women's Alliance of that city in explanation of what the Catholic Church is and the work the Church is doing. As he was unable to attend the meeting of the Alliance himself an exhaustive paper he had prepared on "What the Catholic Church Stands For" was read for him by Mgr. Splaine in the hall of the Second Church (Unitarian), on November 10, before a very large audience, the pastor of the church, the Rev. Thomas Van Ness presiding. We are assured the paper was listened to with marked attention during the hour and a half required for its reading, and at its close the large audience of women gave a hearty vote of thanks to the archbishop. That the paper created a profound impression on the members of the Alliance and honest inquiry set afoot was shown by the questions of those who crowded about Mgr. Splaine at its close. The opening sentence indicated the whole scope of the paper: "I come to present to you the position of the Catholic Church in the United States; to tell you what she stands for, what she is doing and what are the sources of her stability and strength."

DRAMATIC NOTES

"The Cottage in the Air," New Theatre.—This is the second production staged here. In one sense it is much more pleasing in its general effect than the representation of "Anthony and Cleopatra," with which the new enterprise was inaugurated. This is no doubt due to the fact that "The Cottage in the Air" is much more easily within the capacity of The New Theatre Stock Company than a Shakespearian tragedy. The modern stage has lost the classical tradition and there are few actors in the new school to fill parts requiring the exceptional and intelligent training which Shakespearian tragedy demands.

It is rare now-a-days to hear an actor in a Shakespearian part who can speak his lines intelligibly. Blank verse is a strange language to the modern stage, and as a rule it is nothing short of lamentable to hear Shakespeare mouthed and butchered on the rare occasions when one of his plays is produced.

The New Theatre had the good fortune to secure Miss Marlowe and Mr. Southern for the leading parts in "Anthony and Cleopatra," with some excellent support. But even with this unusual combination the performance fell short of what it might have been in the days when the traditions of the elder school still held the boards. A giant's robes require the stature of a giant to fill them. While Miss Marlowe came within fair reach of the part of Cleopatra, Mr. Southern's Anthony, though good, was cold and palpably an effort, intelligent, it is true, but far from satisfying. Notable defect in the performances was the difficulty of hearing the lines, a defect due in some measure to faulty acoustics in the theatre itself, and in large part to the fatally imperfect reading of the lines on the part of the company.

In "The Cottage in the Air" this acoustic defect was notably overcome, no doubt owing to the fact that the performers were easily within their capacities in a play where speaking lines were well within their comprehension, and when the heroic element and primitive passions, which require unusual powers for their adequate expression, were absent. "The Cottage in the Air" is a sentimental comedy in four acts with a mildly philanthropic moral. The Princess Priscilla, the daughter of a pompous and wooden-headed Grand Duke, has been secretly instilled with the notion by her tutor, Herr Fritzing, a benevolent old gentleman who dreams and theorizes about an ideal social democracy, that royal pomp and state are mere vanities. Inspired by the idea that her mission in life is to put Herr Fritzing's theories into practice, the Princess escapes in disguise from Court, accompanied by Herr Fritzing, as her uncle,

and with him settles in a cottage in a little English town, where she proceeds to play the role of a lady bountiful. She believes that human happiness consists in letting everyone have what everyone wants, with the result that in the distribution of her benevolence the little village is turned topsyturvy with innumerable ensuing funny complications. Finally she comes to the end of her resources, when her betrothed, a prince royal, turns up at the opportune time, rescues her from her embarrassing position and carries her back in triumph to the pomps and vanities of royal life. The theme is carried along in a light and fanciful vein, awaking a pleasant and mild interest with the evident moral that the practical everyday world could be made anew by a theory and that the proper place for each one is in that sphere where nature has placed them. This of course is nothing new, but pertinent at the present hour.

The performance was clever and admirable. Mr. Bruning as Herr Fritzing, the benevolent and impractical old dreamer, perhaps carried off the chief honors, and the entire cast filled their parts with the greatest credit. We may congratulate ourselves that we have in the New Theatre Stock Company more than a mere promise of good things in the way of historic art.

"Seven Days," Astor Theatre.—This is a roaring farce with a good deal of horse-play mingled throughout. Its situations are amusing in the extreme. It pivots upon the complications arising out of a dinner given by a newly divorced man, whose rich maiden aunt arrives upon the scene entirely ignorant of the domestic troubles. He induces one of his female guests to impersonate his wife. The wife herself arrives at this juncture thinking her husband away from home. Meantime a burglar pursued by a policeman gets into the house, and the health officers, who have discovered that the cook has small-pox, seal it up and place all the inmates under quarantine. There is of course neither rhyme nor reason in the play; it is simply pure farce but provocative of uproarious laughter in its sheer absurdity.

QUERIES AND ANSWERS.

A. C. R., Gardner, Me.—The Basilicas were the great halls for the administration of justice that, with slight modifications, became, in the early Christian period in Rome, places of Christian worship. See the articles on "Basilica" and "Christian Architecture" in "The Catholic Encyclopedia," which show how their form originated a style of ecclesiastical architecture.

A Reader of AMERICA.—We could hardly take up the matter again. The editorial you refer to gives the opinion of the best

Catholic writers. Naturally the enemies of the Church welcome an ally wherever found.

PERSONAL

Very Rev. Dr. Thomas J. Shahan, rector of the Catholic University of America, has been made a domestic prelate. The Papal Brief came to him on Tuesday evening through the Apostolic Delegate, Mgr. Falconio, having been forwarded to Washington through the Chancellor's office in Baltimore.

Mr. Saxton Cory provided in his will which disposed of nearly £150,000, that no member of the Roman Catholic Church or "American Catholic Church" should benefit by it.

The Rev. Thomas J. Campbell, S.J., has happily recovered from his recent severe illness and was able, on November 7, to deliver a lecture on the work of the early Jesuit missionaries in Canada in the Church of Our Lady, Guelph.

A report that has had extensive circulation in the press that the late Charles Warren Stoddard burned all his unpublished poems and essays just before his death, is denied on authority. These relics are now being prepared for early publication.

On Nov. 2, All Souls' Day, the Rt. Rev. Mgr. Edward Francis Hurley, of Portland, Me., celebrated the silver jubilee of his ordination to the priesthood. Mgr. Hurley, who at one time was vicar general of the diocese, has been pastor of St. Dominic's, Portland, since the death of Vicar General John W. Murphy.

OBITUARY

Rev. Mother Judith, one of the pioneer Sisters of the Sacred Heart in Hawaii, died at Honolulu October 13. For half a century Mother Judith had devoted herself heart and soul to the noble work of Catholic education in the Hawaiian Islands. For thirty-five years she was Superior of the convent of the Sacred Heart, Honolulu, an office she resigned a few months before her death, owing to ill health and advanced years. Rev. Mother Judith (Marie Brasier) was born in Puy-de-Dôme, France, in 1834, and joined the Hawaiian Mission in 1859.

Mlle. Juliette Dodu died lately in Switzerland. A girl of 18 when the Franco-Prussian war broke out in 1870, she was a telegraph operator at Pithiviers twenty-five miles northeast of Orleans. The Germans in cutting the telegraph wires somehow overlooked one leading into her office and Mlle. Dodu was thus able to notify the government at Tours of their movements.

Moreover during the battles of November around Orleans she found the German wire near her window. She tapped it and during seventeen days intercepted the despatches from the headquarters of Prince Frederick Charles, sending the information to Aurelle de Palladines in Orleans. At last discovered, she was sentenced to be shot as a spy. The Prince himself, moved by her devotion, interfered and saved her life.

Peter Pawinski, for two terms city comptroller of Milwaukee, died on Oct. 28, aged 52 years. He was born in Poland, and was prominent in the affairs of the Polish National Alliance.

George Daniel, Sr., who had served as postmaster and for three terms as Mayor of Sandusky, Ohio, died on November 5, aged 75 years. He was a native of Hesse-Darmstadt.

The Rev. Bernard Kroeger, pioneer priest of the Diocese of Fort Wayne, dean of the Logansport district, and rector of St. Bridget's Church, Fort Wayne, died on November 9, aged 77 years. He was born in Prussia and ordained in Fort Wayne August 2, 1863.

The Rev. Daniel H. O'Dwyer, pastor of St. John's, New York City, died of apoplexy Sunday morning. On Saturday he attended the funeral services of his father, John O'Dwyer, who had died the previous Thursday. Father O'Dwyer was forty-seven years old. Six years ago he became pastor of St. John's which had but 500 members. Since then it has grown to 15,000. Through Father O'Dwyer's efforts a new church valued at \$250,000 was erected recently.

Mother Mary of the Desert, for more than half a century head of St. Mary's Boys' Asylum, New Orleans, and for more than sixty-five years a member of the Marianites of the Holy Cross, died recently, aged eighty-four years. She was the sole survivor of the pioneer band of Marianite Sisters who went to New Orleans from Canada in 1852, during an epidemic of yellow fever. Born in France in 1825, she became a religious in 1846 and was professed at St. Laurent, Canada, in 1847. She left a diary in which she had recorded the interesting events under her observation for the past sixty-five years. Mother Desert has been one of the most noted characters in New Orleans for half a century. From the inmates of her orphanage she selected with unfailing eye boys of talent, and procured the means of educating them for various professions. Priests, doctors, lawyers and merchants of her making stood around her bier.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

Having just returned from a trip to West Virginia, and read with unabated interest your issue of October 16th, the writer was, more than ordinarily, impressed with the editorial "A New World's Holiday," as being peculiarly applicable to the Knights of Columbus in their celebration of Columbus Day throughout the United States, and the enlightening consequences which may be expected to follow each recurring year, as the celebration grows.

The writer happened to be in a town—little more than a village—a few days after the celebration of Columbus Day by a local council of the Knights. A fairly good report of the celebration and the speeches was published by the local paper. About the same time a Woman's Temperance League meeting was being held, and the visiting delegates were being entertained by the hospitable families of the town. A Catholic friend entertained four of these delegates. The evening after Columbus Day these ladies read with great interest an account of the celebration, and expressed the greatest astonishment on learning that Columbus was a Catholic!

Here were four evidently intelligent women who confessed their complete ignorance of such an historic fact. The further information they received on Catholic subjects, and their enjoyment of the refined influence of a Catholic home greatly impressed these women, and no doubt will have a lasting influence on their minds in the future.

From many years' association with people of our rural sections, I believe they are a deeply religious people, but have been purposely kept in ignorance of Catholic historical facts by their teachers and preachers, and the Catholic Church has been so persistently maligned from their pulpits, it is only natural that they fear and detest the Mother Church of Christendom. I have had many experiences of this deep ignorance, and consequent prejudice against the Faith. I was once asked by a West Virginia gentleman, of historic name and lineage in Old Virginia, the significance of the Holy Name button I wore, and when the inscription on the button was explained to him, he asked in apparently great astonishment: "Do you Catholics believe in Jesus?" He was asked if he were not thinking of the Jews: "No," he said, "I was always taught that you did not believe in Him, although worshipping His mother." But this was accounted for by learning afterward that he attended a Presbyterian church, the pastor of which never for twenty years preached a sermon without somehow dragging in Catholicity and re-educating Catholics.

On a recent occasion a neighbor called one Sunday afternoon to ask if it were really true that Catholics worshiped Mary. She said her Methodist minister had that morning asserted they did, "calling her the Blessed Virgin Mother of God, without any Scriptural authority for doing so." But knowing so many Catholics she "could hardly believe him." She was requested to bring over her King James Bible and the first Chapter of St. Luke was read to her. She said she never remembered having read that chapter, and confessed that her knowledge of the Scriptures was limited to certain verses, printed on leaflets, and learned at Sunday School. Her respect for the Bible was sincere, and when she read again and again: "Henceforth all generations shall call me Blessed" she turned down the leaf of her Bible, and declared she would show it to her minister and prove to him how wrong he was.

To counteract, in some measure, and dispel such dense ignorance of our Holy Faith, the Federation of Catholic Societies of this county has within the past six months published a Catholic Catechism, bi-weekly, in an evening paper, chapter by chapter. Having completed the Catechism, it is now publishing "The Inquirer's Guide. An easy Way to Learn What the Catholic Church is, and What the Catholic Church Teaches," by the Right Rev. Regis Canevin, D.D., Bishop of Pittsburg. Thus it is hoped the minds of many earnest souls seeing the Light may be led out of the darkness of unbelief, who otherwise might never hear anything truthfully explained of Catholic faith and practice.

G.

October 22, 1909.

WHAT IS SAID OF AMERICA

I cannot feel comfortable without AMERICA.—*Rev. D. S. O'Begley, Delphos, Kansas.*

Long life and a prosperous one to AMERICA and to its editors. *Rev. James Walsh, Providence, R. I.*

I have read several issues of AMERICA, and always found it an honest, fearless and solid Catholic paper. I shall be glad to recommend it to the notice of the seminarians. Wishing you a full measure of success in your work.—*Rev. T. F. Gignac, Laporte, Texas.*

The current number of "AMERICA," the Catholic review of New York, edited and published by the Jesuit Fathers, is the beginning of its second volume. This weekly publication stands alone in the United States as the highest type of Catholic journalism, and we feel its success is assured.—*The Record, Louisville, Ky.*

AMERICA

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CHRONICLE

Contempt of U. S. Supreme Court.—Six men were imprisoned last week in the Federal jail, Washington, D. C., for contempt of the Supreme Court of the United States; Capt. Shipp, sheriff at Chattanooga, Tenn., his jailer and four assistants. They are serving sentences of from sixty to ninety days for failing to protect from a mob a negro whose legal execution had been stayed by the U. S. Supreme Court until it could review the case. It is the first instance in American history of imprisonment for contempt of the Supreme Court, and also the first time that the Federal Government has imposed a penalty in connection with the lynching of a negro.

Standard Oil Under the Ban.—After a struggle to control the greatest corporation in the country which has endured three years, a judgment was handed down in the United States Circuit Court for the Eastern District of Missouri that marks a signal victory for the law officers of the Government. The decree, prepared by Judge Sanborn, was handed down in St. Paul where the judges of the Circuit are now in session. It affirms the Standard Oil Company of New Jersey to be an illegal combination operating in restraint of trade, and orders its dissolution within thirty days. The judgment forbidding further combination and practically destroying all activity of the Oil Monopoly is entered under the Anti-Trust Law. It is directed against seven individuals, one of whom is John D. Rockefeller, and thirty-seven subsidiary corporations. Thirty-three other corporations mentioned in the origi-

nal charge before the court, are not included in the decree, the allegations in their case being held "not proven" and their case dismissed. The special prosecutor, who conducted the case for the Government, holds that a favorable decision was reached on every point urged by him. Of course the case will be appealed to the United States Supreme Court; announcement to this effect was in fact made by the corporation's attorney before the judgment had been handed down.

Sugar Trust Frauds.—James F. Bendernagel, formerly superintendent of the Williamsburg plant of the American Sugar Refining Company, who is under indictment on a charge of conspiring with six employees of the Sugar Trust to defraud the government of sugar duties, waived examination before United States Commissioner Benedict, in Brooklyn, and gave \$5,000 bail for his appearance on December 1 before the United States Court of the Southern District in Manhattan. James B. Reynolds, until November 1 assistant secretary in charge of customs and now a member of the Foreign Tariff Board, denies the charge of Richard Parr, acting Deputy Surveyor of Customs at New York, that while assistant secretary he placed obstacles in the way of the exposure of the Trust. A similar denial of the charge that, while he was Secretary of the Treasury, he covered up frauds of sugar corporations, was made by Lyman J. Gage. The accusation was made by Wilbur S. Wake-man, formerly Appraiser of the Port of New York. The President has made the prosecution of the Sugar Trust by the Federal Government his own affair. Secretary

MacVeagh has been told by the President that he will be given the absolute right of appointment and dismissal in the customs service as the need may arise for carrying on the investigation of the Trust's methods.

The Nicaragua Trouble.—An unsatisfactory reply to the emphatic demand made by Secretary of State Knox for an explanation of the killing of two American citizens by the soldiers of Zelaya was received in Washington. The Secretary, after a conference with his department assistants and with representatives of the Navy, made known his determination to advise the President to take drastic action. Marines, the advance guard of every military movement beyond the limits of the country, are held in readiness to be rushed to Nicaragua if need be to avenge what appears to be the irregular putting to death of two Americans identified with the revolt against Zelaya. Secretary Knox has informed the *Chargé d'Affaires* of Nicaragua in Washington "that if it be found that the two Americans, Cannon and his companion, were 'summarily executed' this Government will not for a moment tolerate such a treatment of American citizens." He bases his position on the fact that no court, acting within the limits of the Hague agreement, can sentence any prisoner of war, native or foreign, except he can be proved to be a spy, or one acting independent of any military organization. These two Americans do not appear to have been classed as spies.

The Cherry, Illinois, Mine Disaster.—The first flash of sunshine in a story of black disaster came with the tidings that twenty of the miners entombed in the St. Paul Mine at Cherry, Illinois, were taken out alive after an imprisonment of seven days. They had been cut off by the flames and a cave-in following the disastrous fire and explosions a week ago. When the small supply of food the men had with them was exhausted they had eaten bark and chewed tobacco and leather. Small quantities of water had been found in pools in the depths of their prison and after this had been consumed the prisoners drank of the mine seepage. It was their pounding on the wall to cause this to drip down that quite accidentally attracted the attention of a party that had entered the mine to discover and remove the dead. The cave-in had saved the imprisoned group from the smoke and gas following the fire and the supply of air in their end of a drift had been sufficient for them. Madly excited crowds at the pit's mouth above received the rescued party, who though gaunt and weak after their terrible experience will soon be themselves again. One poor fellow died in the moment of safety; a priest in the rescuing party was just able to give him the last Sacraments. The twenty miners brought out are sure others will be found alive in the depths and the work of rescue goes on with feverish energy. The awful disaster has aroused the generous charity of the country and relief in money and necessities is pouring into the desolate little town.

An Appeal for a Ship Subsidy.—Addressing the members of the Chamber of Commerce in New York, Senator Root made an appeal in favor of action which will enable the American marine service to equalize the hard competition with foreign nations. "By our protective tariff," he said, "we have raised the standard of wages and the standard of living within our own country to such a point that the moment American enterprise passes beyond the protective limit of that law, it is impossible for Americans to compete on equal terms with the sailors and ships of other nations." . . . "When we reach the seaboard and our ships put forth to compete upon the ocean with the ships of other countries, that protection ceases, and, as a result it costs so much more to run an American ship than it costs to run the ships of other nations, of other great commercial nations, that the American ship has to go out of business." The only remedy the Senator had to suggest was that "we either abandon the policy which puts up American wages and the American standard of living or that we extend the policy to our ships." The prevailing press comment on this address is unfavorable, questioning why individuals or corporations should be enabled to grow wealthy by protection and still expect to receive from Government subsidies which would enable them to add to this wealth.

Great Britain.—Lord Lansdowne has given notice in the House of Lords that he will move the rejection of the Budget. Mr. Haldane, Secretary of War, speaking on behalf of the ministers says that Parliament will be dissolved and the Government will face the country on the issue of the Budget, Free Trade and the Peers.—The natives of India sent by their fellow countrymen in Natal to interest the Government and the public in their condition in that colony, have returned to South Africa. Their mission was unsuccessful.—The Indian Reform Bill went into effect on November 15th. The Governor-General's Council is increased from 126 to 370 members. Of these 135 will be elected. The legislative functions of the council have been enlarged and it will take an active part in the making up of the Budget. Representation is arranged so as to give representatives to Mohammedans though in a minority. On account of the anarchistic agitation the general and provincial governments may declare ineligible persons whose election is thought to be against the public welfare.—Mr. Herbert Gladstone, the Home Secretary, has accepted the Governor-Generalship of South Africa.

Irish Notes.—The Irish Party took strong measures against the contingency of the returned Land Bill being rejected by the Lords. By unanimous vote they circularized the branches of the Irish National League "to take such steps as will be necessary to deal with the crisis." This was significant owing to the statement of Mr. Redmond that he would not feel called upon to lift a hand to protect the landlords from whatever violence their

action should provoke. Mr. Wm. Redmond said that peace could not be maintained if the Bill were rejected; Mr. Dillon placed on the Lords "the responsibility of all the disturbances, suffering and crime that might ensue"; Mr. Gwynne, a very conservative member, declared he would not restrain but stand with the people in forcibly preventing the letting of grazing lands and otherwise forcing the landlords to terms; and Mr. Birrell was understood to utter a like threat when he said to the Irish Lords: "Why do you quarrel in the neighborhood of an abyss?" That the landlords have taken the hint is evidenced by the recent cables announcing that the returned and modified bill has been passed by the Upper House. Much depends on the nature of the modifications; but whether the Land Bill shall prove satisfactory or not, organized agitation is threatened against the exactions of the Budget. The opinion is growing that Mr. Healy is right in his contention that it will impose \$10,000,000 additional tax on Ireland, which is already overtaxed by \$12,000,000 a year. All parties are agreed that Ireland's circumstances have not been considered at all, that she has been discriminated against in favor of Great Britain, and some are predicting that when the farmers realize the burden of the land and death duties, their resistance will create a condition tantamount to an agrarian war. The farmers of Antrim and Derry, irrespective of political affiliations, have already formed an association for the protection of their interests. They demand that the Government, owing to the great increase of unjust taxation, refund half the cost of administering certain acts for local purposes and all acts for national purposes. They also protest against the custom of giving compulsory powers to the Government Board to administer imperial taxation at the expense of the local taxpayers, as "grossly unjust." The fact that Protestant farmers form the bulk of the membership of this new A. P. A.—Agricultural Protective Association—indicates that Ireland is united against the discriminations of the new finance.

Montreal Theatre Condemned.—The Most Rev. Paul Bruchési, Archbishop of Montreal, issued, on the 11th inst., a pastoral letter condemning the plays presented at the Académie de Musique in that city. His Grace, whose stand on theatre morality is well known, had received assurances from the manager that the plays would be irreproachable on the score of morality; but, hearing from conscientious Catholic playgoers that these promises had been broken, he took the trouble of reading all the plays presented in the past few weeks at the Académie de Musique. He found them immoral and dangerous. Adultery, far from being, as it is in Scripture and Catholic teaching, a horrible crime, is flaunted therein as a piece of good fortune, which forms the warp and woof of all these dramas. They are full of indecent innuendoes and provocations to crime. To frequent this theatre is to attend a school of sin. Were the

pretext true—which His Grace absolutely denies—that nowadays no theatre can exist without these shameful and immoral intrigues, the disappearance of the theatre would be desirable. There are enough harmless entertainments without going in search of those which spell ruin for the soul. The archbishop, feeling, as he says, that the great mass of the people are with him in this condemnation, exhorts Catholic mothers to strengthen his hand by banding themselves together against this pestilential drama.

The *Montreal Gazette* of November 20 says efforts are being made by the management of the Académie de Musique to induce Archbishop Bruchési to remove the condemnation which His Grace passed upon that theatre in a letter read in all Catholic churches the previous Sunday. In answer to a very respectful letter from the management of that theatre acknowledging "the just remonstrances" addressed to them and promising that they "will in future keep a strict watch to see that the plays presented should be in perfect accordance with what you have a right to demand," the Archbishop points out that "similar promises have been made before and have not been kept," and insists upon a reliable censorship of competent and honorable men before he will remove his strictures upon that theatre. The firmness of His Grace's stand is commended by the local press.

Trade with Canada Increasing.—The Payne tariff is acting favorably on exchange in commodities between the United States and British North America. The latter country, our northern neighbor, which includes Newfoundland and Labrador, with an estimated population of seven millions, took from the United States during the months of August and September, 1908, under the Dingley tariff, goods to the value of \$23,392,309. In August and September, 1909, the first two months under the Payne tariff, British North America took American goods worth \$34,669,107, an increase of more than 48 per cent. Canada's exports to the United States during August and September, 1908, were \$14,160,425, and for the corresponding months of 1909, they rose to \$16,891,303, an increase of more than 19 per cent. The importance of these figures becomes clearer when they are compared with the increase in our trade with Mexico. The latter republic, with more than twice the population of British North America, took from the United States during August and September, 1908, goods worth \$7,707,802, and for the corresponding two months of the Payne tariff for 1909, \$8,685,414, a total and an increase (12.6 per cent.) almost exactly one-quarter of Canada's total and increase. Mexico's exports to the United States during August and September, 1908, amounted to \$6,274,350, and during the same months of 1909, to \$6,891,887, a total considerably less than one-half of Canada's total exports during the same period, and an increase (9.8 per cent.) slightly more than one-half of Canada's increase.

The Pope on France.—Addressing the French pilgrims in Rome, November 18, Pius X said that the French Government, in the expulsion of religious orders, the trials and condemnations of Cardinal Andrieu and other bishops, and the threatened laws extending official protection to irreligious teachers and effecting a state monopoly of schools, had but one aim: to undermine the basis of Christianity. The action of the government in depriving ecclesiastics of the liberty and rights granted by French laws to all free citizens, and the bishops' courageous fulfilment of their apostolic duty, should animate Catholics to give them loyal support and defend manfully their religious rights. The proposed state monopoly of education is intended to efface Christianity in the schools and therefore throughout the nation. Hence all Catholics should unite against the denial of legal acknowledgment of the hierarchy and Catholic schools. Following the Pope's pronouncement Catholic children were withdrawn from the government schools in many parts of France, and in some places a public bonfire was made of the interdicted text-books.

Germany.—It is officially announced that the Dr. von Mühlberg, Prussian representative at the Vatican, on the occasion of the silver jubilee of Pius X as bishop, presented Emperor William's congratulations to the Holy Father. The personal letter of the Emperor conveying his greetings and good wishes was a very cordial one. The Pope, the same announcement adds, expressed his gratification to Dr. von Mühlberg over the Emperor's interest in the happy event.—The German National Committee for the Suppression of the White Slave Traffic is in session in Leipsic. The Empress Augusta Victoria, from the beginning most cordial in her support of the movement, sent a special representative to assure the members of the committee of her deep interest in their work and of her purpose to cooperate actively with them in every way possible and proper.—Berlin reports an unexpectedly heavy snow-storm which put an end for the time being to ordinary traffic in the city. The storm is said to have caused heavy damage throughout the Empire, though complete information is lacking on account of the breaking off of telegraphic and telephonic communication. Thuringia, Saxony, and Silesia especially sent in alarming reports of disaster.—The *Nord-deutsche Allgemeine Zeitung* publishes the estimates which have been prepared for submission to the Reichstag when it reconvenes this month. The budget calls for a total of 2,660,305,450 marks, an excess of nearly seven million over last year. The sum calls for 152 million marks over the estimated assured income of the year. The proposed expenditure includes 807 million marks for the army and 443 million for the navy, an increase of 15 million for the latter as against a decrease of 28 million marks in the army estimates.—Exchange Professor Richards of Harvard, who recently finished his course of lectures in the Berlin University, has been

honored by the Berlin Academy of Sciences with election as corresponding member of their body in the Department of Physico-Mathematics.

Austria.—The municipal council of Buda-Pesth has passed an ordinance requiring the teaching of German in all the city schools. The step is welcomed with hearty approval by Germans in the Hungarian capital city as an evidence that knowledge of their language is recognized as a necessity despite the determined stand of the Hungarians for nationalization of their institutions.—The persuasion appears to grow in political circles that for the first time in a long while there is prospect of an understanding between the governing parties of the dual kingdom. Last week Emperor Francis Joseph received in special audience a committee of the dominant party in Hungary. Its members, the Premier, Dr. Wekerle, the Minister of Commerce, Francis Kossuth, and Count Julius Andrássy, Minister of the Interior, journeyed up to Vienna at the Emperor's request in order to hear the conditions on which the Crown was ready to accept the program announced by their party. As a result of the conference harmony between Austria and Hungary seems assured. A new cabinet for Hungary in which Andrássy will be Prime-Minister, Dr. Wekerle, Minister of Finance, and Kossuth will retain his present portfolio is soon to be announced; certain concessions are to be made in the matter of the Hungarians' military demands; the new ministry will unite with Austria in the matter of cash payments, whilst the question of the organization of an independent Hungarian Bank will be for the present set aside.—Prospects are not thus bright in the questions agitated by the Bohemian representatives in the imperial Parliament. The long-looked-for conference of the German party leaders with President of the Council von Bienenroth which was expected to lead to peace measures with the Slavs in Parliament, occurred last week. To the general disappointment of the nation no such results followed. The German leaders demanded an unconditional abandonment of the obstructive tactics by which the Czechs have of late rendered parliamentary action impossible. The Slavic Union, of which the Czech members of parliament are members, refused assent to this proposition. President von Bienenroth in a strong speech, making known the conference action to Parliament, declared that he and his fellow-ministers were ready to lay down the burden of office at any time, but that they were resolved first to put the affairs of State in order. He indignantly repelled the charge of nationalism of faction spirits made against them by the Czechs and insisted that the one difficulty Parliament had to contend with was the obstruction policy of that party.—A "Red-Book" is soon to be issued regarding the recent annexation of Bosnia and Herzegovina. It is said to contain important disclosures concerning the latest phase of the Balkan question, which in its development for a time threatened bloody war.

QUESTIONS OF THE DAY

"The Decay of the Church of Rome"

One reflecting a little on the subject will find many arguments to prove how important the Church is in the eyes of the world; among them, the number of candid friends ready to advise it and the eagerness of the world to see their advice followed. Of course it is always disappointed. It then rebukes gravely the blindness of the Church, not understanding that by God's immutable ordinance the Church teaches all and is taught by none. In an evil day he who now calls himself Joseph McCabe undertook to advise where he should have obeyed. He fell from his place and has taken up his parable against the Church in several books of which the latest is "The Decay of The Church of Rome." It has been received with some applause.

Another of the proofs we have alluded to, may be drawn from the frequent computing of its membership by statisticians. They reckon us to be about 250,000,000; some making the number larger; others, smaller. Mr. McCabe corrects them all. We ought to be, according to him, 270,000,000: we are actually, he says, 190,764,378. The difference between the two represents the defections of the last eighty years. "Romanism," he asserts, "has entered upon a remarkable phase of disintegration." What is a phase of disintegration? If it means anything, does it not imply a reintegration to follow? Mr. McCabe's affectation of exactness is rather absurd. An estimate of our number can be only an approximation in which such precision can have no place. His objection, however, to the higher figures of others is, that they are reached by the including of whole populations, of which he holds, the greater part have fallen away. Thus, out of 39,000,000, French, he reckons only 6,000,000 as Catholics.

Here in the United States is being made a somewhat similar objection. The editor of *The World Almanac* for 1909, adds this note to the Statistics of Religious Denominations: "The aggregate represents actual church-membership and includes all Catholics, but not all persons affiliated by family ties to Protestant bodies." Here he seems to insinuate the common opinion, that to swell its numbers, the Church reckons all born of Catholic parents simply on account of their origin. This is a mistake. Family ties, bringing children back eventually to Adam, make them children of wrath. They can not, therefore, make them members of the Church. Protestants count up their members consistently with their idea of what makes them such: we do the same consistently with ours. If our idea differs from theirs the reason is to be found in the essential difference between the Protestant and the Catholic idea of the Church established by Christ. This Protestants usually hold to be the invisible company of the elect. They distinguish between it and their organi-

zations; but these naturally are supposed to contain such only as show signs of election by professing conversion and affiliating themselves to one of them, that is, by "joining the Church." One who prefers not to be religious, does not join it: one who would cease to be such, lets his membership lapse. The process implies a maturity of choice that excludes mere children.

For Catholics, on the other hand, the Church is the visible society of Christians who hold the same faith, receive the same Sacraments and live in subjection to lawful pastors under one visible head. They make no distinction between the Church of Christ and their organization. Entrance into it is obligatory; and by baptism an infant is a member of it. The baptized, as they grow up, may become unworthy: they remain members until they deny their faith and withdraw their obedience. This is not mere theory. Everyone knows that unless a Catholic has renounced his religion, he recognizes the hold his Church has on him, as no Protestant does. He confesses that the Church has Christ's mission, to call sinners to penance; and, though he may be far from Catholic practice, he acknowledges that jurisdiction which, he hopes, will some day reconcile him to God. What lapsed Church member as death approaches, if he call for a minister at all, judges it imperative to have one of his former denomination? What bad Catholic does not in such circumstances desire his own priest? How rarely does a Protestant say: "I am a Presbyterian, a Baptist or an Episcopalian, but a bad one?" "I am a Catholic, but a bad one," is heard constantly. We do not pretend that all the unpractising in France are such as we have described. Nevertheless, will Mr. McCabe maintain that there are only six million men and women there who look forward to die in the peace of the Church?

Mr. McCabe deduces the decay of the Church also from the illiteracy of its more active members. He seems to have forgotten the words of the Apostle: "See your vocation, brethren, that there are not many wise according to the flesh." The Church of England is called weak because it is chiefly of the cultured. Why the opposite should be for us a cause of decay, is not easy to understand. From a purely material point of view, a hold on the lower classes is counted in these democratic times as strength; and Mr. McCabe's former ministrations in the household of faith will tell him that the Church is powerful with the poor elsewhere than in Southern Italy, the Tyrol and Spanish America, where he now sees it. As for his assertion that education brings revolt, this depends entirely upon the kind of education.

To judge the progress of the Church in English-speaking countries, its influence must be taken into account; and this was a negligible quantity a century ago. We do not deny the leakage Mr. McCabe makes so much of, but we think it less than he would have it. He has examined that of England with some diligence. Taking a fair estimate of the Catholics at the beginning of the

nineteenth century as 100,000, he asserts that as the population has increased fourfold, these should have grown to 400,000. To these must be added the normal increase of 1,000,000 Irish and the foreigners that have entered the country, and his conclusion is that the Catholics in England should be between 3,000,000 and 4,000,000, instead of 1,200,000, the number he estimates them at. Thus he calculates a leakage since 1850 of 2,000,000. In the first place, the population at the end of the nineteenth century was nine per cent. less than four times what it was in 1801. Taking as Mr. McCabe rightly does, 1850 as a pivotal date, and granting the immigration from all sources to have been 1,200,000, the Catholics should have numbered in 1901, a little over 2,500,000, and the leakage would have been 1,300,000, assuming his estimate of this actual number to be correct. The "Catholic Directory," however, puts this at 1,500,000, which cuts Mr. McCabe's leakage in half. Any leakage is distressing, but considering the surroundings into which the Irish Catholics were transferred directly from an atmosphere of faith; the difficulty of providing spiritually for so large a number; the odium of which their religion and their blood made them the objects, one is not astonished at it. It is consoling to know that with the multiplication of pastors, churches and schools, the leakage is being overcome. To say that the leakage in the United States is the same proportionately as in England, is mere assertion.

Though Mr. McCabe's book might be recommended to excitable persons afflicted with a chronic fear of popery, we do not think that Mr. McCabe, even from a purely natural standpoint, can be held to have established his thesis. We have such guarantees in the supernatural order as take away any apprehension of even the possibility of the decay of the Church; and we finish this article as we began it, by pointing out that the very interest our enemies take in us, indicates that they by no means feel certain of this decay. H. W.

In Capua

We sit of an evening in the large hall where the pillars are sculptured and the walls frescoed; the color scheme is good to the eye and there are many seats and couches cunningly devised and placed for our comfort amid palms and ferns and chrysanthemums in bloom, the whole suffused in the glow of countless lights half concealed in the mouldings upon pillar and wall. An orchestra makes music for us—a violin, a 'cello and a piano, nor are they mere perfunctory scrapers of strings but artists who play as those loving their art. Moreover it is good music that they discourse, Beethoven and Chopin and Schumann and Brahms and Mendelssohn and Haydn and Mozart; nothing base or noisy. And at our doors the beating of the surf on the sand makes continuous undertone for the harmonies.

We are in Capua, some for rest, others for mere variety

in the endless chase of pleasure. Here are men white-haired and worn, bearing on their faces the runes of many an Iliad and an Odyssey, and with them gentle old women, the lines of patient endurance etched deeply in their features—their eyes are tired. There are men not old in years but their hair is gray and their faces, still young and fresh, are set in the expression of concentrated endeavor. These, like us, have come from the legions in Gaul and must soon go back to the wars. There are many young women fair to see but for the most part hard of feature and bold in the challenge of their look—never were lilies of the field attired in glory such as theirs; they move with conscious grace and insolence, their eyes are heavy-lidded and their voices are shrill. They scan us and one another coldly and impersonally as one might in former times have appraised the merchandise of the slave market. These are dwellers in Capua. If it be the crown of resting to think of toil over with and afar, and if idleness be ever restless, then must time hang heavy on the white hands of those young women, I fancy! Here are, too, a few children—a thought overdressed, a shade self-conscious—up much too late according to our old-fashioned notions. And we yield ourselves utterly to the spell of the music, a fitting close for the days spent in the fresh sea-wind and the warm sun. Music is surely the topmost height of sensuous pleasure. It is amazing how it orders one's thought to rhythmic movement and gives to the mind wings for heights and depths otherwise unscaled and unscalable!

It is good to be in Capua, to get the armor off that galls the collar bone where the thongs cross, to unclasp the sword-belt and doff the helmet and for a few days relax the hard muscles, give healing balm to the old wounds, and recline at ease, snuffing lazily the rich odors of luxurious peace. And it is good, while the music fills the air, to dream with half-closed eyes of the camp away in Gaul, the watch fires at night, the sentries—and the wounded of the fight. Now it is curious that I should think of the wounded, for to-night is "Conference" night and if I were with the legions I should be out with my comrades, lantern in hand, looking for those who have been hurt in the fight so to speak. It would be a long way from Capua,—

* * * * *

"I recommend the usual relief." Thus speaks my friend and conference-partner, Matthew Sheridan (a plasterer by trade), reporting on the last of the old cases on our Conference role.

"There's a new case," says the President; "Anne and Catherine Mahony, 545 West —th street, basement. Sheridan and Prout committee."

The treasurer passes the hat, relief-tickets are distributed, closing prayers are said and Sheridan and I set out. We have two old cases to visit first and then we seek 545 West —th street. It is an ordinary single tenement, no better or worse than others. As we go in at the basement door we see the usual long, narrow, dark

passage with one gas-jet turned low at the farther end. There are a couple of gas-meters on the wall and the usual tenement reek in the air is here tempered (somewhat mercifully) by a strong odor of gas and the curious exhalation that is apt to arise from coal-bins, empty ash cans and insufficiently emptied garbage-pails in dark basements. We find a door on the left and knock on it. A door farther down the passage opens. A small, thin old woman with spectacled eyes and an anxious kindly face peers out at us in the semi-darkness. We state our errand and are bidden to come in.

The "basement flat" is really one long room. At the end where we enter is the cooking range and high up on the wall is one unshaded gas-jet. We cannot see to the far end for there is a screen across the room and, moreover, the shadows are dark down there, but evidently the "sleeping apartments" are thereabouts.

Around where we stand there is light enough to show that everything is scrupulously clean, and, if one may say such a thing, in its place. Thus we make the acquaintance of Anne and Catherine Mahony, aged respectively 62 and 58, janitresses of 545 West—th street, in token whereof they enjoy rent-free the spacious apartment wherein we are—also the light of one gas-jet gratis. This, with the few pieces of furniture, cooking utensils, etc., displayed before us, constitute (with the clothes upon their backs, and much worn they are at that) all the right, title and interest that the sisters have in this world.

Anne is straight of back, thin but with a suggestion of ruggedness; she looks one fairly in the face with wide open eye herself and is vigorous and cheerful of speech. Her sparse gray hair is parted and drawn tightly into a workmanlike knot at the back of her head. She moves with quick and sure step and gesture. Catherine is smaller, shrunken, bowed; her face is drawn as with pain. Her hair, not so gray or thin as Anne's, is piled amorphously upon the top of her head. She draws a worn woolen shawl more tightly around her shoulders as we enter and moves her chair closer to the range where a little fire still lingers. Her voice is thin and querulous and she has a cough.

The story is absurdly simple as Anne tells it. They used to be dressmakers, successful in a small way, twenty-five years ago. Advancing age and strenuous competition drove them gradually out of business and little by little their savings melted away. Then Catherine's health broke and down the hill they went until now they possess but one of the necessities of life, namely, lodging. Food must be found for one must live. For "lodging and light" Anne works all day at her janitress's numberless duties and has no time for sustained effort otherwise; Catherine is quite unable to work.

The curious thing about it, as Catherine says, is that she isn't "really sick" in any special way, but she "hasn't any strength." The Bellevue doctor has warned her that she is "delicate in the left lung" and must be

careful. She must eat plenty of eggs, drink plenty of milk, and above all get plenty of fresh air. That's what he says. Her cough is much better than it used to be, and some days she feels pretty well. If her strength would only come back she'd be able to work again.

But other days she's "quite discouraged" when she is too weak to go out into the park, and she begins to "feel the cold terrible" in these November days. "The landlord is very good to us," says Anne. "He gives us light and the flat and the tenants are easy on us—some of them."

My partner leaves the relief tickets and we go out with the grateful thanks of the sisters following us. "How long do you suppose she'll last?" I ask him. He has grown gray in the footsteps of St. Vincent de Paul and is wise in these matters.

"With luck—ninety days, maybe."

* * * * *

A crashing chord on the piano closing a phrase of the *Andante* in Haydn's "Surprise Symphony" brings me back with a start.

Oh yes! It is good to be in Capua—but only for a little while. After all, man's place is with the legions in Gaul.

ANDREW PROUT.

Christianity and Christian Socialism

I.

After the fellowship of Christian Socialists have successfully attempted to reduce Scientific International Socialism to its pure essentials, they commence to examine also Christian religion with the view of freeing it from elements foreign to its nature. This process, as was explained in a former article, is deemed necessary, in order to cement together Christianity and Socialism in a firm and permanent union. The leaders of the Fellowship, especially the ministers, are not willing to leave this purification of Christianity to the good will and intelligence of the Christian denominations, but claim it as their proper providential task. Hence we Catholics, too, are expected to learn from them what should be retained as the pure and precious metal of Christianity, and what should be rejected as slag.

As to the latter point they tell us summarily that Christianity has been utterly depraved and corrupted so as to become altogether incapable of achieving its divinely appointed end consisting in the regeneration of social life. The corruption, as they say, crept in very soon after its origin, even at the time of the Apostles, took wider dimensions in the Constantine period, and reached its climax in our present capitalistic age. As corrupting elements infused into Christianity are especially marked out dogmatism, sacramentalism and ceremonialism, other-worldliness and belief in immortality, asceticism, celibacy, monasticism, and churchliness. Prof. W. Rauschenbusch has discussed this subject at full

length in his work entitled "Christianity and the Social Crisis" (pp.158-199), and Christian Socialists have strongly endorsed his views. Edward J. Ward, when Secretary of the Fellowship in 1907, addressed to the members a note in which he said that this book was, in his opinion, without exception, the best presentation of the Christian Socialist position that has appeared anywhere. (*Christian Socialist*, August 15, 1907.) According to the learned professor, though Christianity was originally undogmatic, nevertheless since the second century and especially since the great controversies of the fourth century dogma came to be regarded as its essence. The change was due to the influence of Greek intellectualism. (*Christianity and Social Crisis*, pp. 178, 179.)

The origin of ceremonies and sacraments is explained as follows: "Christianity in its original purity was a religion of absolute spirituality, almost wholly emancipated from ceremonial elements, insisting simply on right relations to men as the expression of religion." "But even in the first generation few were able to rise to the spirituality of Jesus and Paul." "The Jewish Christians clung to their inherited ceremonial and tried to bind Christianity down to it." In the heathen world "the material furnished by Christianity was worked over into a new ceremonialism essentially like the magic ritual of the Greek mysteries and Oriental cults, only more wonderful and efficacious. "The formulas of baptism and the Lord's Supper were fraught with magic powers. Worship became a process of mystagogic initiation into mysteries. All the old essentials of pagan religion were reproduced in Christian form, but with scarcely a break in their essence: the effort to placate God by sacrifice, the amulets, vows, oracles, festivals, incense, candles, pictures and statues. It was like a tropical jungle sprouting again after it is cut down.." (Ibid, pp. 176, 177.)

Both dogmatism and ceremonialism, it is maintained, hindered the development of social and ethical life. "The constant insistence on dogma induced an unthinking submission of intellect. In that respect dogmatism cooperated with ritualism, which likewise requires no intelligence in the worshipper, and which always acts as a narcotic on the intellect of the people." (Ibid, p. 179.)

We find the same views set forth, though not so systematically, in many numbers of the *Christian Socialist*. We read in the issue of June 15, 1906: "The tests of Christianity are first practical, then experimental—never dogmatic." In that of August 1, 1907, it is said that the great idea of Brotherhood went forth from Nazareth and conquered Rome when yet unhampered by ceremonial or sacrament, by priest or pope or sect. In that of December 15, 1907, Prof. Edwin Markham says: "Creeds and sects would mean nothing to Jesus" (if He came again). "Orthodoxy and heterodoxy would be to Him only the gleam of the same bubble on opposite sides."

The belief in immortality, according to Rauschenbusch, is of heathen origin. The hope of blessedness or the fear

of punishment after death played, as he sets forth, no appreciable part in the Old Testament, but it was an important element in the religions which developed in the pagan world before the Christian era. From them it was carried into Christianity. "This dualism of spirit and matter was not derived from the teaching of Jesus. It was in the intellectual atmosphere of the day part of the general spiritual equipment of the times. Platonic and Stoic philosophy taught it. It was the strongest religious ingredient of the religious movements of that age. It was inevitable that Christianity, both in its theology and in its popular religious feelings should be deeply affected by it." ("Christianity and the Social Crisis," pp. 162, 163.) "The Nicene Council was not merely the triumph of a christological formula, but of that conception of Christianity which made it primarily redemption from death and impartation of immortality." (Ibid, p. 161.)

The Rev. Dr. George Willis Cooke, consistently with economic determinism, derives the belief in immortality from the introduction of private property. "As there was no individual ownership of property in primitive society, so there was no belief in individual immortality. . . . What the primitive man believed in, was the survival after death of his clan, not of himself as a personal soul. . . . In other words, the clan soul lived on, the individual soul faded away into nothingness. As the idea of property has developed through the ages, in the form of personal ownership and control, so has the conception of personal immortality grown." (*Christian Socialist*, Aug. 15, 1909.)

Asceticism, too, which was intimately connected with the belief in immortality, was, in the opinion of Prof. Rauschenbusch, not Christian, but a Christian modification of a general spiritual drift in contemporary life, and a fatal one. Because it assumed the identity of evil with matter and cut all satisfaction of natural desires to a minimum, it made perfect life a contradiction of nature. Turning against the sexual instinct as its special enemy, it not only stood against concubinage and divorce, but also lowered the dignity of marriage, even so far, as to honor voluntary virginity in men and women and to make it obligatory for churchmen. By doing so it became injurious to the family, the social cell. "(Christianity and the Social Crisis," p. 164, 165.)

George H. Strobell concurs with Prof. Rauschenbusch in the condemnation of celibacy, when he writes in the *Christian Socialist*, Jan. 1, 1909: "The Roman Catholic clergy have made that sweet family relation impossible for themselves and for millions of their best, their most consecrated men, crushing and bending mind and body toward an unnatural, and impossible sexless humanity."

Monasticism, in which asceticism was practised in a special manner, annihilated the foundations of civil society, the family, property, and worldly professions, withdrew from social life the very forces which were best fitted to preserve and invigorate or to restore and recon-

struct it, and sterilized the best individuals so as to leave only the morally incapable to propagate their kind in the world. ("Christianity and the Social Crisis," pp. 170-176.)

From the preceding explanations it may well be understood why the Fellowship finds a more ready response on the part of Protestant Churches. What it regards as unnatural outgrowths in Christianity and as obstacles to its own progress, they have long since abolished. Dogmas, sacraments, ceremonies, asceticism, celibacy, monasticism have been uprooted by them as harmful weeds. Thus the soil is well prepared to receive the seed of Christian Socialism, and many ministers are willing to water it by their word.

JOHN J. MING.

(To be continued.)

Ecclesiastical Affairs in Portugal

Those who have lived among them will agree that the Portuguese are the kindest of peoples, but, along with all its inherited goodness, Portugal shows very great latitude in both belief and practice. The "slackness" in religious matters is the direct result of past persecution of the Church by the State, and of the bondage in which the former lies to the latter. Previous to the Concordat negotiated by Pope Leo XIII in 1886, the ecclesiastical and civil powers in Portugal had been in conflict for half a century, dating from 1834, when the victorious Liberals, after overthrowing the Absolutist régime, proved their liberalism by expelling the religious orders of men at the point of the bayonet, and by confiscating their property. It was a serious blow to the Church because the monks and friars had been the teachers, preachers and confessors, and as the secular clergy possessed neither the authority, the training nor numbers necessary to fill the gap, religious education went by the board. Since then, several generations have grown up without proper instruction in the Faith, while the diatribes of the infidel press have gone far towards convincing a large part of the population of Lisbon that there is no God. No Papal Bull can be published in Portugal without the approval of the Government, the "placitum regium," and it is clear that the Church is still dominated by eighteenth century Regalism.

The case of the Bishop of Beja is one in point. After a notable career in Oporto, where he directed a large industrial school for boys, this zealous priest was appointed to the extensive Diocese of Beja, which he found in a sad state. For many years the control of the diocesan seminary had been in the hands of a couple of unworthy priests—brothers—whose misdeeds had caused a rebellion among the students and led to a government inquiry which confirmed the charges against them. However, these two ecclesiastics had political backing, and when the new bishop took possession of his see, he found them still in possession. Deciding that the work of reform must begin with the seminary, he reported to the Gov-

ernment that he proposed to dismiss them. This is the usual course here, because ecclesiastical posts are filled by the Minister of Justice.

After waiting a year for a reply, which never came, the bishop took action, and immediately met with a storm of abuse from the press, almost his only defender being the courageous Catholic daily *Portugal*; the Republican papers, one of which had some years before loudly demanded the removal of the offending ecclesiastics, now denounced the bishop as a usurper of the royal prerogative (sic!) and cried out for his punishment as a lesson to other "reactionaries." The *Diario Popular*, organ of Julio de Vilhena, chief of the Regenerador, once the Conservative party, took the same line in a series of leading articles notable for their Erastian ideas and violence of language. The *Seculo*, the best known and most pernicious of Lisbon dailies, informed the bishop that "if he had lived some centuries earlier and dared to affront the prerogatives of the civil power, King Pedro I would have taught him with a whip how the pride of bishops must bend before the authority of the law." The journalist relied on his readers' ignorance of history, because it was for a breach of the moral, not of the civil law, that the justice-loving monarch threatened the then Bishop of Oporto with a scourging.

The war now being waged against the bishop is part of an anti-clerical movement which began some months ago to oppose the religious awakening, which has been at work in the Church of late years. In 1901, the Regenerador ministry authorized the existence of religious orders having for their objects: (1) teaching, or (2) beneficence, or (3) the propagation of faith and civilization in the over-sea dominions. Under the shelter of this decree a number of Orders have been re-established in Portugal, mostly with foreign subjects. Last spring, the Republican Deputy, Dr. Alfonso Costa introduced a bill prohibiting (*inter alia*) all teaching by religious congregations, and providing for the dissolution of the Apostleship of Prayer and "other Jesuitical associations." The bill, however, did not become law, so in August the anti-Clericals promoted a demonstration consisting of about fifty thousand persons, which marched to the Parliament House, and petitioned for the revival of the laws of Pombal and Aguiar (nick-named "Mata-frades" i. e., Kill-friars), that is, for the suppression of the Orders and for schools without religion. The Monarchist majorities in the Lower House refused to discuss the matter. Undismayed by this rebuff, the Liberals continue their war against the Church, and if they could overthrow the Monarchy, one of their first acts would be to adopt the policy which Waldeck-Rousseau so successfully inaugurated in France.

Their campaign is directed on French lines. They pretend to defend the secular clergy against foreign ecclesiastics (the regulars) who are alleged to be usurping the influence and privileges of the native clergy and despoiling the latter of the offerings of the faithful.

It may be that the bishops are wise to lie hidden at present, because Liberalism has now such a hold on the nation that any forward movement on their part would probably bring them few defenders and a host of enemies. Yet it is permissible to think that persecution is what the Church needs, and that sooner or later the way to a better state of things will be found through a *Kulturkampf*. The present religious temperature of the capital may be guessed when we find that many good Catholics consider yearly Communion quite sufficient, and regard more frequent reception of the Blessed Eucharist as a mark of Ultramontaniam, while a very small proportion of the population receive the Last Sacraments. Of course, Lisbon is not Portugal, as I have said before, and even in Lisbon the upper class are devout, and in the North, all classes practise their religion in a way that contrasts very favorably with the South.

The principal enemy of religion is the press. Whereas in other countries the leading newspapers have at least outward decency and fairness and a respect for authority, such is not the case in Portugal with the paper that claims the widest circulation; while of the popular Republican dailies it is enough to say that the *Mundo* deserves its nick-name of "*Immundo*" (unclean), and the *Vanguarda*, which organized the famous pilgrimage to the graves of the murderers of King Carlos, is what one might expect the organ of Freemasonry to be.

Portugal is now a country, not of liberty, but of license, and the Church has a hard battle to fight in preserving the Faith of the people, which once carried the Cross of Christ to the ends of the earth. We are only at the beginning of a long and severe struggle, and Catholics have to learn that only by union, discipline and tenacity of purpose, all of which they lack, can the battle be won. The clergy, ill-educated, ill-paid and hampered by the State, are, most of them, doing all in their power. Will the laity do their part? The issue is largely in their hands, and though the future is clouded, it is not altogether dark. The Church has made a decided advance in the last ten years, but much more may be expected from a people whose good qualities, by the common consent of those who know them, far outweigh their defects.

HENRY BYRON.

For many years a large number of members of the Church of England, including not a few of its ministers, have objected to the public recitation of the Athanasian Creed on account of what they call "the damnatory clauses." In compliance with a suggestion that a new translation be made, the Archbishop of Canterbury appointed a committee to undertake it, giving his opinion at the same time that the objectors would not be satisfied in this way. The new translation has now been finished, differing from the old only by a few slight verbal changes. The *Guardian* holds that the Archbishop's opinion has been justified, and that the work of the translators brings no relief to those who object to the retaining of the Creed in its place in the Prayer Book.

Church Spoliation in Mexico

II.

After eight years of desultory warfare, the revolt begun in 1810 by Hidalgo and his half-armed Indians seemed to be crushed. Hidalgo and his fellow priest, Morelos had been captured, degraded and shot, and other leaders had perished or accepted amnesty. The insurgent Guerrero was still in the field with some faithful followers and Fernandez, later known as President Guadalupe Victoria, was skulking some place in the chaparral. Otherwise, New Spain was tranquil. Then it was that Agustin Iturbide, winning over the vice-regal troops and using the viceregal funds which he had received to hunt down Guerrero, achieved Mexican independence by a three-years' war and won for himself the offices of generalissimo of the army and high admiral with the style of "most serene highness." When his soldiers proclaimed him emperor and the overawed members of the first Congress, at a time when a quorum was not present, approved their action, he entered upon a reign of eight months, during which the imperial government seized certain properties the income from which was for the support of missionaries in the Philippines. After his enforced abdication, as expenses had been heavy and receipts light, the "Constituent Assembly" of 1823 ordered the sale of what remained of the property of the Jesuits and Hospitallers and of the Inquisition. Ten years later, the Government seized one-half the movable property of the missions of the Californias and authorized President Santa Ana to expel all Spanish religious. The year 1842 saw the end of Father Salvatierra's "Pious Fund of the Californias." What was left of it was sold for \$2,000,000, which the Government appropriated.

In 1855, the minister of justice and ecclesiastical affairs was a full-blooded Zapotec Indian, well qualified for a part of his duties, for he had been a seminarian until the end of his first year of theology. This Indian, Benito Juarez, put through the first "Juarez Law," by which special military and ecclesiastical courts were abolished and the clergy were deprived of the franchise. It was the forerunner of other and far more grievous enactments. The following year, President Comonfort sent troops to the neighboring city of Puebla to put down a revolt fomented, so it was said, by the clergy. In punishment for their offense, all Church property in the States of Puebla and Vera Cruz, except what was actually needed for divine service, was ordered seized and sold. The governors of the two States dealt harshly with all who concealed Church property or spoke against the law which ordered its seizure.

The great convent of San Francisco in the capital occupied with its collegiate church and public chapels a whole city block. In September, 1856, the convent was entered by the authorities, the friars were charged with conspiracy, and their property, with the exception of the

houses of worship and their religious furnishings, was confiscated. The friars had no trial.

It was an evil day for the Church and the beginning of days more evil when Miguel Lerdo de Tejada y Corrial accepted the portfolio of the Treasury in President Comonfort's cabinet, for he was as well known for his ability as he was for his hatred of religion. He was soon ready with the notorious "Lerdo Law," which did more harm than all previous legislation combined. By its provisions, tenants holding from civil or ecclesiastical corporations were authorized to purchase outright all properties except those occupied by the buildings immediately applied to the purposes of the corporations. Property, chiefly of the Church, to the value of twenty-three million pesos changed hands by the operation of the law, the Government receiving five per cent. on each sale. Property thus sold could never revert to the "corporations" (the Church), which were further forbidden to own or to administer on landed property.

Bishops and priests raised their voices against the iniquitous measure, but their protests were brushed aside. If they persisted, they were threatened with punishment, and the threats were not idle. Upwards of a score of the most prominent and influential were driven into exile, and the same lash was held over the others to enforce if not acquiescence in the robbery at least silence about the crime. Free and independent Mexico was speedily becoming a strange republic. D. P. S.

The Theological Faculty of the University of Innsbruck

The theological faculty of the University of Innsbruck for the current year consists of nine professors and six privat-docents. Of the professors eight are ordinary and one extraordinary—all priests of the Society of Jesus. There is also an honorary professor, Father Hugo Hurter, the widely known author of the "Compendium Theologiæ Dogmaticæ" and the "Nomenclator Litterarius" who this year begins his fifty-second year of consecutive teaching. The number of students of theology at Innsbruck this year is 374, a record number. Of these 263 belong to the secular and 121 to the regular clergy. 148 of the total number are subjects of the Austro-Hungarian monarchy, while 236 hail from the following countries: Australia, Belgium, Ecuador, England, Germany, Holland, Italy, Mexico, Roumania, Russia, Sweden, Switzerland, Spain, Turkey, United States of America. The last contributes over 40. Seventeen of the whole number belong to the Greek Rite. Among the regulars in attendance are members of the Society of Jesus from fourteen provinces, viz.: Austrian, Hungarian, Italian, Belgian, two provinces in Spain, Holland, England, Ireland (Australian mission), German and Mexican, and three provinces of the United States, viz.: Maryland-New York, Missouri and California. They form a truly cosmopolitan community.

FROM LANDS AFAR

Bosnia and Herzegovina

From what has already been stated concerning Bosnia and Herzegovina in the last number of AMERICA, it will be seen that these countries have had an extremely chequered history and that if any one has a right to possess them it is most assuredly Croatia. All Austria's possessions are represented in the Reichsrat, the separate countries have no autonomy; their "Landtagen" are mere tools of the central government, their laws being subject to its approval. Urdelj has no Landtag. Croatia and Slavonia are autonomous regarding such internal affairs as religion, education and justice. They are under the control of a governor acting as Viceroy and responsible to the Croatian parliament. All other affairs are in common with Hungary excepting military and diplomatic matters which are regulated by the central government. Croatia and Slavonia send delegates to the Austrian parliament and to this body the Governor of Bosnia is responsible.

In a recent issue of the Vienna *Vaterland* it was justly said, and the statement may apply to Servia, that Hungary could as reasonably claim Lower Austria as Bosnia and Herzegovina, since Matthias Corvinus temporarily ruled in these lands also, but he it remarked, Matthias Corvinus acknowledged the independence of Bosnia and Herzegovina. The following historical facts are worthy of note: On January 1, 1527, the Croats chose a Hapsburg, Duke Ferdinand, for their king at Cetinje in Bosnia. The Croats were free and the election took place in their country. The rights, therefore, of this dynasty are incontestable and will remain so as long as Croatian kings of Hapsburg blood exist. Ferdinand was acknowledged in Hungary in 1538, but only in 1551, after the death of King Yelm Yapolja, who went over to the Turks, did he take possession of that country. The Croats of Bosnia, as well as of Croatia, Slavonia and Dalmatia, freely chose their first Hapsburg ruler and from that time the Hapsburgs have always claimed these lands. In their coronation oaths, they have repeatedly emphasized their determination to free them from foreign control and sworn to incorporate them with their dominions. Bosnia and Herzegovina had been under Turkish rule for four hundred years when, in 1878, a Hapsburg, Franz Josef I, freed them. The Austrian emperor, by this action, was but fulfilling his oath and the traditions of his race, and when having ruled in Bosnia and Herzegovina for thirty years he recently annexed them, he was merely exercising his right, for all the Hapsburgs, from Duke Ferdinand down, had claimed these provinces.

The act of annexation was the concern of no foreign government, neither Servia's nor Hungary's; hence, the aged Austrian monarch put aside all outside interference

in the matter and was ready to maintain his action at the point of the sword, with all the more reason that, for thirty years, the Sultan had been only the nominal ruler of the countries in question. The annexation was a mere formality. Charles VI (1711-1740) had no sons and thus there was danger of the extinction of the Hapsburg dynasty and the loss of its possessions; for this reason, therefore, he desired that on his death his female descendants should be acknowledged as his legitimate successors. The Croats were the first to accept this law, on March 11, 1712, even before the law was written (1713). In this manner came about the so-called "Pragmatic Sanction," accepted by Hungary in 1723. According to this law, only such princesses as ruled over Austria, Steiermark, Kärnten, etc., and resided in Austria were eligible for the office of ruler, and it was in virtue of the "Pragmatic Sanction" that Maria Teresa, daughter of Charles VI, became the acknowledged Queen of Croatia. Only in virtue of this sanction are the Hapsburgs the rightful rulers of Bosnia and Herzegovina, because Bosnia and Herzegovina are integral parts of the Croatian kingdom and chose Hapsburgs for their rulers.

At the peace of Campo-Formio, 1769, Austria received back Dalmatia, another integral part of her Croatian possessions, while at the Berlin Congress of 1878 she was permitted to occupy Bosnia and Herzegovina—a superfluous permission, since they justly belonged to her and she had never abandoned her claims. Now comes the principle of nationality of which we hear so much to-day. In accordance with this principle, Germany and Italy agreed that all Croatian lands should be under Austrian rule, for Austria could show a just title to their possession. These then are the reasons that induced the Austrian monarch, Franz Josef I, first to occupy and then to annex two of the Balkan provinces. In his recent proclamation to the Bosnian people we find the following passage: "Bearing in mind the ancient bonds between us and our glorious ancestors on the Hungarian throne, we now strengthen these bonds. . . ."

The existing relations between Croatia and Hungary arose in 1868 and the present conflict between the two countries is the old one. The election of the Hapsburg Ferdinand at Cetinje in 1527, the "Pragmatic Sanction" of 1712, law 42 passed in 1868, and the Coronation oath of every Hapsburg, from Duke Ferdinand down to Franz Josef I, as well as the principle of nationality, support the claims and political rights of Austria to the recently annexed provinces. The Croatian "Rechtsparter" at a sitting held on the 20th of October last, requested the incorporation of Bosnia and Herzegovina with Austria, as owing to the conflict between Croatia and Hungary no settlement could be arrived at. The conflict which began eighteen months ago is not yet ended and we cannot foretell its outcome. In 1878 the inhabitants of Bosnia and Herzegovina regardless of religious differences and inclusive of the Serbs, requested union with Austria, and

shortly before the recent annexation, a deputation headed by Dr. Stadler, Archbishop of Sarajevo; presented a memorandum to the emperor expressing the same desire. Whence, then, we ask, the grievance and indignation of Serbia? Where are her rights? History does not speak of them, and before the occupation and annexation we did not even hear of them.

At the trials for treason in Montenegro held during the present year in Bosnia and Croatia, much light was thrown upon the action of Serbia. The following facts were sworn to by 345 witnesses: Serbia claimed not only Bosnia and Herzegovina, but also Croatia, Slavonia, Southern Hungary, Dalmatia, Montenegro, Sandzak, Old-Servia and Macedonia (these latter two Turkish provinces), and Bulgaria. It will be seen that Serbia has a good appetite.

These claims date from the rebellion of Servian troops (1875-1878), led by Peter Mrkonjic, the present King of Serbia. Mrkonjic was an assumed name. The ideal of Greater-Servia was widely propagated by Peter Karagjorgjevic, alias Mrkonjic. Not only did he seek and gain support in Bosnia and Herzegovina, but also in Croatia and Slavonia. The realization of the dream of Greater-Servia was begun when Peter I ascended the Servian throne, after the murder of his predecessors. The entire plan was arranged and diligently agitated in 1906 and 1907, till the plot was discovered in Montenegro, where an attempt was made to assassinate Prince Nicolaus, King Peter's most dangerous rival. The claims of Servia rest merely upon greed and the false principle that anyone belonging to the Greek schismatic church must be a Serb, whether Wallachian or Gypsy. At the high treason process at Zagreb even Servian peasants stated that in many districts the name Serb was scarcely known a few decades ago, but now-a-days Servian historians speak of a Servian heaven, Servian angels and even of a Servian god! No wonder then that according to a Servian census there are 25,000 more Serbs than Turks and Catholics together.

Let us hope that foreign countries will soon learn to know this noble nation and still nobler dynasty. It is incomprehensible that England should sympathize with Servia, when some years ago, after the murder of its rulers, she would have nothing to do with King Peter for permitting the assassins to go unpunished—they are still unpunished, by the way—and in the recent crisis should have been willing to resort to arms to aid Servia against Germany and Austria at the cost of justice.

STEFAN BABUNOVIC, S.J.

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The Prime Minister of England has promised the National Council of Federated Free Churches to do away with denominational education in the next Parliament. Thus its policy in this matter will be one of the points on which the Government will appeal to the country in the coming elections.

CORRESPONDENCE

Restitution Through the Confessional

A remarkable case of restitution of stolen money through the confessional took place recently in Trent, the capital of the Italian portion of South Tyrol, known as the Trentino, and the meeting place of the famous council of the sixteenth century. On August 30th, last, it was discovered that the sum of over 300,000 lire had been stolen from the Banca Cooperativa of Trent. In spite of rigid investigation and search by the police no trace could be found of the thieves, and the excitement grew very intense as the incident was made capital of for political purposes. Employees of the bank had been imprisoned on suspicion, but no evidence against them was forthcoming. On November 3 the director of the Banca, Signor Ciani received a note from a well-known historian, the Reverend Marc Morizzo of Borgo, requesting him to call on important business, which turned out to be none other than the turning over to the director of a sealed package, containing one-half of the stolen money. This package had been received by Father Borgo from another priest coming from another country, who in turn had received it from a penitent with the request that it be restored to the Banca Cooperativa, "in order that the innocent might not suffer, financially or otherwise, for the guilt of a few." Nothing further could be told by the priest first named without violating the seal of confession. The case is very striking and edifying and a consoling example of the power of the Sacrament of Penance.

Australia's Third Catholic Congress

MELBOURNE, OCTOBER, 4, 1909.

The Third Australasian Catholic Congress was inaugurated with solemn High Mass in St. Mary's Cathedral, Sydney, on Sunday, Sept. 26th. Bishop Gallagher of Goulburn, New South Wales, preached the sermon, which dealt mainly with what the Catholic Church did in the past for civilization and progress and what, in the same great cause, she is accomplishing to-day. In the afternoon, the Hon. John Hughes, K.C.S.G., Vice-President of the Legislative Council, New South Wales, occupied the chief place at a banquet in the Sydney Town Hall; on his right sat his Eminence, Cardinal Moran, and on his left the Most Rev. Dr. Redwood, Archbishop of Wellington, New Zealand. Of the large number of other prelates who were present, several spoke in support of the facts mentioned by the president and the Cardinal to set forth the remarkable record of the Catholic Church in Australia and New Zealand.

The official opening of the Congress took place on the following day. A commemoration ode, composed and recited by the Rev. M. O'Reilly, C.M., preceded the delivery of an inaugural address by Cardinal Moran. His Eminence spoke of the relentless and unceasing war which the world waged for the destruction of the Church. Secret societies and Freemasonry avowed their aim to destroy all supernatural religion, and to put an end once for all to God's kingdom upon earth. By secularism in education the child was withdrawn from the Redeemer that his mind and heart might be moulded in conformity to the world's aims, and his affections alienated from the Creator. Divorce and a hundred other foul agencies were employed to banish from the Christian home the peace

and piety that religion commended. Pleasure and wealth, selfishness and enjoyment of life were made the idols of the passing hour. The latest enemy of all, Modernism, entered the field, and, whilst insidiously offering a friendly embrace to Christian teaching, it secretly gathered together all remnants of long exploded errors, and fashioned them into a new engine for the corruption of divine truth. It might be asked, how was the Church to repel the fierce attacks thus made against divine truth? What was her assurance for victory? He replied that her equipment was precisely the same as in the early centuries. "This is the victory that overcometh the world, our Faith." Some of the means which the Church summoned to her aid at the present day were: enlightenment, abounding charity, peace, religious education, Christian homes, union of the clergy and faithful, and chivalrous enthusiasm in promoting every good cause of piety and religion. Their statesmen with one accord foreshadowed a glorious future for the Australian continent. It was the aim of the Catholic Church, by pursuing the paths of charity, piety, and religion, to keep pace with Australia's progress, thus to enhance, sanctify and ennoble it.

A paper contributed by his Eminence Cardinal Gibbons described the wonderful growth of the Church in the United States during the past century; and another by John E. Redmond, M.P., dwelt on "Ireland's Hundred Years' Battle for Faith and Fatherland." During the week the sessions were devoted to the discussion in the several sections of the Congress, of the various social, educational and religious questions included in the program of the proceedings. On Wednesday in answer to a cable message expressing loyal devotion to the Holy See and imploring his blessing the Pope sent this reply:

"The Holy Father most cordially imparts to the Catholics of Australasia assembled in the Third Australasian Congress, his apostolic blessing as an earnest of Divine assistance, and heartily wishes the Congress every success."

At one of the sessions Cardinal Moran proposed an amendment of the State secular system of primary instruction, and suggested the adoption of the plan by which the requirements of Catholic schools are met in Holland. He gave the following details:

"In Holland there is a uniform and compulsory system for all Dutch provinces, and the State system is practically secular.

"The erection and maintenance of Government schools devolves on communes (that would be our municipalities and shires). The payment of teachers and expenses of administration devolve on the Government.

"For the erection of schools the Government contributes one-fourth and the municipalities three-fourths.

"New arrangements to meet Catholic requirements would be (a) when 20 heads of families in any district agree to demand a denominational school their request must be acceded to; (b) such denominational schools receive the same amount of Government aid for erection as State schools. *i. e.*, one-fourth of the outlay, but it is spread over a certain number of years, say, five years; (c) teachers in denominational schools are on same footing as in the State schools as regards salary, pension, etc.; (d) salaries vary with the grade of the school and the number of students; (e) Government inspection fixes the grade of each school according to the standard attained by the children; (f) teachers for any branches not fixed by the State must be paid from private sources."

On Sunday, October 3, several addresses, couched in

terms of affectionate regard and admiration, were presented to the Cardinal, congratulating him on the completion of the silver jubilee of his arrival in Sydney. The Cardinal, in reply, referred at length to the history of the Church in Australia, and went on to ask the donors of the rich gifts to devote them as a jubilee fund towards the furnishing and equipment of the missionary college of St. Columba and to the completion of St. Mary's Cathedral.

The final resolutions adopted unanimously by the Congress were as follow:

"1. This Congress, speaking in the name of the Catholics of Australasia as loyal subjects of the Crown, emphatically protests against the inclusion in the Royal declaration by the Throne of opprobrious epithets regarding a most sacred doctrine of our holy faith.

"2. As Catholic citizens, bearing our share of the burdens of taxation, we assert our claim to a due proportion of the funds allotted to education, and we trust that our statesmen will be able to evolve a plan or system which will meet religious difficulties as it has been satisfactorily met in Canada, in the United Kingdom, in Ireland, in Prussia, in Holland, and in other countries composed of mixed denominations.

"3. We think that Catholic charitable institutions in New South Wales and some other States, carrying on works of public beneficence, labor under a serious grievance in being excluded from a share in financial assistance from public funds."

The next Congress will be held in Wellington, New Zealand.

M. J. W.

The Education Question in France

PARIS, NOVEMBER 8, 1909.

Your readers know that to the letter of the French bishops on the duties of Catholic free parents, M. Doumergue, Minister of Public Instruction answered by a circular, when, after accusing the bishops of undue interference in the affairs of State, he rejects their intervention and encourages the Government teachers to abide by the decisions that he will continue to give them. It is certain, however, that, although the men in power affect to treat the bishops' action as of no importance, it has had an echo throughout the country. There has not been, and never will be, a general rising of parents against the irreligious tyranny of the State, but in many places the conscience of indifferent and lax Catholics has been touched and partial efforts are being made to make a stand against the evil influence that is gradually driving French children to Atheism. The poorer and more ignorant class of parents were not aware that the abuse made of the word "neutral" gave them certain rights and that, even from a legal point of view, they are justified in protesting against open manifestations of Atheism that are contrary to neutrality. Here and there, little children have shown fight and bravely refused to learn their lessons out of the prohibited books and, in some cases, the embarrassment of their teachers was great as, although they can expel the small offender for a time, it is difficult to do so permanently.

Mgr. Amette, Archbishop of Paris, has just issued a letter to the *curés* of his diocese on this vital subject. It is written in calm and dignified language and victoriously refutes the accusations to which the letter of the French bishops gave rise on the part of their opponents. He disclaims any wish to attack the Republic. "Those who pretend that we cannot blame the Atheistical schools

without attacking the Republic," he aptly remarks, "thereby imply that the Republican Government is identified with the cause of Atheism and irreligion. We prefer not to allow this and we ask the Republic to apply in its schools the principles that it professes: respect for liberty of conscience." He then goes on to point out the duty of parish priests and of Catholic parents in present circumstances; in the diocese of Paris especially, only a small number of poor children are educated in the private or free schools founded and supported by Catholics. The immense majority are unavoidably obliged to attend the Government schools, which are infinitely more numerous. Hence, he impresses upon the parish priests that their strenuous duty is to watch over this portion of their flock, the weakest and the most exposed. Fathers and mothers have the same obligation. "A child," continues the Archbishop, "does not cease to belong to its parents and, because it is at school, its parents' rights and responsibilities are untouched. If a school master inflicted upon your child a treatment that injured its health or endangered its life, who would venture to say that you had no right to interfere? And, when the child's soul is perverted by an evil teaching, parents are to remain passive and silent? Nature, no less than religion, protests against this theory."

The Archbishop concludes by solemn words of warning and reminds his readers that the teachers who deliberately seek to undermine the faith in the souls of children and the parents, who if able to do otherwise, expose their offspring to this peril, are to be excluded from the Sacraments of the Church. In order to give a practical result to his letter, he exhorts the parish priests to secure the services of voluntary catechists, who may help them in their task of giving the little pupils of the Government schools the religious instruction that they so sorely need. Towards these little ones "you must multiply proofs of care and devotedness," he says, in order to enlighten their minds and "make them love the Church." He also advises his priests to band the men of their parish together; the close alliance that binds the Freemasons and free-thinkers in France is the secret of their power, the Catholics are beginning to learn from them the strength of union and the "parochial committees" suggested by the Archbishop may be of untold use in the struggle that every day becomes more tense. The future of France as a Catholic nation depends upon its final issue and surely this is enough to urge true believers to prompt and steady action.

That the bishops' letter has produced some effect in the enemies' camp is proved by the fact that one hundred thousand school teachers, in the pay of the Government, who belong to the "Federation des amicales," have decided to attack the bishops before the law courts of the country. Several archbishops and bishops have already received the summons, in which they are charged with having injured the character of the Government teachers and thus caused them notable prejudice. For this offense, they are each one expected to pay five thousand francs. The other members of the French Episcopacy will receive a similar document and some of the authors of the incriminated books are also ready to attack the bishops before the tribunals. "War is declared," said Mgr. Dubourg, Archbishop of Rennes, to a correspondent of the *Matin*, who sought an interview with him on this occasion. "It is a religious war. . . . its battlefield is the school of each parish. In this painful struggle, where the souls of our children are at stake, I may assure you that the bishops of France are ready to suffer

all things, they cannot and will not draw back." He then went on to assure his visitor that the letter expressed the individual convictions of each one of the bishops: "If one of us is condemned," he added, "we must all of us be condemned, for we have committed the same offense. . . . The French Episcopacy will be found to form a compact group, ready to defend the sacred rights of conscience."

The Archbishop then expressed the wish that is uppermost "in the minds of all those who are anxiously watching the development of events before the next elections. "We are more numerous than our adversaries," he said, "and, if we wish it, we may be the strongest. Let us follow the example of our enemies; they submit to a discipline of iron. Although they think differently on most questions, they know, in moments of crisis, how to sacrifice their private feelings and how to be united, for the time being, on the grounds of anti-clericalism. I implore my flock to follow the same line. . . . I say to them: it is your right to be royalists, imperialists or republican in politics, but it is your duty, first of all, to be, above all things, Catholics."

That the spirit of the French bishops is braced up to resistance is clear: the Bishop of Mende, enlarging on the letter that he signed together with his colleagues, has lately caused the following note to be printed in the *Semaine religieuse* of his diocese. It clearly states the duty of parents:

"If there are two schools in a town or village, one Catholic and one neutral, parents are obliged, unless they have a special permission to do otherwise, to send their children to the Catholic school. In places, where there is but a Government school, they may send their children to it, if its teaching is strictly neutral and if they carefully provide for the religious instruction of their children outside school hours. If, however, the school is openly irreligious, their duty is to withdraw their children, at whatever cost and inconvenience."

AMERICA'S readers may easily imagine the pain, suffering and material damage that the atheistical and tyrannical policy of the Government will entail upon hundreds of simple, hard-working people, those whom their position prevents from having their children educated at home, and who have no school at hand, but one where atheism is professed.

The suit brought by the school teachers against the bishops proves what was stated in a previous letter: the extraordinary influence and power possessed by this class of men and women. The schoolmaster is a sovereign, says the *Echo de Paris*, commenting on recent events. He forgets the words addressed to the teaching body by Jules Ferry, who was certainly no "clerical": "You are not the apostles of a new Gospel; the law does not make you philosophers, nor theologians"; and he considers himself as a lay pontiff.

AN ANGLO-FRENCH CATHOLIC.

Catholic Activity in Hungary

Early in the present year the Masonic Lodges resolved upon an open fight against the Catholic Church, and the manner of conducting the fight forms the subject-matter of their meeting. The old slanders and false reasoning are to be revived. On the 12th of February last, the following resolutions were adopted by the Com-

enius Lodge: (1) Agitation must be renewed to bring about the secularization of church property. (2) A united anti-clerical propaganda must be carried on. (3) A special anti-clerical weekly must be founded. (4) State control of all teachers' training colleges must be secured..

By February 26, more than 7,000 crowns had been contributed towards these ends, and one of the lodges had founded a newspaper for young people in which anti-clerical teachings are advanced. The Hungarian Catholics, however, have not been slow to take up the gauntlet. At the Catholic Assembly held at Szeged last August, preparations were made for the threatened strife. A second *Kulturkampf* is expected; indeed, a storm is needed to clear the atmosphere, and strength will follow persecution.

The Bishop of Székesfehérvár declared that the salvation of Hungary rests with the people, not with the upper-classes, and the present situation convinces us of the truth of the bishop's words, witness the "Volksverein" and the reorganization of the press. The progress of the former is especially reassuring; within the last eighteen months between 15,000 and 20,000 members have been added to the gallant phalanx, and we have every confidence that the interests of Church and society will be staunchly safeguarded by Hungary's "horny-handed sons of toil." In a stirring speech at the Catholic Assembly, Andreas Kunas, a farmer, spoke as follows:

"Catholic Volksverein, condemned to death by the Social Democrats, I salute you! You represent the well-being and prosperity of the nation. Our enemies tell us that we interfere with their plans for cooperative production, that we hinder the building-up of their revolutionary schemes, that they intend to show us no mercy, that we must go to America. We know, however, that the small farmers are the backbone of the State, hence, we refuse to yield to the false reasoning of the Social Democrats; we will not allow ourselves to be extinguished; we will cling close to Christianity which alone can help us to secure and maintain our rights and to preserve our families and Fatherland. For this purpose have our bishops and leading laymen founded the 'Volksverein.'

"The Left ascribes our union to treacherous collusion with Austria, but with scorn we cast the dishonorable suspicion from us, and stoutly deny the charge. The Left, the representative of Godless liberalism, is our enemy, and would gladly use us to draw its burning chestnuts from the fire, but we are wary and will not be its tool. The Hungarian agriculturists will find help and security in the 'Volksverein,' and their moral and material welfare will be strengthened by united effort in its ranks."

Franz Leli, also a farmer, excited the admiration of his listeners by his telling and eloquent speech, in which he described the past suffering of the Hungarian people. He suggested the establishment of a Press Sunday, by which he meant that the bishops should set apart certain Sundays for the collection of working funds for the press.

The suggestion of the speaker was accepted and the bishops were later approached on the subject of instituting "Press-Sunday." We feel confident that the "Volksverein" will succeed in its efforts regarding Catholic journalism, for it has Faith and Freedom for its watchwords, and as the brave Tyrolese, now celebrating the centenary of their liberty, succeeded in routing the enemy in their glacier-shadowed valleys, so will the Volksverein lead the Hungarian people to victory.

A. CSAVOSSY, S.J.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, NOVEMBER 27, 1909.

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One Motive for Thanksgiving

Among other things for which we should be profoundly grateful this Thanksgiving is the conclusion of the football season. Twenty-six lives crying to heaven for vengeance should be enough to disquiet the inconsistent votaries of the game—the sightseers who witness it, and the press men who advertise it—who all deplore its brutality and yet encourage the precocious executioners. The cool and sober season of reflection may quicken their consciences. If they cannot value the moral, or rather immoral enormities of the game, perhaps they may appreciate the loss of the national resources in the young lives so wantonly sacrificed. The pretended advantages of the game as a moral discipline impress one less as its actual fascinations disappear. It does not teach fair play. How can it, when the aim of every player is to outplay his opponent at all costs, even to his serious injury? It does not teach bravery. The mass play is too commonly a shield for cowardice in players who would not face an opponent singly. It does not teach honor. What eleven would decline to avail itself of the betrayal of another's proposed tactics or signals. It fails to inculcate self-restraint; for no one can take part in it without overstrain. It does teach disregard for human life, and it fosters the spirit of brutality, which is its all too frequent, if not its predominant feature. It were bad enough if all these traits were to be developed under any other auspices than those of our colleges. Now that they have become inseparable from the game as played at present, the heads of our scholastic institution cannot afford to dignify an inhuman sport by overlooking its abuses. No sane person thinks of abolishing football; but neither can any sane person tolerate play which is so frequently an occasion of homicide.

Twenty-Third Street Men

The Young Men's Christian Association is, we are often told, an organization entirely undenominational. It gathers into its branches young men of all the religious sects, and opens its "associate membership" even to Catholics. Its directors claim that it antagonizes no religious belief, that it welcomes to the use of lecture halls, classes for study, the library, gymnasium and the employment bureau, every young man who seeks self improvement and who feels the need of a friendly hand to help him in his difficulties.

If this be the true character of the Young Men's Christian Association we are at a loss to understand the purpose underlying the presentation of some of the reading matter in a recent Y. M. C. A. bulletin. We refer to *Twenty-third Street Men*, a four-page paper "published occasionally at 215 West Twenty-third street, New York, by the Twenty-third Street Branch, Y. M. C. A." It circulates among the 3,615 members of this local branch and among thousands of other members in New York City and elsewhere.

In the November issue of this representative bulletin, under "Quotations from the Writings of Authorities on South America," we read that "Millions in Brazil look upon the Virgin Mary as their Saviour. To them Christ is practically numbered among the Saints," and more stuff of like import too stupid to reproduce. Then follows another quotation in which it is stated, "The Superstition and Idolatry" of these millions in Brazil "are hard for a North American to understand. They are hinted at by an inscription which I copied from the pedestal of a Statue of Christ on the Cross in Santiago, which translated reads as follows: 'By permission of the Archbishop of Santiago, an indulgence of eighty days which may be applied to the dead, will be granted to anyone who will say an Ave Maria, or the Creed before the Statue of the Crucified Christ.' Who will say that Protestant schools and churches are not needed in such a Country, where the highest ecclesiastical authority grants indulgences to any dead scoundrel whose friends will say a 'Hail Mary' before a stone image of Mary's Son, whose authoritative word concerning salvation was, 'He that believeth in the Son, hath everlasting life.'"

This offensive paragraph coupled with the fact that the writer of it is Francis E. Clark, the name of the Founder of the United Christian Endeavor Association, would alone give us good reason to believe that the Y. M. C. A. is not the undenominational organization it pretends to be, especially when Catholics are concerned. We have no quarrel with the Y. M. C. A. Let them prosecute their good work among Protestant young men, but let them cease to proclaim their good will towards all men, irrespective of race, creed, color or condition, so long as Catholics are made the object of ridicule or calumny.

Our chief object in noticing *Twenty-third Street Men* is to warn Catholics that they should not suffer the de-

lusion that the Y. M. C. A. is non-sectarian, or bears no animosity towards their Faith. Catholic young men who allow themselves to be duped by the Y. M. C. A. and join the Association for the sake of the advantages which membership holds out to them, should remember that all these worldly advantages are purchased dearly if they must swallow insults to their Faith and associate on terms of friendship with those who are bent on depriving them of their Christian heritage. We have had no thought of answering the calumnies contained in the references quoted by the editors of the Y. M. C. A. bulletin. Cardinal Newman did not hesitate to say that "the most overwhelming refutations of the calumnies brought against Catholics do no good at all with the Protestant community." But we are of the opinion that the time has come when our young men should cease to ally themselves with those who despise them for their religion and who, if they could, would rob them of the precious jewel of their Faith.

Judge Grosscup on Religion in Education

The growth in this country of sentiment in favor of religion in education is gratifying to Catholics, not merely because they welcome even such tardy recognition of a principle which they have been defending from the first, but because they see in the developing sense of this need in our school training a very probable solution of the problem of an equitable distribution of the school tax. Judge Grosscup, of the United States Circuit Court, is among the latest of the open advocates of religious training in the school. In a recent interview the distinguished jurist, while declaring himself entirely optimistic concerning the religious side of life in the United States, frankly admitted the existence of "one great danger and decided drawback to the fullest possible influence of religion in this country." This danger and drawback he affirmed to be "the exclusion of religious teaching from the schools."

Unhappily Judge Grosscup in his further urging of "certain remedial possibilities which suggest themselves," brushes aside as "scarcely practicable at present" the distribution of the school tax in equitable proportion among denominational and non-denominational schools alike. Such a measure would certainly make possible the teaching of religion in schools; and it is one which experience in other lands has proved to be as feasible of application as it must be admitted to be in accord with the fundamental law of religious freedom among ourselves. Catholics can be patient, feeling as they do that the instinctive love of justice that prevails in the land will in time satisfactorily solve the problem. Meanwhile it is with no half-hearted assent that we subscribe to Judge Grosscup's final word: "The consequence of the ardent desire for neutrality as between the various denominations is that the government is actually taking a stand against religion, or at least that is how it works

out in the end. The result of the unfortunate situation is that at an age when children are having their character and mentality made up they are not given any of the benefit of religion. The rising generation is thus losing religious training at the time it is most needed. Some method should be found by which religious instruction will be a part of the school system."

Vocation Teaching

Years ago when Dr. Eliot, then President of Harvard, startled the educational world with his sweeping defence of electivism in secondary school and college work, a very common objection was urged against him. In a college or university the student who is aiming at a certain profession, so the objection ran, can usually exercise enough caution and common sense to elect courses bearing in some way on his chosen life-work; but in the high school the pupil is very apt to choose his courses without due thought or a due appreciation of his own weaknesses. There has come under discussion of late a new plan for meeting this difficulty. The fact that so few pass from the elementary to the high school, and fewer still to the college or university, has led to a desire among educators so to constitute every school as to have it stand ready to give a general, practical training for life, without any regard to the pupil's high school or college intention. The child, so it is argued, who is going to leave school at the end of his elementary or of his high school course should get from his work at school some practical, paying equipment. If the child had some way of finding out early what he wished to do, and of choosing the right school courses to obtain this end, his chance in the race of life would be improved. Manifestly the difficulty referred to above is in existence here: the child himself is incapable of the election of courses this plan supposes. Hence the suggestion of late frequently heard among educators and quite fully developed by a writer in the November *Atlantic Monthly*: In every high school there should be a carefully trained vocational expert, who, not incidentally merely, but entirely and exclusively, shall give his attention to assisting the youth with whom he comes in contact to choose their life work wisely. One is not prepared to render off-hand judgment regarding this latest development of pedagogic theory. To arrive at that knowledge of individual aptitude and desire which will help the teacher to advise and guide his pupil in the resultant choice of his life work, has ever been held to be an essential feature of the personal influence a Catholic teacher is encouraged to exercise. The new theory may be, in its way, a forced tribute to the Catholic teacher's solicitude regarding vocation. Or again it may be a veiled reaction against the most readily recognized evil attending the spread of electivism in school programs. Most educators of to-day, whilst finding in the elective system a certain justification in the varying abilities, desires and

aptitudes of different individuals, would favor its restriction to university or at least to more advanced college students. Or, finally, the projected vocation teaching may be a last attempt to hamper the rights of pupil and parent alike and to restrict the freedom of choice which belongs to them, in order to add the finishing touch to that state-control of school work which is too often advocated. The latest development, whatever spirit it may possess, is worth watching.

The International Congress on Tuberculosis

What an immense amount of work a modern International Medical Congress involves will probably be best appreciated by those without personal experience of these gatherings by a perusal of the five volumes of the "Transactions of the Sixth International Congress on Tuberculosis" which have been just delivered to the members of the Congress. Formally there are five volumes, but as the first volume is divided into two parts of over 600 pages each, and the fourth volume into two parts of about 500 pages each, and, as there is an additional special volume, altogether the work is in eight stately volumes which constitute a library of our present day knowledge of tuberculosis. All of the vexed questions in this most important of diseases that attacks the human race are here discussed. The question of the relation of animal to human tuberculosis has practically a large volume to itself. The prophylaxis of the disease has another volume. Tuberculosis in children and surgical tuberculosis make a third volume. It is conceded that the conclusions thus far reached are not absolute, but there has been a magnificent accumulation of knowledge with regard to "The Great White Plague," and it has been placed in a form that makes it available to all the world.

It is generally conceded that this Sixth International Congress of Tuberculosis was one of the most successful international medical congresses ever held. Most of the success of it is due to the magnificent executive ability of the president of the congress, Dr. Lawrence W. Flick, of Philadelphia, whose personality dominated the preparations and stood out strongly during all the proceedings. He has accomplished more perhaps than any other in solving the practical problems of tuberculosis in this country, and his contributions to the subject have made him well known and thoroughly respected by European authorities. They looked to him with confidence, they appreciated very well how thorough was his work, and he was able to secure more contributions and more widespread interest than has ever been given to a like congress before. He himself would say doubtless that the success of the congress was very largely due to the untiring efforts of an efficient committee of arrangements created by the National Association for the Study and Prevention of Tuberculosis, and to the executive committee consisting, besides the President, of Dr. Liv-

ington Farrand of New York, Dr. John S. Fulton of Washington, and Dr. Joseph Walsh of Philadelphia.

Those who are interested in tuberculosis will find information on every possible phase of the subject in these volumes which are handsomely gotten up, carefully printed, and arranged so that consultation of various subjects is comparatively easy. They are the enduring memorial of the work that was accomplished and reflect honor on those who are mainly responsible for the success of the congress they represent. A better idea of the labor involved in completing these so perfectly will be obtained when we call attention to the fact that the papers are in five languages and that the printing and proof-reading of these had to be carefully overseen to avoid serious mistakes. It is the successful issue of works like these, after the completion of a thoroughly organized and well conducted congress, that constitutes the best proof that America is coming to hold her proper place in the world of science as well as in that of enterprise, invention and manufacture. We have here a monument of American thoroughness and nice attention to detail that will do much to gainsay what is sometimes over strenuously urged against our tendency to live and work too fast in the United States.

The Gates Coal & Coke Co. published an advertisement in the *Pittsburgh Observer*. Its directors then appealed to priests to invest in its securities on the score that the newspaper representing the bishop of the Pittsburgh diocese approved of its scheme. Circulars headed A. M. D. G. were sent broadcast to market the stock and bonds of this company "of the priests, by the priests, for the priests." Some of these circulars bore a signature with initials appended very much like those in common use among Jesuits. Meanwhile the *Observer* had expressed regret for having admitted this advertisement, and later published the notification of His Excellency Mgr. Falconio, forbidding priests from taking part in the scheme. Ventures of this sort are so often deceptive, if not fraudulent, and they are thrust upon priests with so much annoyance, that they should be excluded from the mails.

A special cable despatch announces that Abbé Bremond has made public retraction of his conduct, and of his explanations of the same, on the occasion of the late George Tyrrell's funeral. It will be recalled by readers of AMERICA that, contrary to the express orders of the ecclesiastical authorities, the abbé recited prayers at the funeral and went out of his way to pay unwarranted tribute to the Anglican Church. Apparently he was not aware at the time of what is now clear, since the publication of his friend's letter to Bishop Herzog of the Old Catholic Church. The manifest duplicity of the Modernist mind has brought him to his senses. He has repudiated his tendencies to Modernism. He is no longer under suspension, and he has been absolved from all censures.

LITERATURE

RECENT FRENCH LITERATURE.

Among the recent contributions to French literature, the novel deserves special attention not only on account of its vogue among the majority of readers, but also because it has had the good fortune to produce some delightful pieces of art. "Pierre et Thérèse" is the work of the psychologist and moralist, recently elected to the French Academy, Marcel Prévost. (M. Prévost, "Pierre et Thérèse," Paris, Lemerre.) This new novel is the work of one who knows the human heart. About the dominant moral conception of this novel, many incompatible suppositions have been made. Did the author wish to show the victory of altruism over egoism? or the power of love? Did he intend to develop Brunetière's assertion that at the origin of all great fortunes there is something that makes us shudder? Is the work a protest against the Nietzschean doctrine of the superman? or perhaps a plea against divorce? It may be all this and much more.

René Bazin, well known to the readers of this review, who has just given us one more masterpiece, "Le Mariage de Mademoiselle Gimel" (Paris, Calmann-Lévy), is also a realist. His realism is sweet, delicate and dignified, exact however, and at least as faithful to truth as many of the productions of the naturalistic school. To these great names let us add Edouard Rod's. Mr. Rod sincerely believes that the writer has a mission to fulfill. His novel, "Au Milieu du Chemin," published a few years since, may well be regarded as a program. He thinks—rightly, in my opinion—that every novel is a philosophical treatise, every writer a moralist. It is the conception of marriage, already defended in some of his earlier novels, that Mr. Rod defends to-day in "Unis" (Paris, Charpentier.)

Recent French poetry also furnishes us numerous charming volumes, so numerous, indeed, that it is a real task to limit one's self to a few of them in a brief review article. The great poets of yesterday, Sully-Prudhomme and Coppée are with us no more; but there seems to arise a new generation that promises to be by no means inferior to these illustrious predecessors. In a review like *America* particular mention ought to be made of Victor Kinon, the Belgian Catholic poet, at times monotonous, with a real talent, however, always amiable, the author of "L'Ame des Saisons," (Brussels, Ve. Larcier), a big volume fraught with true emotion and fervent prayer.

In the field of literary criticism, let us mention a volume added to the series "Collection des Grands Ecrivains Français"; the volume on Molière by Georges Lafenestre (G. Lafenestre, "Molière," Paris, Hachette). The great dramatist was still absent from the superb gallery which contains Paris's "Villon," Fouillée's "Descartes," Deschamps's "Marivaux," Larroumet's "Racine" and fifty more splendid portraits. It is there now, a Molière worthy of Molière, a true, vivid and definitive picture.

A word also about Joseph Vianey's volume on Leconte de Lisle (J. Vianey, "Les Sources de Leconte de Lisle," Montpellier, Coulet), a poet born under a tropical sky, exotic, pessimistic, irreligious, who passed through Christianity, however, and even founded a Catholic review. It is the Indian, Finnish or Polynesian legends sung by Leconte de Lisle that Mr. Vianey has sought for and compiled. Henceforward, no serious study of the author of the "Poèmes Barbares" can be made without Mr. Vianey's book.

Those interested in French history will find in "Le Dernier Effort de la Vendée" by Vicomte Aurélien de Courson (Paris, Emile Paul), a faithful and pathetic account of this last rebellion of Vendée which forms one of the most curious pages of the history of Louis Philippe's reign. They will also appreciate the volume entitled "Gambetta par Gambetta," by P.

B. Gheusi (Paris, Ollendorff). It is a collection of letters by the orator of the Third Republic. It will throw a new light upon the qualities and the defects of the man.

Passing now to philosophy, we shall first mention Albert Schinz's "Anti-Pragmatisme" (Paris, Alcan). This work has a special interest for us, because it is written by one of our college professors, and deals with American life and philosophy, which are thoroughly familiar to the author. Some of Mr. Schinz's conclusions are very questionable. His work is likely to lessen the immoderate enthusiasm with which Pragmatism has been welcomed in this country.

The distinguished French publicist, George Fonsegrive, has collected in his volume "Essais sur la Connaissance" (Paris, Lecoffre), some important philosophical studies which he had published these last years. Thomistic in the main lines of his philosophy, with a tendency to subjectivism, Mr. Fonsegrive has been for many years one of the champions of Catholic ideals in France. More strictly Thomistic is Georges Michelet, professor in the Institut catholique of Toulouse, the eminent author of "Dieu et l'Agnosticisme Contemporain" (Paris, Gabalda). He is, moreover, a Scholastic who has mastered modern philosophy and discusses all contemporary agnostic systems side by side with the fundamental truths of Scholastic theism.

An important work on the religion of primitive races has been published by Mgr. Le Roy (Le Roy, "La Religion des Primitifs," Paris, Beauchesne). The author, who has been for twenty years a missionary on both coasts of Africa, is no doubt more competent than anybody else to treat the question. His sympathy for the savage, which he does not take the trouble to conceal, does not detract from the merit of the work, which must be placed on the same shelf as those of Tylor, Reville and Reinach.

Recent workers in the field of history of philosophy have directed their attention to the philosophical systems of the last century. We are glad to welcome the solid work of Pierre Tisserand on Maine de Biran (P. Tisserand, "L'Anthropologie de Maine de Biran," Paris, Alcan). It possesses a great interest, in spite of the important studies of Couailhac and Michelet on the same subject, published some years ago. Maine de Biran (1766-1824), as is well known, was the great representative of the psychologico-spiritualistic school and a consistent adversary of pantheism and traditionalism.

Mr. F. Palhoriès (F. Palhoriès, "La Théorie idéologique de Galluppi dans ses rapports avec la philosophie de Kant," Paris, Alcan), has studied the epistemological theory of Galluppi (1770-1846), an Italian philosopher of the transition period, who endeavored to find a middle path between Kantism and sensism; but whose philosophy according to Mr. Palhoriès, is nothing but a juxtaposition of heterogeneous elements, an inconsistent sensism or an incomplete intellectualism.

JOSEPH LOUIS PERRIER.

Conflict and Triumph. A Drama in Three Acts. By ELIZABETH GAGNIEUR (Alba). Montreal: Canadian Messenger Press.

Early Christian Hymns. By DANIEL JOSEPH DONAHOE. New York: The Grafton Press.

"Conflict and Triumph" has for a sub-title "a drama in three acts." It might be more properly styled a dramatic cycle in three parts. For intense genius would find it difficult to sustain so long a recital and to bring it within the compass of a single drama, even if it is intended only as a reading for the closet. Moreover, the three acts have each the scope of a drama; combined they could make a trilogy after the models of the Attic stage. And while there is mention of the Greek, let us here say that the "machinery" of Miss Gagnieur's drama is Aeschylean. The titanic characters and the colossal settings of Aeschylus, especially in his religious plays, do not raise heads

to a level with the personages in "Conflict and Triumph,"—the Veiled King, World, Idolatry, Lucifer, Imperial Rome, Ecclesia and the attendant choruses of angels.

It is a pity, in the consideration of this drama, with its wealth of material and the stupendous labor spent upon it, to question for a moment its serviceableness. But it was not written for the mere printing; therefore we ask, how shall it serve? We have said enough to show that it deserves a multitude of readers. A hindrance to such an effect will, we think, come from the bulky form of the work, from its being, as the sub-title insists, a drama of a single piece. It would be more inviting for the reader who starts the book to know that at one sitting he might reach the completion of some episode. And if a dramatic manager wished to play it as a Mystery, he would assuredly find insuperable difficulty in reducing it to proper length. Again the individual speeches and choruses, are for the most part, too long. Shakespeare and Milton had the genius to sustain long speeches in verse; others on this side of them, with Tennyson, will cultivate brevity. A vivid metaphor (and such is lacking in this work) will stand for twenty lines of diluted expression. And finally the rhymed pentameter couplet had its day with Addison and Pope and the other formalists of the Queen Anne period of letters; it has not swung back to our appreciation. But these are only practical observations on "Conflict and Triumph"; may they prove chimerical, is our own wish. For we would desire a wide world of readers for this new contribution to the poetical history that sings from Genesis to the Apocalypse.

It is not too late to hail as a new addition to our hymnology the translation of celebrated religious hymns, by Daniel Joseph Donahoe, rather is it advantageous to renew attention to this worthy book. Our first word, then, on the volume is praise. We know that a spirit of sharp criticism might prefer to compare the translations with their originals, and find, at times, some deficiency in the matter of accurate renderings; or it might stand them up in parallel columns with the translations of such skilled workers in the craft as Neale, Littledale, Newman and Caswall. But this, we feel, is not the spirit to bring to Mr. Donahoe's volume. His renditions of these old hymns are to be best appreciated by being read in themselves, without reference to the originals,—not that they fail to render with almost literal exactness the lines of the old writers (indeed for the most part they keep quite close to the text)—but because their chief excellence is their breathing the spirit of the old hymns; and again—a point to be noted well—their purpose is to win an appreciation for these literary treasures from American readers, for here is an audience that sorely needs an acquaintance with the Church's song.

Mr. Donahoe's volume of "Early Christian Hymns" will serve to give our people a relish for this portion of our ecclesiastical treasures. In Brittany, in the Tyrol, and in Ireland, much of the daily song of the people seems like snatches out of these beautiful hymns. It would be a far healthier atmosphere for us, too, if we cultivated such a spirit of song rather than the very questionable ballads of our theatres. The little biographical notes prefixed to the hymns of the original writers are very instructive. We had wished Mr. Donahoe to give us more of Sedulius, who is daily growing into notice, now that he is quite accurately believed to have been an O'Shiel from Ireland, and to have been a poetical influence with St. Hilary and St. Ambrose, names that head the list in Mr. Donahoe's volume.

LEAR.

Patrology: The Lives and Works of the Fathers of the Church. By OTTO BARDENHEWER, D.D., Ph.D. Translated from the Second Edition. By THOMAS J. SHAHAN, D.D. St. Louis: B. Herder.

This book is a translation of Dr. Bardenhewer's excellent work on the Fathers of the Church which was published by Herder as one of the volumes of his Theologische Bibliothek, first in 1894, and again in a revised and enlarged form in 1901. It has been generally praised by eminent Patristic scholars, both for the accurate and concise treatment of its subject and for the fulness of its bibliographical information; and by putting within their reach a manual which contains all the best results of later Patristic study and research the author has laid students of theology under a great obligation. The book begins with the Apostles' Creed, and carries the reader down to St. Damascene in the East and St. Gregory the Great and St. Isidore in the West; giving a brief sketch of the lives, writings and doctrines of the Fathers, and adding in smaller type copious references with regard to disputed points and questions. The character of such a book makes it obviously impossible to give a more detailed account of its contents.

Dr. Shahan, the translator, has long since taught us to welcome any work which he sends to the press. His accurate, painstaking scholarship, his wide learning and his devotion to the best interests of the Church, have long been generally acknowledged, and, having been honored by the Holy See in his appointment to the Rectorship of the Catholic University, his name predisposes us to regard the present volume with special favor.

The book, however, is its own best recommendation; Dr. Shahan tells us that "such competent judges as the modern Bollandists agree that the 'Patrologie' of Dr. Bardenhewer has no superior for abundance of information, exactness of reference, and conciseness of statement." It has long been a matter of regret that this book, although it had found its way into both French and Italian, had not yet appeared in English. Being the Professor of Church History in the Catholic University, Dr. Shahan has had special opportunities for judging of the utility and even necessity of such a manual in the Seminary and the ministry. He therefore undertook the laborious task and carried it out in a way that leaves nothing to be desired. That his judgment was correct and his performance excellent, the flattering letters of approbation which he has received from many of the archbishops and bishops of the United States bear witness.

The attacks that are being made on the Church to-day by Protestant and Rationalist, as Archbishop Messmer observes, are largely based on the writing of the Fathers. Hence a priest or even a layman who would defend religion and give a reason for his faith, should have at least some acquaintance with these. This Dr. Shahan has made possible for him by bringing out a volume that Herder has printed with great care. The index deserves especial notice. We have therefore to thank Dr. Shahan for having done his difficult task so generously and so well. It is due to his efforts that we have accessible in the vernacular a comprehensive sketch of the actual condition of Patrological knowledge and research. We hope the translation will have a wide circulation; we know that all who make its acquaintance will give it a hearty welcome.

J. H. F.

Le Cantique Des Cantiques. Commentaire philologique et exégétique par P. JOÜON, S.J. Professor à la Faculté orientale, Université S. Joseph Beyrouth. Paris: Beauchesne. Price, 5fr.

Father Joüon was last year one of the lecturers on Old Testament Exegesis, in the Biblical school that for the past seven years has been a part of the flourishing Jesuit University of Beirut. He has given us a scholarly and sober treatise on the Song of Songs. Naturally enough the question of the method of interpretation of Canticles receives most prominence; the question is vital in any treatise on this beautiful, yet puzzling work. The author devotes about a third of his commentary to

the examination of the various schools of interpretation of the book.

Outside the Catholic Church, the students of the Bible have gone pell-mell the way of Rationalism in the matter of interpretation of Canticles. They have expressed no horror at the hardihood of men like Drs. Cheyne and Sanday, Canons of Christ Church, Oxford, and Professor Haupt of Johns Hopkins University, to whom the Song of Songs is nothing more than a collection of love-ditties—older, to be sure, but no more inspired than such lofty flights as "Believe Me if All Those Endearing Young Charms," "Comin' Through the Rye," etc. To Rationalists and most Protestant Biblical scholars, the Song of Songs is to be interpreted in a non-figurative sense. It is a collection of erotic songs that celebrate the marriage of Solomon with the daughter of Pharaoh or some such event that took place even later than the time of the great Wise Man. They refuse to admit the possibility of the inspiration of these love-songs, or to allow any allegorical meaning to the book. There is for them question only of a group of love-ditties pure and simple, and of the occasion and circumstances of these. A quotation from Dr. Sanday will bear me out in this seemingly rash criticism. Dr. Sanday is a Canon of Christ Church, a fellow of Exeter and perhaps the most conservative, or, rather, the least rash of Oxford Biblical Professors of to-day. No Anglican heresy-hunter has ever taken this exegete to task. The Bampton Lectures for 1893, from which I quote, aroused no comment of disapproval from the Ecclesia Major Anglicana to which those lectures are dedicated. What, then, does Dr. Sanday think of Canticles? He says:

"The Song of Songs is just an *Idyll of faithful human love, and nothing more*.....Its place in our Bibles is due to a method of interpretation, which is now very generally abandoned. What are we to say to such a book? *There can be no question of inspiration*, as we have so far understood it, even in the case of Ecclesiastes." ("Inspiration," Bampton Lectures, 1893; London, 1894, p. 210.)

Dr. Sanday had already said that the inspiration of Ecclesiastes meant only this, that there is room in heaven even for the pessimist. Since he allows the inspiration of Canticles in no sense whatsoever, how does he explain the presence of the Song in the canon of the Book of Common Prayer? By admitting that canonicity in the Anglican Communion does not mean inspiration. The Song of Songs is not inspired: it is the canon merely "to show that nothing human is foreign to Scripture. *Nihil humani a se alienum putat.*" That is, according to Dr. Sanday's methods of interpretation, and to the meaning *aliquid humanum* has in connection with the book for most non-Catholic interpreters, the Songs are in the Anglican canon merely to show that even lust is not foreign to Scripture. But there is no need to follow Protestants in a low estimate of the moral tone of this book taken in a purely material sense. Father Hontheim, Professor of Old Testament exegesis in the Jesuit College of Valkenburg, who has made a study of its metrical structure and cast it into a series of metrical chants, insisting that the love of which it is the expression is honorable marriage love, finds that the setting, though Oriental and Semitic in character, is pure and worthy of being the vehicle of its inspired meaning. How do Catholics interpret Canticles? According to that method which Dr. Sanday says "is now very generally abandoned." Father Joïon, following the tradition in this matter, sees only a figurative meaning in the great Song. The only meaning intended by God, its author, and therefore its literal meaning, is the union of God with his people Israel. This union is a type of the union of Christ with His Church. A few Catholics, as Bossuet and Calmet, deem the literal and inspired meaning to be two-fold—the non-figurative union between the lover and the beloved together with the figurative or allegorical union of God with Israel. Father Joïon rightly objects to this opinion

as opposed to Jewish and Christian tradition and unworthy the Holy Spirit. The story and sentiments apart from their allegorical setting, lose their inspired setting and meaning. Father Joïon assigns the book to some learned Jew of rather recent times. The translation is clear, scholarly and smooth. The notes are not at all oppressive, but invite one to read on.

WALTER DRUM, S.J

Geschichte der Verehrung Marias in Deutschland während des Mittelalters. Ein Beitrag zur Religionswissenschaft und Kunstgeschichte, von STEPHAN BEISSEL, S.J. Freiburg im Br. B. Herder. (History of the veneration of Mary during the Middle-Ages in Germany.)

The German nation surely contributed its share towards the fulfilment of the prophecy pronounced by the Virgin-Mother, "henceforth all generations shall call me blessed." The noble arts of poetry and oratory, of sculpture and painting and architecture devoted the works of their beginnings, their progress and perfection to the honor and praise of the "Mother of beautiful Love." But they were ever controlled and guided by the Teaching Church, which received them into her liturgy or at least admitted them to render remote service in her public devotions. Father Beissel is an art-historian, having spent his whole life in the special study of architecture and sculpture. Hence these arts receive perhaps the lion's share of his attention. One of the oldest monuments of Germany's veneration to Mary is the Palace Chapel of Charlemagne at Aix-la-Chapelle, which is still admired and in which for many centuries the German kings were crowned. But the productions of the other arts are by no means neglected in his able volume. The accounts of legends, of pilgrimages and other manifestations of popular devotion fill many an interesting chapter, and Father Beissel certainly knows how to combine historical correctness with tact and prudence, whilst a spirit of devotion prevades the whole book.

He promises, as a continuation of the present volume, another work without national restriction, a history of the veneration of Mary after the close of the Middle Ages. The present book with its nearly three hundred beautiful illustrations is a masterpiece of the bookmaker's art. The price, seven dollars, is reasonable.

BOOKS RECEIVED

- A Journey in Southern Siberia; The Mongols, Their Religion, and Their Myths. By Jeremiah Curtin. Boston: Little, Brown & Co. Net \$3.00.
- The Speakers of the House. By Hubert Bruce Fuller. Boston: Little, Brown & Co. Net \$2.00.
- Bosnia and Herzegovina; Some Wayside Wanderings. By Maude M. Holbach. With 48 illustrations from Photographs. New York: John Lane Co. Net \$1.50.
- Master-Painters of Britain. Edited by Gleeson White. New York: John Lane Co. Net \$3.00.
- Die Anfänge Der Luftfahrt Lana-Gusmao. Zur Erinnerung an den 200. Gedenktag des ersten Ballonaufstieges. (8 Aug. 1709-8 Aug. 1909) Mit 14 Abbildungen. Von Balthasar Wilhelm, S.J., Hamm (Westf.): Verlag von Breer & Thiemann. 3 marks.
- The Principles of Eloquence. Together with examples selected from the works of the most famous of ancient and modern times. By Nikolaus Schleinitzer, S.J. Revised and enlarged by Karl Racke, S.J. Translated from the Sixth German Edition by Joseph Skellon. St. Louis: B. Herder. Net \$2.00.
- "The Rosary." By Florence L. Barclay. New York: G. P. Putnam's Sons. Net \$1.35.
- The Gospel Plea for Christian Unity. By Martin O'Donaghue. Washington, D. C.: Gibson Brothers. Net 50 cents.
- Catholic Social Work in Germany. Four Articles from the "Dublin Review." By Charles D. Plater, S.J. With a Preface by the Bishop of Salford. St. Louis: B. Herder. Net 35 cents.
- A Compendium of Catechetical Instruction. Two Vols.; Edited by Rev. John Hagan. New York: Benziger Bros. Net 4.25.
- A Spiritual Canticle of the Soul, and The Bridegroom Christ. By St. John of the Cross. Translated by David Lewis. Corrections and an Introduction by Benedict Zimmerman, O.C.D. New York: Benziger Bros. Net \$1.95.
- The Courage of Christ. By Henry C. Schuyler, S.T.L. Philadelphia: Peter Reilly. Net 50 cents.

Reviews and Magazines

The *Irish Ecclesiastical Record* is giving increasing space to scientific articles, for which a sufficient motive is supplied by Rev. H. V. Gill, S.J., in "The Frontier of Physical Science": "The connection between chemistry and physics is becoming closer every day and even metaphysical speculation seems a natural element of modern 'natural' philosophy. Daring theories have been formed and new facts are being discovered which in turn open up new regions to the explorer. We come into contact with speculations which are concerned with the constitution of matter and which bring us to the frontier between physics and metaphysics; which shows incidentally that there is a great temptation for the physicist to deal in metaphysics, and the necessity of the metaphysician being at least well acquainted with the facts of physics." Father Gill's article is a masterly exposition of the latest marvels of radio-activity and the light they throw on ions, corpuscles, atoms, and the ultimate composition of matter. Phases of the same subject are examined by Dr. Coffey in "The New Knowledge and its Limitations." The editor devotes over thirty instructive pages to Maynooth's parliamentary history. The British parliament, assuming the Irish grant with the Union, debated the amount annually from 1800 to 1845 when Sir Robert Peel raised the endowment, which had varied between £8,000 and £13,000, to £26,000, and made it perpetual. The speeches made by ministers of that day contrast favorably with the utterances of many of their successors; Lord Macaulay's is a classic indictment of Protestant spoliation. The Peel grant continued to 1869 when Maynooth was disestablished with the Protestant Church. Its subsequent period of complete independence has witnessed a continued growth in prosperity and influence. Other articles of interest are "The Words of Joan of Arc," by R. Barry O'Brien, B.L., and "Philosophy and Religion," by Rev. T. J. O'Mahony, D.D.

"The Business of Citizenship in New York City," written before the late election for the November *Review of Reviews*, is impartial enough to have been written any time. Mr. W. H. Allen recognizes the considerable advance that has been made under the present city government, and points out the necessary steps to be taken in efficient accounting and budget-making. The incoming administration must proceed to locate "not leakage but leakages, not incompetence but incompetent employees, not profitable lines of effort but profits." Its action in the direction of municipal

ownership, construction and operation of subways, or otherwise, will influence the rest of the country. As Director of the Bureau of Municipal Research, Mr. Allen advocates the line of reform mapped out by his organization—a series of instructive articles deal with the history, construction, actual position and future possibilities of aeroplanes and dirigible balloons. It was chiefly manual skill that enabled the Wright brothers to succeed where Langley, Maxim and Lilienthal had failed. Aeroplanes will be of little practical use until they become capable of encountering ordinary winds and can never be of much service in war unless for scouting purposes. But the Zeppelin air-ship has already attained high speed with control, duration of flight and carrying capacity. It will soon have met every obstacle. Its range will be only limited by its size, and we shall have before long Dreadnoughts and Mauretanas of the air.

Mr. Irving Babbitt has an interesting paper on "Racine and the Anti-Romantic Reaction" in *The Nation* for November 18. Mr. Babbitt has always stood for the restraint and moderation of classical models and he sees confirmation of his own views in the present trend of literary events in France. "With the spread of impressionism," says Mr. Babbitt, "literature has lost standards and discipline and at the same time virility and seriousness; it has fallen into the hands of aesthetes and dilettantes, the last effete representatives of romanticism, who have proved utterly unequal to the task of maintaining its great traditions against the scientific positivists."

We wish Mr. Babbitt had not marred his excellent paper by referring to the "easy-going and Jesuitical type of Christianity" current in Racine's time. We feel that the writer has what is called an "animus" and will just as readily talk about Jesuitical fanaticism and bigotry in his next paper if he thinks it will serve his purpose. If Mr. Babbitt has studied history at all he must know that Jansenism is a discredited system. To praise it at the expense of its more rational opponents does not serve any good purpose either literary or historical, and only makes us suspicious that the writer is ready to play fast and loose with truth at the suggestion of his prejudices.

In the *Contemporary Review* for November we are treated to a battle of giants in the domain of Shakespearian criticism. The article "Is Shakespeare Self-Revealed?" by Edward Dowden is an answer to Dr. Sidney Lee who, in a paper entitled "The Impersonal Aspect of Shakespeare's Art," has denied that we can discover anything about our greatest poet in his dramatic works. Mr. Dowden bases his argu-

ment on the principle that the imagination, no matter how gifted it be, cannot supply all the data for the artistic representation of emotion and passion without the aid of personal experience. He proves this major premise of his argument by interesting references to Sir Walter Scott, Balzac and Goethe, and draws the conclusion that the inner soul of Shakespeare and much of his character and most intimate experience can be deduced from his plays.

LITERARY NOTES.

The third instalment of the "History of the Society of Jesus in North America," by Rev. Thomas Hughes, S.J., is announced for appearance in January. It will consist of the original documents used by the author as the ground work of his history and will cover the half century ending in 1838, forming Part II of the documentary exhibits which have already appeared in Volume I, Part I, of "Documents."

We have read advance sheets of the preface and table of contents of this second collection of historical material and we are inclined, as a consequence, to be of the opinion that the new contribution to Father Hughes' "History" will excite more interest than either of its predecessors. The author's foreword is something of a *prologus galeatus*, in which he deems it proper to justify his candor in upsetting some preconceived historical ideas: "If the interests of history are to be served, or the course of error stemmed, we may not ignore what we do not like, nor need we blush at old sheets that blush not, nor are we at liberty to retire with the instinct of self-preservation from facing that which we fear."

The preface also prepares us for new light upon the person, character and work of Archbishop Carroll.

Rev. Miguel Saderro Masô, S.J., seismologist to the Manila Weather Bureau, has just published an important catalogue of the strong earthquakes felt in the Philippine Islands during the last half century. These seismic disturbances, fifty-five in number, vary in intensity between the degree seven and ten of the Rossi-Forel Scale, five of them attaining a maximum intensity. The year of maximum activity was 1897. The most notable district marked is Mindanao, and especially the Eastern part of the island.

A "Life of St. Ignatius Loyola," written by the late Francis Thompson, the manuscript of which was discovered among his effects, after his death, will be published next month. It has been revised by the Rev. J. H. Pollen, S.J.

EDUCATION

"The pendulum has already swung too far in the way of instructing men to do one thing for themselves, instead of educating them to do great things for the world by being great men" is the manner in which Senator Root, speaking at the installation of the new President of Wesleyan University, Middletown, Conn., uttered his protest against the intemperate specializing in college work which is destructive of the aims of pure scholarship. Other notable utterances of the occasion lead one to rejoice at the evident strength of the old ideal that teaching, the upbuilding of mind and character, is to be regarded as the chiefest function of the American college, despite the many factors which have led critics to a different contention. President Taft, an honored guest on the same occasion, "decried the idea that the man to head an institution of learning was one who knew the value of a dollar and how to get it. The college president first of all is a teacher, that is his profession. If he is to do his duty by his institution he must understand how teaching should be done;—unless he is a teacher he will not be fit to select men and to build up a faculty to do the teaching." Dr. Shanklin, the new president, congratulated his hearers on the fact that Wesleyan University had "refused to fall in line with that mischievous 'scrap-heap' educational fad, the extreme elective system, which is now coming to be recognized as such even by many who until recently held it." A similar satisfactory note is struck by President Butler, of Columbia University in his annual report to the University trustees recently published. Dr. Butler has never before spoken clearly his protest against what he terms "the impossibility of the educational and mechanical being reconciled." To quote the report: "It is vitally important to be on guard against the mechanical, the bookkeeping and the accounting element in education. Nothing is easier than to permit students and teachers alike to gain the impression that before obtaining a degree or an academic honor one has only to complete so many subjects, to attend so many hours or to win so many points. Machinery for measurement and record is necessary, no doubt, but it is often more necessary that this machinery be not allowed to dominate the teaching or to gain control of the imagination of the teacher and the taught. There are those now busily instructing the public, who seem to believe that . . . if they can only have access to treasurers' reports and registrars' statistics and rearrange them in some new and occult fashion like men on a chess board higher education will be at once reformed and rise to new

planes of achievement. These are delusions of the mechanically minded. There is really only one fundamental problem in higher education, and that is to find the teacher." Happily we are in the midst of a salutary reaction against certain excesses in recent school methods. The pendulum is evidently swinging back.

An interesting situation developed recently in New York City. Pending the building of the new St. Gabriel's school, the request had been sent in to the Board of Education for permission to occupy an old Public School now unused for school purposes. The Committee on By-laws and Legislation, to which the Board of Education referred the request, made answer that the board had no right to give over to schools of any denomination or private schools such old buildings unless leased for a nominal consideration. Whilst the matter was before the committee, a "non-partisan" protest against the concession of the privilege requested appeared in one of the city papers, the writer basing his objections on "the injustice that would be done thereby to taxpayers' children," so many of whom are now on part time school attendance because of lack of room in the public schools.

The protest called forth a capital answer, and suggested an equitable consideration which it is well not to overlook.

"In answer to a non-sectarian protest, I would like to remind 'F. W. L.' that the children attending parochial schools are also taxpayers' children just as well. Does our friend realize that the Catholic parochial schools have saved the city in the aggregate several millions of dollars, and that each year taxpaying Catholics are contributing to the erection of additional schools for the education of their children? If there are over 47,000 children now on part time, think how many more there would be if all parochial schools would to-morrow close their doors.

"True, our friend is fundamentally right in his contention, but a spirit of fairness must lead him to admit that, even if it were to come to pass that this unused public school building were turned over to parochial school purposes, free of rent until next May, even that would be but a slight return for the taxes annually paid by Catholics toward secular education of which they do not care to avail themselves."

The Outlook of Nov. 20 gives a lengthy notice in praise of Dr. William T. Harris, praising the late Commissioner of Education of the United States as one who "was

not only a veteran in the service of education in this country, but had long been a leader in that field, and had very widely and deeply influenced education." No doubt Mr. Harris rendered many valuable services by his educational reports. One may, however, fairly question whether his influence was always productive of good in the interests it touched. The late Commissioner of Education used to defend a system of training in which from the beginning respect for authority was eliminated,—the child, according to it, was to be trained not to depend upon the authority of the parent or teacher in its gropings towards knowledge but to lean upon its own faculties in its quest. It may be that Dr. Harris failed to perceive the necessary ethical sequence of such a policy in a child's training, but it requires no great study to appreciate its certain results. In the Los Angeles Convention of the National Education Association a resolution was adopted deploring certain tendencies showing themselves in school children of the day. Mention was made of a tendency to disregard constituted authority; of a lack of respect for age and superior wisdom; of a weak appreciation of the demands of duty; of a disposition to follow pleasure and interest rather than obligation and order—and it was affirmed that the condition "demands the earliest thought and action of our leaders of opinion." It does not need any great strain of thinking to explain the existence of such tendencies, where the saving grace of submission to authority is excluded from the scheme of principles to be insisted upon in forming the minds of the young.

At the meeting of the trustees of the Catholic University, Washington, last week, among the measures considered was the establishment of an institute of pedagogy in which Catholic women, belonging to religious orders, may derive the educational advantages of the university. According to the plan the university will not erect the building or finance the venture in any way. The members of the religious orders will do this. This foundation will be a normal school for the training of teachers in the convents, colleges and Catholic parochial schools.

Building operations have begun on a new wing which will include a large assembly hall in Brooklyn College. This college, which is not yet three years old, has already nearly 400 students on its roll.

Notre Dame University has organized a students' club for the study and practice of aerial navigation.

SOCIOLOGY

The National Negro Business League in a recent meeting at Louisville, Ky., invited Booker T. Washington to lead a movement for duly celebrating the semi-centennial of Negro Emancipation in 1913. He has in consequence written a letter to the *Macon Telegraph* and other Southern papers asking for the co-operation of the Southern people; otherwise he will take no steps in the matter. The fact that a million negroes living mostly in the South are materially and morally a hundred years in advance of any similar group of negroes elsewhere is as creditable, he says, to the white as to the negro. The masses of the negro people are better off in the South than elsewhere and the celebration should emphasize what the whites have done to uplift the negro in slavery and freedom as well as what he has done for himself, and also how both can best secure the same end in future.

The Charity Organization Society has issued its report for 1908-1909. It speaks of crowded tenements in the Bronx and Harlem and a lack of playgrounds for children who are thus compelled to use the streets. It recommends a general hospital in upper Manhattan and a broadening out of the work for the extirpation of tuberculosis. 8,172 needy families have been cared for during the year; more than 70,000 visits have been made, and nearly \$85,000 dispersed in charity. More than 750,000 persons visited the International Tuberculosis Exhibit maintained by the Society and 3,000,000 leaflets were distributed. Dr. Edward T. Devine has established a National Labor Exchange.

The Sisters of Charity in Spain number 6,542. They conduct two hundred hospitals, twenty insane asylums, forty homes for foundlings, and two hundred and forty-eight homes for the aged and refugees for the young. They have 56,000 children in their pay schools, 15,591 in free schools and 880 in night schools. In addition, they have charge of some military hospitals and prisons.

The State Conference of Charities and Corrections has been in session at Albany. A resolution was adopted calling for the establishment of a farm colony for vagrants. A bill for this purpose was lost in the Senate Finance Committee at the last session of the Legislature.

The Board of Supervision of Monroe County have voted \$75,000 for the erection of a tuberculosis hospital. The State Charities Aid Association is continuing its campaign of instruction in Western New York with great success.

ECONOMICS

The rice crop of the United States was over six hundred million pounds in 1908. Before 1885 it seldom reached one hundred million pounds and only twice before 1900 did it reach two hundred million. The imports during the last twenty years have ranged between one hundred million and two hundred million pounds a year and, despite the increased product, have been over two hundred million pounds yearly since 1906. The exports have averaged for the last three years less than thirty million pounds a year with a tendency to diminish. Hence domestic consumption is increasing even in excess of the increase of population. The States producing rice and their percentage of the crop of 1908 are as follows: Louisiana, 52.8; Texas, 41.8; South Carolina, 2.2; Arkansas, 2.1; Georgia, Alabama, Florida, Mississippi and North Carolina producing the remainder.

The liquid respirator, the invention of Mr. G. Claude, marks a telling advance in rescue work. The liquid is contained in a metal tank and efficiently sealed off with glass wool. A heat insulation insures an evaporation lasting some two to two and one-half hours. The oxygen supply is generous, the twelve litres of liquid oxygen being reduced in two hours to twelve hundred litres of gas, a rate of six hundred per hour, which is fully 80 per cent. in excess of the demand occasioned by hard manual labor.

The disagreeable and deleterious odors permeating public buildings where large numbers congregate are destined to be a thing of the past. They are to make room for the ozone lavishly supplied by a new ozone generator. The apparatus was successfully tested in the Chicago Public Library, and it was found that not only was the comfort of the readers and employees enhanced but all books, papers and periodicals on shelves and tables were fully sterilized.

The cotton exported during October reached the value of \$88,883,350. Never before did the value of the export of a month reach \$80,000,000. The value of cotton exported for ten months of 1909 was \$328,526,885. The highest figures ever reached for the same period were \$316,693,265 in 1907.

Official figures show that the American-built turbine engines, with which the new battleship *North Dakota* is equipped, require less fuel than the reciprocating type. At a speed of 19 knots the big ship will be able to cover 4,000 knots on a single coaling, while at a 21½ knot clip she will be able to cover 3,000 knots.

SCIENCE

Dr. Louise G. Robinovitch is reported to have revived, on November 18, before the New York Edison Co. directors, a cat and a dog that had been pronounced dead by competent physicians. The death and resuscitation were both effected by electricity. Both animals were declared dead after an electrical application of one minute. The cat was resuscitated in three minutes and the dog in five. The facts, if correctly reported, would show that the ordinary medical death-tests are not exhaustive and that judicious application of electricity can often restore animation when life is apparently extinct. The Edison company hope to find an effective way of reviving employees when apparently shocked to death in the discharge of their duties. Dr. Robinovitch, having restored a woman who was pronounced dead from the sudden deprivation of morphine, is confident that resuscitation can be effected in cases of shock other than electric.

Dr. Jonnesco, dean of Bucharest University, has been demonstrating in London the use of the new anesthetic, stovaine, which he had already used in 700 operations in Bucharest. On November 18 he removed a mass of tuberculous glands from a man's neck, using as sole anesthetic 3 centigrammes of stovaine and 5 of sulphate of strychnine, which he injected into the spinal column at the base of the neck three minutes before the operation commenced. The patient felt no pain and talked rationally throughout, and when the three-inch wound was bandaged, walked from the operating room unaided. Strychnine is employed in combination with stovaine to neutralize the depressing influence on the heart.

Prof. Timothy Leary, of Tufts Medical faculty, announces a new vaccine, called pneumonococcus, for the treatment of pneumonia. The statistics offered are rather encouraging. Of thirty-four unpromising patients twenty-eight answered the treatment whereas only two deaths occurred in forty-nine cases of ordinary pneumonia treated with the vaccine injection.

An instrument has been perfected by Mr. Stephen L. Field, a nephew of the Cyrus W. Field, of the first Atlantic cable fame, by means of which a quadruple message can be despatched over a single cable. The system has been installed over the cable reaching from Key West, Fla., to Havana, Cuba, and is meeting with success.

The National Forests in the United States and Alaska cover about 194,500,000 acres and the cost of their administration for the current fiscal year is \$4,646,000.

The National Medical Academy of Mexico offers \$7,500 in prizes for research work in typhus fever. Of this sum \$5,000 will go to the discoverer of the cause of typhus or of a curative serum, and \$2,500 to the students whose work is judged most useful towards such discovery. The competition is international and closes in February, 1911.

A conference of delegates, representing the leading governments of the world, has met in London for the purpose of considering the proposition of a common system of a map of the world. Col. Grant, director general of the British Ordnance Survey, was appointed chairman of the conference.

The Royal Society of England has awarded the Copley medal for research in astronomy to Prof. George W. Hill, of New York. Prof. Hill, as a mathematical astronomer, is not second even to the late Simon Newcomb.

The volcano Mt. Salores, which some two hundred years ago covered Garachico with lava, has broken forth again and threatened the safety of the Island of Teneriffe.

Photographs taken at the Royal Observatory at Greenwich, reveal the presence of three new minor planets in the neighborhood of Mars. They are of about the fifteenth magnitude.

PERSONAL

The twenty-fifth anniversary of the consecration of Pope Pius X was observed at the Vatican with great simplicity. The Holy Father celebrated Mass in his private chapel to which were admitted only his own sisters with whom he afterward breakfasted. He received many messages of congratulations and good wishes and gave audiences to Cardinal Mery del Val, the prelates of his household and several visiting bishops.

A movement has been started in California to erect a memorial to Peter Burnett, the first governor of that state. He became a convert to the Faith and later wrote the well-known book, "The Path Which Led a Protestant Lawyer to the Catholic Church." "Through him," says Brownson, "California has made a more glorious contribution to the Union than all the gold of her mines, for truth is more precious than gold; yea, than fine gold."

Press dispatches from Lima, Peru, state that while the Bishop of Cuzco was passing with his secretary through the streets in a carriage an anarchist threw a bomb at

the vehicle. The bishop was killed instantly, and the secretary terribly injured. The murderer made an unsuccessful attempt at suicide before he was arrested.

ECCLESIASTICAL NEWS

Several events of general interest to Catholics have taken place during the past fortnight at the National Capital. Chief of these were the services commemorating the fiftieth anniversary of the dedication of the Church of St. Aloysius, where the presence of the President of the United States, Mgr. Falconio, the Apostolic Delegate, and his Eminence Cardinal Gibbons made the occasion memorable. An account of the celebration with a summary of the speech of the President appeared in the last issue of AMERICA. The closing religious function of the jubilee took place on Monday, November 15, when the Right Rev. Owen B. Corrigan, D.D., Auxiliary Bishop of Baltimore, officiated at a solemn pontifical Mass of requiem for the deceased clergy, benefactors and members of the congregation. Mgr. James F. Mackin, rector of St. Paul's Church, Washington, D. C., delivered the sermon. The first imposing religious service held within the walls of St. Aloysius' was the dedication of the church, which took place on Sunday, Oct. 16, 1859, in the presence of President Buchanan, Senator Douglas and other notables. Thousands attended the ceremony. Archbishop Hughes, of New York, preached at the High Mass and Father James Ryder, S.J., a noted pulpit orator of the time, at the vesper service.

Announcement was made last month of the signal honor conferred upon the Very Rev. Lawrence F. Kearney, O.P., by the Elective Congregation of the Dominicans of this country, whose unanimous vote re-elected him for the third time to the office of Provincial of the Dominican Order in the United States when they met at the College of the Immaculate Conception, in Brookland, October 10. It was the first time in the history of the Dominican Order in this country that a priest was elected to the office for four successive terms. According to the constitution of the Dominican Order, re-election to the office of provincial is dependent upon a dispensation granted at the will of the Master General of the Dominicans. It very rarely happens that the necessary dispensation is granted for more than one re-election. Recent dispatches from Rome announce that the Master General will invite the Dominicans to make choice of another for the office of provincial for the ensuing term, and it is rumored that Father Kearney will be promoted to an important post of

the Dominican Order that will afford a wider field for his abilities.

St. Anthony's Church, Youngstown, Ohio, which has an Italian congregation of which the Rev. Emmanuel Stabile is in charge, presents an example of zeal that is notable. A new building is in progress and sixty of the men who are bricklayers give a week's service each gratis. Father Stabile has a school in which there are now 110 children taught by four sisters. He was once a professor in a college in Florence, Italy, and forwarding his credentials to that effect to the minister of public instruction of government in Italy, he claimed assistance for his parish school under a clause of the Italian constitution that provides financial aid for any school in other lands in which the Italian language is taught. The answer was favorable and a yearly contribution is to be sent to him through official channels.

On the afternoon of November 16 the Holy Father received in private audience the Rt. Rev. Louis S. Walsh, Bishop of Portland, Me., who presented a report of his diocese and expressed himself as highly gratified that his audience should fall on the Holy Father's jubilee, thus enabling him to offer the greetings of the American Episcopacy. The Rev. John O'Dowd, of Portland, and the Rev. P. E. Bradley, of the Portland diocese accompany Bishop Walsh.

Archbishop Glennon has cordially approved of "Arbeiterwohl," the Catholic workingmen's organization recently started in St. Louis, Mo. "The laboring man," he says in his letter of approval, "will find in its guidance the sound principles of faith and duty applied to the social questions of the day; while his true rights as a man and as a Christian will be faithfully expounded and protected."

The rich collection of precious bronzes and silver work, sacred vestments and vessels included in the treasury of St. Peter's, Rome, was, on November 1, placed on public exhibition in a new apartment specially arranged for that purpose. Heretofore the collection has been secluded in a comparatively small room behind the sacristy. The new arrangement puts it in two halls of easy access to the public.

The Church of St. Leo, in this city, of which the late Father Ducey was pastor, will be made a home of perpetual adoration, and the rectory will be used as the home of the Sisters of Maria Reparatrice, an order of cloistered nuns who have recently arrived in this country from Rome

DRAMATIC NOTES.

"Strife."—The New Theatre.—The third production at the New Theatre is a play by John Galsworthy indicative of its title, depicting Capital and Labor with locked horns in dire conflict. Originally the scene of the play was laid in England, but to bring the subject matter home to American audiences, it has been transformed to an American environment. Six hours are supposed to be consumed in its action between the hours of noon and six in the afternoon of the seventh of February. A strike has been in progress for several months at the Ohio Tin Plate Mills in southeastern Ohio; the strikers have been reduced to the last extremity of distress and are facing actual starvation. Two extreme and antagonistic personalities dominate the situation, Mr. Anthony, president of the company on one side, David Roberts, leader of the strikers, on the other. Each believes he represents an invincible and necessary principle. The President, who has triumphantly conducted the company through four previous strikes, refuses to grant a jot or tittle of the men's demands, holding that to yield in the least would be to capitulate absolutely. He takes the ground that Capital must be the master dictator to Labor, the commander and not the follower whose first duty is to obey. In his view, to yield to a single point is but to open the way to further demands, which in the end would destroy Capital, put Labor in full possession and so wreck the economic and social order. David Roberts, a masterful and fanatic agitator, would sweep Capital entirely from the field, declares that it is simply an economic blood-sucking monster unjustly feeding itself fat and replete upon the body and soul of the laboring classes. His has been the dominating spirit throughout the strike and has held the men resolute in their resistance, even when the Union abandoned their cause on the ground that some of their demands were unreasonable.

When the play opens the men moved by the acute distress of their wives and children are beginning to waver, and the directors of the company, realizing the great loss sustained by the stockholders and the possible if not probable wrecking of the company, are inclined to compromise. Against all concessions on the part of the company the President obstinately holds out and against any yielding on the part of the men Roberts as stubbornly argues, whipping them into line by his fiery harangues and fanatical appeals. Better starve and die, he avers, than yield an inch; they are fighting the great and sacred cause of Labor and Humanity

against the tyranny of Capital; and martyrdom, if necessary, in such a cause is glorious, the stepping stone to labor's final emancipation from the power which has so long held it in thrall. The issue of the struggle in spite of Anthony's obduracy and Robert's obstinacy, is a compromise on the very lines proposed at the opening of the conflict, the men yielding in part and the company conceding in part; the moral being as stated in a prefatory note to the play, "that it is only by mutual and fair-minded concession, that the enormous suffering and financial waste involved in such conflicts between capital and labor can be avoided."

The dramatic interest of "Strife" is very tense throughout, and the audience held in suspense as to the solution up to the moment before the curtain falls. In the characters of Anthony and Roberts two extremes meet, each actuated by a motive which from either's point of view seems an inviolable principle, and rather than yield which either is prepared to go down to destruction. Both are beaten—for both absolutely repudiate compromise—holding tenaciously to the justice of their bigoted stands even to the bitter end and through the humiliation of their overthrow. The theme is painful and the dramatic action without an iota of relief throughout. In this lies the chief defect of the play, for humor is as essential to drama as tears and intense emotion. The element of the comic in one or two minor characters is so slight as to be practically lost. The concluding speech of Harness, the Union representative, as the curtain falls, is flippant and rather a shock in view of the tragic result of the bitter struggle where human lives have been at stake. His comment on the result of the deadly antagonism between Roberts and Anthony, "that makes the fun of it," strikes a jarring discord and detracts lamentably from the dignity of the situation. It is needless to say that in the hands of The New Theatre Stock Company "Strife" finds an admirable interpretation. It is by no means a great play, and in some ways is not a satisfactory presentation of the subject. Its solution of the problem is inadequate and its moral built upon a sense of expediency rather than of justice. Nevertheless it is above the ordinary and presents its subject matter in a serious way, dramatically well put together and stimulative of much reflection upon a practical problem of the hour.

CHARLES McDougall.

It gives me pleasure to tell you that I consider AMERICA the best edited paper we now have.—Rev. C. Waszke, Derby, Conn.

PULPIT, PRESS AND PLATFORM

In his address at the dedication of Loyola Academy, the first completed building of the new Jesuit University of Chicago, Archbishop Quigley presents a clear statement of the contentions of the Church regarding the present day educational work and of the position Catholics defend.

In prefacing his address Archbishop Quigley declared the Catholic Church had been in constant warfare with false doctrines since its inception. "And this fight has not ceased up to to-day," he said. "It has only changed in character. The church stands for the same thing—the truth—but her enemies have deserted their former positions. We are battling against a new learning now. Present day universities, outside the church, are teaching a learning denying the existence of God, the existence of any moral law, or any immortality of the soul, and of resurrection after death. This doctrine is gradually permeating down to the masses. It is weakening civilization and unless checked civilization will go and we shall become pagans again. If the world is to be saved it must be by the parochial schools and higher schools where learning and religion will be taught together and the truths of the Catholic church be given to the young. Governments have separated themselves from religion, but no man has the right to make laws to bind me and you unless he has authority from God. If he does they can never be enforced except by the police and the army. There is more respect in this country for the laws than in Europe, because the people here have a Christian conscience that respects the lawmakers as representatives of God."

The editor of the Louisville *Courier Journal*, himself one of the most respected members of the body he criticizes, does not mince words in telling the newspaper fraternity what he thinks of their tendency toward sensationalism. In an address to the members of the National Press Club of Washington, following a reception given in his honor on his return from his recent trip to Europe, Mr. Watterson had this to say regarding the personal relation of the newspaper toward the public:

"Pretending to be the especial defenders of liberty, we are becoming the invaders of private right. No household seems any longer safe against intrusion. Our reporters are being turned into detectives. As surely as this be not checked we shall grow to be the objects of fear and hatred instead of trust and respect. Some one ought to organize an intelligent and definite movement toward the bettering of what has reached alarming proportions. I say this in your interest as well as the

interest of the public, and the profession, for I am sure that you are gentlemen and want to be considered so, whereas the work you are often set to do is the reverse of gentlemanly. "It subjects you to aversion and contempt—brings you and a high and mighty calling into disrepute—by confusing the purpose and functions of the newspaper with those of the police and the scavenger. I have been proud of that calling all my life, and when I go to my account I want to see a clean and honored flag flying from the masthead."

President Taft, speaking at the opening session in Washington, D. C., on November 11, of the Laymen's Missionary Conference for Missions to non-Catholics, paid another tribute to the work in the Philippines of the once much maligned friars.

"The Philippine Islands themselves," he said, "are an example of what ancient foreign missions could do. They are the only people, the only race, in the Orient that are Christians, and they were made so 300 years ago by the earnest effort of Augustinian and Franciscan friars. They led them on, taught them the agricultural arts and induced them to lead a peaceful and religious life. . . . And that which they wrought has been to our great advantage in working out the problem that we are set to there—the problem of teaching them self-government. They are a Christian people and they look to Europe and America for their ideals, and they recognize those ideals. And that makes it possible to instill in them the principles of civil liberty and the freedom of our institutions."

Longmans, Green and Co. advertise a little volume which will appeal to teachers alike by its simple elegance of make-up as by its clever sketching of certain homely truths which in the developments of current normal training are too frequently overlooked. "The Quick and the Dead" is written for teachers by "Two of them," and as it emanates from St. Mary's Hall, Mount Pleasant, Liverpool, we may presume that it is the work of teachers connected with the excellent Training School for Mistresses conducted there by the School Sisters of Notre Dame.

The suggestions made are not concerned with the talent or endowment of preparation in one who aims to qualify for the task of teaching; they presuppose that the teacher possesses the needful scholarship and consider only its impartment. They deal with such questions as charm of voice and manner, readiness as opposed to mere preparedness, mere mechanism in the classroom, and the enthusiasm that overcomes the drudgery that every teacher must face.

The pleasant style in which the homely truths the booklet teaches are presented will surely win it place in the esteem of those for whom it is intended.

The fourth annual exhibition of the books of the year in the galleries of the National Arts Club, Gramercy Park, closed this week. It was interesting mainly from the point of view of those who can afford luxuries in binding and are interested in book-plates. An attractive feature of the exhibition was the collection of the various editions of "The Catholic Encyclopedia." The sample volume of the Vatican Edition (three thousand dollars a set!) is, perhaps, the best example of rich modern book-binding in the galleries.

OBITUARY

Right Rev. Mgr. R. A. McAndrew, for twenty years rector of St. Mary's Church, Wilkes-Barre, Penn., died suddenly of heart disease on November 17. He was born in Wayne Co., Penn., in 1851. Only four weeks ago, on October 28, he was invested with the insignia of a domestic prelate.

The Rev. John B. Tabb, the poet-priest, died November 20 at St. Charles' College, Ellicott City, Md., where he had taught English for many years. He was born March 22, 1845, on his father's estate in Amelia County, Va., and was taught by private tutors. During the civil war he entered the Confederate service and became captain's clerk of the Robert E. Lee, one of the successful blockade runners, commanded by Lieut. Wilkinson. In June, 1864, he was captured and sent to Point Lookout where he remained a prisoner till the following February. After the conflict he studied music in Baltimore, later teaching at St. Paul's Episcopal school in that city, and at Racine College, Wisconsin. Becoming a Catholic in September, 1872, he entered St. Charles' College where he was graduated in 1875, and ordained in 1884. Ever since his senior year in 1874 Father Tabb was a member of the faculty of St. Charles' as instructor in English. Father Tabb was for many years a contributor of poems to the current magazines. He published "Lyrics," "An Octave to Mary," "Rules of English Grammar," "Poems Grave and Gay," "Two Lyrics" and "Quips and Quiddits." His brief verses, full of originality and often of humor, made him known to a large and appreciative class of readers. About eighteen months ago the poet-priest was stricken with blindness; in

spite of this calamity he never lost his equanimity, nor that playfulness and joyousness of spirit that were his chief characteristics. The following stanzas on his blindness were written by him for the *Atlantic Monthly*, August, 1908.

"Back to the primal glories
Where life began,
As to my mother's womb
Must I a man
Return:

Not to be born again
But to remain;
And in the School of Darkness learn
What mean
'The things unseen.'"

The death of Richard Watson Gilder on November 18 removed an important figure from American literary life. Mr. Gilder was born at Bordentown, N. J., on February 8, 1844. In 1870 he came to New York and assumed the post of managing editor, under Dr. J. G. Holland, of *Scribner's Monthly Magazine*, which had just been started. On the death of Dr. Holland, Mr. Gilder was made editor-in-chief, and, when the name of the magazine was changed to *The Century*, continued to remain in charge up to the time of his demise.

Mr. Gilder belonged to the broad type of the literary man such as George William Curtis represented in his lifetime. His position as chairman of the Tenement House Commission under Governor Flower, his close political and personal friendship with Grover Cleveland, and the active interest manifested by the presence of his name among the officers of various organizations devoted to philanthropic, social and educational purposes, are indications of the wide extent of his interests outside the field of letters.

The late editor of *The Century* will probably be remembered longest for his poetry. He was a writer of graceful and musical verse and left the impression of intimacy with the refined amenities of life. But he never succeeded in capturing the popular favor or in giving that virile expression to universal themes which raises a poet from the ranks of the coterie into the cosmopolitan regions of genius.

The Rev. Dr. Michael Augustine McManus, rector of the Church of St. Aloysius, Newark, N. J., died at the church rectory on November 16. He was an earnest temperance worker and gave much time and effort to the Irish patriotic cause. Mr. McManus was born in Paterson. He was a member of the Diocesan examining board and of the Bishop's Council.

LETTERS TO THE EDITOR

THE FAITH IN ALBANIA.

To the Editor of AMERICA:

In AMERICA of July 3, 1909, I found the following statement: "She (Austria) is now meditating another happy coup . . . Austria is planning a central seminary in Scutari. . . ."

This was true more than fifty years ago, for we celebrated the fiftieth anniversary of the foundation of the "Collegium Pontificium Albaniense" on the 10th, 11th and 12th of October of the present year. All the archbishops and bishops of the seven dioceses of Albania (except the Bishop of Pùlati, who could not come) were present to honor the jubilee of the Central Seminary; four of them are pupils of this Seminary, and Mgr. Primus Dochi, the Abbot of the Miridites, was the second pupil who entered it in August, 1859. His Holiness Pius X, granted for this occasion a plenary indulgence to all the faithful who would visit the Seminary's Church during the triduum of festivities. Each day of the triduum a solemn Pontifical Mass was celebrated in the presence of the Albanian Episcopate, the Austrian Consul (who was delegated by the Austrian Minister of Foreign Affairs to officially represent him) and many former pupils of the Seminary who had come from all the dioceses of Albania.

In the sermons by the officiating bishops much was said about the good produced by this institution during these fifty years, and all expressed the sense of their warmest gratitude to the Holy See, who in 1853 at the request of the Bishop of Scutari, Mgr. Guglieturi, opened negotiations with the Austrian government for the foundation of a central seminary; to the Society of Jesus, to whose care it was entrusted, and to the Emperor of Austria, Francis Joseph I. For, it is due to His Majesty's vigorous action that the seminary after having been once reduced to ashes and again pulled down by the Mussulmans, could be rebuilt and reopened in 1859, the Emperor bearing two-thirds of the expense.

The Austrian government paid first for fifteen seminarists, then for twenty-four; but on this occasion the Minister of Foreign Affairs wired from Vienna that it will increase this number. Propaganda pays for ten pupils; the remaining eleven are paid for by their bishops. The seminary was built originally only for twenty-five seminarists, but it has long been evident that an enlargement is necessary. The Emperor of Austria gave this year 12,000 kronen for this purpose, promising the same amount for next year. His Holiness Pius X gave 10,000 francs. With this substantial help part of the building has been raised amidst

all kind of difficulties from the Mussulmans. To finish it more money is wanted and I hope that some charitable soul across the Atlantic may be moved to help such a good work, in a country where all the blessings of true civilization can come only through the action of the Catholic clergy.

Scutari, (Albania), October 26, 1909.

CHARLES VILLAVICENCIO, S.J.

WHAT IS SAID OF AMERICA

AMERICA is really filling a long-felt want, to use a much-abused and over-done phrase. The Catholic cause here needed nothing so much as a weekly organ of this kind and class. I have been advertising AMERICA for the last three months and telling priests and others who are, or were reading such publications as the *Literary Digest*, that now they have no longer an excuse for subscribing to such things of so low a moral tenor and of so nondescript a general character. I look with impatience for every number and am delighted with every one. Some articles have given me so much pleasure that I should have to exhaust all the superlatives in my vocabulary to say one-half of what I felt when reading them. AMERICA is not merely high-class; it is "classic" and *facile princeps* in its class.—*Rev. Father Walter, O. S. B., Beatty, Pa.*

I believe it is the general opinion in St. Louis that AMERICA is at the top, yet each new issue is an improvement on the last. Of four lawyers in my suite, three are subscribers and constant readers of AMERICA. The fourth would be if he would take the time to peruse a copy. One of my friends, a journalist by profession, was not satisfied with the first number of AMERICA. But he kept in touch with the succeeding numbers, and now he is a subscriber and of the opinion above given. I must have every issue of AMERICA, as I expect to subscribe until my death. When I shall have bound the one hundredth volume of AMERICA, I shall be content to rest.—*Alphonse E. Ganahl, St. Louis, Mo.*

Put me down as a subscriber to your excellent Catholic paper, AMERICA. It is the very best I have yet seen, and it shows not only intellect, but good taste in its size and outline, whilst it is thoroughly Catholic. I hope it will always be as attractive as it now is. It is my beau ideal of what a Catholic paper should be. Wishing it every success.—*Rev. Patrick Geraghty, P.P., Galway, Ireland.*

Though a good friend of AMERICA, I have to confess that it does not go abreast with the culture of our present times. Indeed, it is our custom to print first, then to correct, and at last to think. AMERICA

sticks too much to the principles of the dark ages, when people were used to think, and to print only after a careful correction.—*Rev. Father Dereszewski, P.M., Pittsburgh, Pa.*

No praise of ours can add to the centupled encomiums so justly bestowed on the thought and literature expressed in AMERICA; nevertheless it is opportune to say that the more we read its telling pages and hitting arguments, the more we wonder how the Catholic reading public did without it so long.—*Sister St. Ignatius, Montreal.*

On behalf of my wife, children and myself I send to AMERICA our sincere congratulations, and wish it every success, and I am sure nothing would tend more to make our home complete than the keeping of this most valuable and wholesome paper. I earnestly hope the day is not far from us when AMERICA will find its way into every Catholic home at least.—*Hon. William J. Peach, Granite, Md.*

I avail myself of this opportunity to congratulate you on the great success of your publication and to assure you that I eagerly look forward for each number of AMERICA, which I consider a very interesting and instructive reading for priests and seminarians.—*V. Rev. J. Rainer, Rector, St. Francis, Wis.*

Were I forced to curtail expenses, it would be absolutely the last that would be given up. I look for its coming with greater avidity than ever I had for any magazine, and each number only increases my admiration of it.—*Rev. M. A. Dorney, Barrington, Ills.*

I have been keeping an eye on the periodical from week to week; and now that you are entering upon the second volume, I want to tell you that in the language of your last editorial, you have compelled my support.—*Rev. A. E. Drufner, Cincinnati, Ohio.*

I am very much pleased with the contents of AMERICA, and hasten to encourage so worthy an enterprise by being a subscriber, and I trust a constant reader.—*Rev. John P. Kehoe, Gananoque, Canada.*

May God reward you and your people with prosperity and energy to follow the plan you have proposed in establishing AMERICA. Long may it live!—*Rev. John Pujol, Oxnard, Cal.*

I hope it will flourish and always keep its present high standard. I know nothing more needed to-day than just such a paper.—*Mary E. Moran, Oakland, Cal.*

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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CHRONICLE

Nicaragua.—The commanding officer of the Des Moines reports to the Navy Department that two gunboats of Estrada's revolutionary forces are maintaining an "effective blockade" off the Nicaraguan port of Greytown. It is further reported that the revolution is spreading and that the provisional government is extending its sway into the interior of the country. These facts have a bearing on the question whether the Government of the United States should accord the rights of belligerency to Estrada.——President Zelaya, in explanation of the execution of the Americans, Cannon and Groce, has declared that the men had openly allied themselves with the revolutionary forces and that when captured they were treated as any other revolutionists would have been treated. Judge Advocate-General Davis holds that forces engaged in insurrection within a State are entitled to belligerent rights when the insurrection has reached the stage of an organized rebellion.

The Alabama Elections.—A campaign of extreme bitterness came to an end on Monday when the voters of Alabama cast their ballots on the question of constitutional prohibition. The proposed amendment, which provides that "the manufacture, sale and keeping for sale of alcoholic and malt liquors and other intoxicating beverage shall be forever prohibited" in Alabama, was defeated. Both of the United States Senators and five of the nine Congressmen openly advocated the rejection of the amendment. Its adoption was championed by the

Legislature, by various organizations, and by the Governor of the State. Though the amendment has failed, the State still has the distinction of possessing the most drastic of prohibition laws. The "amendists" circulated the Alcohol article in "The Catholic Encyclopedia" as a campaign document. The writer in summing up his views states: "Alcohol in health is often a curse," but the anti-amendists were able to finish the quotation with: "Alcohol in disease is mostly a blessing." As the amendment prohibited the use of alcoholic beverages in all cases except for sacramental purposes, the Encyclopedia article was claimed to be "a strong argument against the proposed amendment."

Indian Schools.—In the report of the Secretary of the Interior, Ballinger, a very interesting chapter is devoted to the consideration of Indian affairs. "My personal visitation to some of the non-reservation Indian schools," he says, "convinces me that certain of them should be abolished. It is my purpose to abandon at the end of this school year such of these schools as are not sufficiently promoting the public service, and where retained, in such instances as possible, to concentrate the energies of the department on the development of agricultural and industrial schools in order to give the Indian the means of learning how to support himself by farming and by the exercise of the simpler trades; and, for the Indian girls, a domestic training in harmony with the station they must naturally fill. The development of the district or day school should be the ultimate aim of the service; a school similar to the system in white

communities throughout the country. It will be necessary to extend the system of day schools, each having its demonstration farm, to maintain instructors in hygiene, domestic science, and farming, and, in general, to guide the individual progress of these people. All governmental effort should be with the aim of fitting the Indian to manage his own affairs, and this is the pronounced policy of the department."

The Naval Academy.—Under a new regime of stricter discipline fewer midshipmen are to be graduated at the Naval Academy, Annapolis. For some years the number of graduates had to keep pace with the increase of the American warships. Now that these requirements have been met, a higher standard of discipline and instruction will be insisted on.

Forest Fires in New York.—The fire-fighting system inaugurated this year to check the forest fires in the Adirondack and Catskill Counties of New York State shows remarkable results. Over 250 fires have been reported with a total loss for each of the Sixteen Counties in the forest reserve approximating \$1,618; last year the average loss for each county was \$40,249. Observation stations and a paid fire-fighting force during the danger season are the chief factors in the new fire protective system.

Cook's Records.—The steamship *United States* sailed for Copenhagen having on board the secretary to Dr. Frederick A. Cook, Walter Lonsdale, who took with him the records and report by which the explorer hopes to substantiate his claim that he reached the North Pole. On reaching Denmark, the records will be immediately placed in the hands of the authorities of the University of Copenhagen, who are to pass upon them. The secretary expects that the university examining board will make public their opinion of the records by the first of the new year.

Porto Rico.—Cable communication between Porto Rico and the outside world was resumed on November 25 after an interruption of two weeks.—Antonio Gaudier, former Assistant Postmaster of Mayaguez, Porto Rico, was sentenced to three years in the penitentiary and fined \$1,500 for embezzling postal funds.

Alaska.—A Federal board of experts has submitted a report on the preservation of the fur-seal fisheries of Alaska from threatened destruction. When Alaska was purchased by the United States 4,000,000 seals frequented the rookeries; now there are only 200,000 and the number is diminishing. England and the United States are bound by treaty not to kill the seal within certain limits and during the closed season. Fishermen of other nations have no such treaty and they are mainly responsible for the wanton destruction. The board of experts recom-

mends that Japan be bound by treaty to prohibit its subjects from killing seals outside the three-mile limit and that an international agreement be entered into to protect the seals and other mammals of the sea that are becoming extinct.

British Columbia Elections.—The General Election in British Columbia on November 25 resulted in an overwhelming victory for Premier McBride and the Conservative party. Out of forty-two seats thirty-eight went straight Conservative. Only two of the remaining four were straight Liberal, and two Socialist. Five Socialist candidates in Vancouver lost their deposits, which implies that the number of votes they polled was very small. Besides the vote for members of the provincial legislature, the people were invited to vote for local prohibition of the liquor traffic under the form of a referendum. The votes cast were not sufficiently numerous to reach the necessary fifty per cent. of the total vote.

The Archbishop of Paris and the Bakers.—A cablegram of November 28 to the *Courier des États-Unis* of this city announces that Mgr. Amette, Archbishop of Paris, has intervened in favor of the men who work in bakeries. He protests against their being obliged to work at night. His Grace declares that the Church has a tender solicitude for the workingman and teaches the rich their duty to their less fortunate brethren. This intervention of Mgr. Amette in the labor question has produced quite a sensation. M. Bosquet, one of the leaders of the General Confederation of Labor, has invited the Archbishop to attend a meeting in the Labor Exchange (*Bourse du Travail*) and defend the interests of the journeymen bakers. This invitation has not caused less astonishment than the protestation of the Archbishop.

The King of Portugal in Paris.—Last Sunday King Manuel II of Portugal, who had arrived in Paris from London the previous day, went to hear Mass at La Madeleine, where thousands of Parisians cheered him on his arrival and departure from the church. The Government officials, who had welcomed the King to Paris, do not seem to have accompanied him to the church. In the evening His Majesty was cordially toasted at a banquet given in his honor by President Fallières at the Elysée. On Monday the presidential party took the young king to Versailles and in the evening to the Opera. On Tuesday the latter breakfasted with the President at the Château de Rambouillet, then joined in a great hunt, and afterward spent the evening at the Comédie Française. On Wednesday King Manuel visited the monuments of Paris, and lunched at the Portuguese Embassy, all of whose members were presented to His Majesty by the Count de Souza-Rosa, Portuguese Minister in Paris.

Great Britain.—At the second reading of the Budget in the House of Lords on November 27, Lord Lansdowne moved that "the House is not justified in giving consent to it until it has been submitted to the judgment of the country." As was foreseen, Lord Rosebery though disapproving of it utterly, did not wish to come into conflict with the House of Commons. He therefore recommended that it be allowed to pass, prophesying that the country would be weary of it in six months and at the next election would sweep its authors out of power. Lord Cromer, formerly financial administrator of Egypt, and Lord Balfour spoke in the same strain. The Archbishop of Canterbury recommended the bishops to abstain from taking part in the matter. The Bishop of Hereford expressed himself in such a way as to indicate that he would support the Government. On the Government side the Lord Chancellor denounced the motion of Lord Lansdowne as revolutionary. The position of the Unionists is that, while they do not pretend to a right to interfere with the recognized prerogative of the House of Commons to determine under ordinary circumstances the means of providing for the revenue, they are bound in the extraordinary circumstances which they claim now exist, when the Government has prepared a Budget on principles of taxation not only dangerous but hitherto unknown, to protect the right the country has to determine whether such principles are to be admitted or not. The whole question should therefore turn on whether these are what the Unionists assert they are, or not. A technical objection is also made that the Budget includes measures of legislation, as for example the taxation of unimproved land and the licensing clauses, equivalent to the Licensing Bill that had been rejected. The debate was concluded November 30, when Lord Lansdowne's motion was carried.—The death of one of the members for Portsmouth makes a by-election possible. Lord Charles is the Unionist candidate. This is a direct challenging of the Government's naval administration in the chief naval port of the Kingdom. The late member was a supporter of the Government, which would receive in the election of Lord Charles a severe blow. Many of the navy are supporting him. It is probable, however, that the contest will not take place, as the rejection of the Budget will bring on a general election. In either case Lord Charles is to stand for the constituency.—Lord Amphill brought up in the House of Lords the grievances of the Indians of South Africa but did not receive much encouragement from the Government.—King Manuel of Portugal has been received by the King with more than usual splendor.

Ireland.—Archbishop Walsh of Dublin, Chairman of the National University Board, has written a letter analyzing the parliamentary endowment of that institution. He shows that the claim of an additional grant of £82,000 to the Dublin, Cork and Galway universities is unfounded. The net additional endowment of all three is only

£56,000, the difference of £26,000 having been cleverly withdrawn by an artifice of the Treasury. His Grace declares that the Dublin institution is miserably financed, "Cork is hard hit and Galway is bankrupt."—The Land Bill which has finally passed the Lords is deemed unsatisfactory, the principle of compulsory sale being the only redeeming feature. Some have attacked the Irish Party in this connection, but it is generally agreed that they made the best bargain possible. Mr. Redmond addressing a Dublin meeting, which ratified the party's attitude on Land Bill and Budget, declared that the Budget taxes on Ireland were £535,000, but that in four years they had saved to Ireland by grants and reductions £2,800,000. He admitted the Budget was unjust to Ireland. "There never was a just Budget to Ireland since the Union was carried, and never will be so long as we, a poor country, are tied in financial partnership to the richest in Europe. So long as we are compelled to share in England's wars and Dreadnoughts, every Budget must be unjust to Ireland. The only remedy is the separation of the financial interests of the two countries, that is, self-government for Ireland." In regard to the coming general election Mr. Redmond has cabled to Mr. T. P. O'Connor who has been working successfully for the Party's interests in the United States: "No such opportunity has been offered Ireland since Grattan moved the declaration of independence. . . . Convey to our friends in America our deepest gratitude for their sympathy and aid. If Irish Nationalists abroad and at home act unitedly in this supreme hour, victory is assured." Mr. Redmond also declared that the Irish Party will require "an official declaration from the Liberal leaders that Home Rule will be one of the issues" presented to the electorate. In Ireland the Nationalists expect to win every seat in Leinster, Munster and Connaught except Trinity College, and eighteen of the thirty-three Ulster constituencies. The Sinn Feiners have disbanded as a political party owing to lack of popular support.

Roman News.—The twenty-fifth anniversary of the Holy Father's consecration was celebrated November 16 by solemn High Mass in the Church of St. Apollinare where he was raised to the episcopate by Cardinal Parocchi. There was no formal celebration, nevertheless the German Emperor sent an autograph letter of congratulation. The municipality is preparing to celebrate in 1911 the fiftieth anniversary of the proclamation of Rome as the capital of Italy. To do this with what it considers fitting solemnity it contemplates ruining by additions Michelangelo's piazza and group of buildings on the Campidoglio. On the other hand it has resolved to complete the entrance to Santa Maria degli Angeli according to his plans. Mr. S. Walker O'Neill, Chamberlain of Cape and Sword, has given a handsome hall and library to the new Young Men's Club of St. Michael. It was opened on November 14.

Germany.—The recently chronicled victories of the Socialists in the elections of representatives of the Reichstag and Landtag in Saxony, Baden, Coburg and other provinces have been followed by notable successes in the municipal elections recently held in Elberfeld, Barmen, Elbink and Lübeck.—The Würtemberg Association of Manufacturers in its last meeting determined to appoint a commission to investigate the effect of the new Payne Tariff upon German export trade. The material gathered by the commission will be referred to the Government for use in its dealings with the United States regarding impending changes in the politico-commercial relations between Germany and the States.—Passing through Breslau Emperor William interrupted his journey in order to pay a visit to the Prince-Bishop, Cardinal Kopp in his episcopal residence.—The press has published the chief features of the naval estimates prepared for the annual budget to which reference was made last week. The shipbuilding and armament requirements are estimated at \$60,875,000, an increase of \$5,950,000 being necessitated by a final appropriation for three battleships and a cruiser now being built. The sum of \$3,750,000, an increase of \$1,250,000, is asked for submarine construction and experimental work. The expenditure for guns is estimated at approximately \$19,000,000, an increase of \$2,500,000.

Austria.—The conference between Emperor Francis Joseph and representatives of the Hungarian Cabinet, of which mention was made last week, failed to achieve the happy results generally expected. The political situation disturbing the dual kingdom was carefully gone over and the proposed concessions that were hoped would satisfy both Austrians and Hungarians were thoroughly considered. The representatives sitting in the conference could come to no conclusion and Dr. Wekerle, Count Audrassy and Francis Kossuth returned to Budapest to face the old situation. Since then, Kossuth, the present Minister of Commerce in the Hungarian Cabinet, has addressed an important word to a delegation of his constituents. He affirmed that he has ever been a firm believer in the need of an independent Bank of Hungary. An obstacle to its organization, he went on to say, lay in the veto-power of the King, and as this kingly prerogative was a constitutional right the obstacle seemed irremovable. However, he was of opinion that a recognition of his Majesty's veto in no manner signified a recognition of absolutism. As for himself, if he could not win the desired concessions from the Crown, he was determined to resign and attach himself to the Opposition.

Chile.—The Alsop case, which has been a source of irritation to the United States and Chile for upwards of twenty-five years, is on the eve of settlement by recourse through mutual agreement to the arbitration of the King of Great Britain. The Alsop Co. of New York and Connecticut advanced considerable sums to the Bolivian

Government in 1874, receiving in return certain valuable concessions including a part of the customs duties collected at the port of Arica. Before the company had recouped itself the port and adjacent territory became, through the fortunes of war, a part of Chile. Although in 1885 Chile assumed the obligations of Bolivia to the Alsop Company, nothing has thus far been done towards satisfying the claim, which now amounts to \$1,500,000.

Argentina.—To mark the centenary of Argentine independence, the Catholics of Irish blood contemplate the raising of a monument in honor of Almirante Guillermo Brown, an Irishman by birth, who took an active part in the public affairs of his adopted country. He was the first admiral of the Argentine navy.—On Sunday, October 10, the Most Rev. Archbishop of Buenos Aires blessed the corner-stone of the new Irish Girls' Home. On the initiative of Very Rev. Canon Anthony Fahey, the Home was opened half a century ago and placed in charge of Irish Sisters of Mercy, who still conduct it. The new building will be completely modern in all its appointments.

Colombia.—The Congress has refused a concession for the construction of a canal across the Isthmus of Darien. The reasons given are the still undefined boundary between Colombia and Panama, the opposition of some of the Colombian States, and fear of the possible action of the United States. The plan in itself was considered feasible.

Various Countries.—Some sanguine politicians hoped that the introduction of the federal constitution in SOUTH AFRICA would bring about a readjustment of political parties in which the racial lines would gradually disappear. It seems that they must prepare for disappointment. The Boers in each colony are preparing to unite more closely than ever.—Fresh cases of cholera are reported in HOLLAND. The disease is occurring more frequently in Eastern Prussia.—The plague has broken out again in Guayaquil, ECUADOR; during the last two weeks of October there were sixty-six cases and twenty-three deaths. There has also been one death at Asuncion, Paraguay.—The President has appointed W. Cameron Forbes, Vice-Governor General of the PHILIPPINES, to succeed the retiring Governor-General, James Smith. The latter's resignation took effect on November 11.—In San Juan, PORTO RICO, before an audience which quite filled the Municipal Theatre, Col. G. R. Colton was formally inaugurated Governor of the island in succession to Regis H. Post. Bishop W. A. Jones, diocesan head of the Catholic Church in Porto Rico, made the invocation, and the oath of office was administered by Chief Justice Hernandez of the Supreme Court. The new Governor's inaugural address was favorably received. President Taft telegraphed his congratulations.—The Emperor of JAPAN bestowed the grand Cordón of the Rising Sun upon Field Marshal Lord Kitchener.

QUESTIONS OF THE DAY

The Making of the Northwest*

Given an interesting theme, it is not so hard to make an interesting book. Professor Lyman having chosen a most interesting theme, has given us a most interesting book. The history of the Columbia River is the history of the Hudson Bay Company in the West and of its triumph over its rival, the Northwest Fur Company. It is the history of the failure of John Jacob Astor's Pacific Fur Company, of American and English exploration, of the contest between England and the United States for the possession of the Oregon country, and of the incoming of the Americans, which settled somewhat earlier than otherwise would have been the case, that the land was to be no longer a preserve of fur-bearing beasts, but was to become the abode of men. It is the history of gold, of cattle, of grain, of fisheries; of the building of homes and the founding of cities in one of the fairest regions of the earth.

What the scenery of the Upper Columbia must be, one can easily conjecture, when he learns that after rising in British Columbia and flowing north for more than a hundred miles, the river breaks through one of the ridges of the Selkirks to turn abruptly southward and pass within forty miles of its source; that its first large tributary, the Kootenay, separated from it by another range of the Selkirks, follows an opposite course flowing southward past the source of the Columbia about three miles away, until it also forces a passage through the mountains and turns northward to join the greater river just before this crosses into the United States to roll through nearly a thousand miles to the sea. Thus in southwestern British Columbia there is an elliptical tract some one hundred and twenty miles long by forty wide, enclosed by these two rivers that flow, now north now south, in bewildering confusion, filling with their waters the narrow mountain valleys to form the Kootenay and Upper and Lower Arrow Lakes.

The writer saw Portland first in 1860. Then it was little better than a collection of shanties on the left bank of the Willamette. It is now on both banks of the river a city of more than one hundred thousand souls. Seattle was but a couple of rows of such shanties along the beach. Tacoma and Vancouver and the growing towns of the interior had then and for years afterwards, no existence.

When gold was discovered on the great northern bend of the Columbia in the early 'sixties, it took days to reach the district from New Westminster, the capital of British Columbia, traveling by steamer on the Fraser, by

stage, by steamer on Shushwap Lake and by trail into the mining camps; while to the Southern Kootenay country the more convenient route was the more circuitous one taking sometimes three weeks for its accomplishment, by way of Puget Sound and the Lower Columbia to Portland, and thence by steamers up the Columbia to Kootenay Lake. To the dwellers on the coast those places now distant but one or two days' journey, were almost as remote as were to Bryant in the first years of his century

"The continuous woods

Where rolls the Oregon and hears no sound
Save its own dashing."

All these things Professor Lyman tells with an enthusiasm worthy of his subject. He shows us the pioneers of the land, among them Burnett, afterwards first Governor of California, who closed a long life with a holy death, in San Francisco not so many years ago; and head and shoulders above them all, physically and morally, John McLaughlin, once supreme in it as Chief Factor of the Hudson Bay Company, a sufferer for conscience' sake, losing the Company's confidence for favor shown to the Americans, receiving from these ingratitude and even worse, and dying in obscurity and comparative poverty, while his more politic lieutenant, James Douglas, became Governor of British Columbia and a Knight Commander of the Bath.

Lastly the author tells of the commerce of the Columbia; of the growth of steam navigation from the days the Beaver, at whose launching in 1836, William IV himself presided, was the first, and for long the only steamer in the Pacific. We fear he mistakes in saying that she is still afloat. England preserves the Victory, Nelson's flagship at Trafalgar, a memorial of one of the greatest triumphs of war. New York did not preserve the Clermont, as a memorial of one of the greatest triumphs of peace, just as Glasgow did not preserve the Comet. And British Columbia, even less wise, cared nothing for the Beaver, the forerunner of the great steamships that plough its seas. Leased to the Admiralty, the little vessel was engaged for some years in the survey of British Columbian waters. Then she was sold and used as a tug until, cast away at the entrance to the port of Vancouver, she was allowed to go to pieces. Besides the Beaver, we meet once more in Professor Lyman's book the famous little 'Forty-nine, well known to every Big Bend and Kootenay miner, and we greet again the river captains, the Ainsworths, the Thompsons, the Reeds and many others who taught the men of the Fraser, the Skeena, the Stickeen and the Yukon the perilous art of navigating the fierce rapids of the turbulent rivers of the West. He tells us, too, of the fisheries of the lower river, of the grain fields in the Walla Walla and Palouse countries, of the orchards and cattle ranges of Kootenay, of the great mines of Rossland and Nelson and of all the growing towns, the things that have made the region of

*The Columbia River, its History, its Myths, its Scenery, its Commerce, by William Denison Lyman, Professor of History, Whitman College, Walla Walla. New York: G. P. Putnam's Sons.

the Columbia what it is to-day and give the promise of all it is to be.

There are a few errors in the book. Thus a view said to be of Mount St. Helens, is clearly of Mount Hood. On the map at the end of the volume Lardo, at the head of Kootenay Lake, is called Lytton, and the real Lytton, on the Thompson close to its junction with the Fraser, is not shown. In the smaller map on the upper corner, the Dalles are called the Dallas. These are slight blemishes that do not detract from the merit of a most readable book. There are also one or two things displeasing to Catholics; for example, the remarks on the identification of the San José with the "Beeswax ship." As in his treatment of another matter Professor Lyman shows clearly his desire to avoid offence, we have no doubt that when we assure him that the use of candles in the Catholic Church is not for the purpose he supposes, he will take steps to modify this passage in the second edition we wish him most cordially.

H. W.

The New Royalists in France

II.

We have seen in the preceding article, "France of To-day," AMERICA, Nov. 13, that the political future of France does not seem to be promised to the Plebiscitary Republic nor to the Empire, that is to say, to none of the régimes that might be the more or less legitimate heirs of the Revolution. If a political reaction does take place, it will act on lines diametrically opposed to the principles of the Contrat Social. In other words, this reaction will be a counter-revolution.

Many symptoms reveal, in the mental attitude of that French public which reads and thinks, a kind of growing disaffection toward the Revolutionary legend. It is well to know that for a long time a very powerful official prejudice had taken root, which consisted in confusing the cause of Science with that of the Revolution. In the universities of the French state, in the institutions of public instruction, the Revolution was justified, glorified. True, this cult, this Revolutionary idolatry, fostered in young minds, was more literary than scientific in character. The poets, particularly the Romantic poets, were those who encouraged this fetichism. Victor Hugo and Michelet, for instance, saw in the Revolutionary period a fertile subject suited to their impassioned rhetoric. After the last eye-witness had disappeared it was easy for them to describe Revolutionists as personages sometimes epic, sometimes idyllic, but inspiring sympathy always. It might even be said that this defence of Revolutionary men succeeded in creating not only the Republican state of mind but even the régime itself. Had not this influence of lyricism on public opinion manifested itself once before in favor of Napoleon III? It is artists such as Raffet and Rude; poets such as Beranger and Victor Hugo himself, who paved the

way for Napoleon III by exalting the illusive memory of Napoleon I. Like the cult of the First Empire, the cult of the Revolution had a lyrical origin and was of a sentimental nature.

This false idealism, in the name of which not only were all the institutions of the Revolutionary period justified, but the excesses, the massacres and the follies as well, resulted in causing the men of 1793 to be looked upon as supermen to whom the ordinary rules of morality could not be applied.

This prepossession existed even among historians of repute and for a long time it kept honest minds from seeing men and facts of the Revolution as they really were. The reaction against the classical spirit thus manifested itself, beyond literature and art, in the domain of political realities. In this way official science became the government's ally and trained for it young generations enthusiastically docile.

However, a few years ago people began to discover that this exaggerated admiration was anything but scientific. Documents and men were studied more closely and consequently the worth of revolutionary ideas and principles was questioned. Economists such as Le Play, historians like Taine and Fustel de Coulanges, pointed out that a Revolutionary legend absolutely contrary to facts had developed and that the type of Revolutionaries such as they were known through the lyrical historians was purely conventional and imaginary. Taine especially furthered the cause of the counter-revolution. His chief work, "Les Origines de la France Contemporaine," was written on the morrow of the Commune, when he was still under the impression of the horror that overwhelmed him at this outbreak of demagoguery. Thoroughly honest-minded, he carefully sought in the Archives for the trace of every fact and every personage.

He revealed in their crude reality those whom he called the sacred crocodiles, those about whom it had been possible to convince the credulous public that they were philanthropists, that several of them had genius, that they devoured only the guilty ones and that if occasionally they devoured too much it was unwittingly, in spite of themselves, or else through self immolation sacrificing themselves for the public good. The influence of Taine's book was all the greater in that the writer was known as a thinker having laical tendencies, and even, as they would have said in the seventeenth century, having "libertine" tendencies. Thenceforward the Revolutionary cult began to lose a great many of its worshippers. The Republican régime, which appears as a derivative of Jacobin theories, fell under suspicion. The entire question was then to discover whether the vices and perils of this régime belonged to the very essence of every republican government or were only accidental. If the first hypothesis were adopted one became almost necessarily monarchic.

One of the first thinkers to draw this conclusion most powerfully was a young writer, M. Charles Maurras,

who, in his "Enquête sur la Monarchie," (Paris, 1909. *Nouvelle Librairie Nationale*), gathered together the arguments which militated in favor of the monarchical idea. This very important work, conceived and written with a captivating vigor of logic, very soon became the manifesto of the young Royalist party. But this party, what was it in itself? At the time of the fruitless attempt at a Restoration in the years following the Franco-German war the Royalist party was, as we know, divided into partisans of the Bourbons and the Orleanists. The Comte de Chambord, as has been said in the preceding article, was too honest, too chivalrously loyal to his principles to submit to the tricolor flag which he looked upon as a sacrilegious legacy from the Revolution. On the other hand, the Orleanists did not seem to realize quickly enough the necessity of dynastical union and discipline. When they became reconciled with the legitimate branch it was already too late and the opportunity was lost. The monarchic doctrine sustained an irreparable loss in the Comte de Chambord, a personality superiorly armed for action and thought. But, in compensation, it gained considerable advantage by becoming incarnated in one and the same family, that of Orleans which, more yielding, more adapted to the concrete realities of a bourgeois epoch, was more likely, so it seemed, to suit the people. And in truth it does seem that with the coming of the son of the Comte de Paris, the young Duc d'Orleans, monarchical ideas gained in practical realism. To be enabled to judge of the personality of the present pretender the impartial historian must draw his inferences not from the Duke's actions (as an exile, action is forbidden him), but on what he says and on the action of those in whom he puts his trust. The document we alluded to above, "L'Enquête sur la Monarchie," gives us precise information on this point.

The most intimate friend, the confidant and the political representative in closest touch with the Duc d'Orleans, is M. André Buffet, a young man full of energy and moral courage, who saw himself condemned to exile a few years ago by the Higher Court for plotting against the safety of the States. M. Buffet has very clear ideas concerning the future monarchy, the expression of which we borrow from an interview he had with the author of "L'Enquête." (M. André Buffet has died since this article was written; but of course his views remain.—ED. AMERICA.) We learn through this report and through the personal observations of M. Charles Maurras that the conception of the monarchy has been greatly modified in the sense of political realism since the last Bourbons. Henceforward the notion of divine right is no longer the basic principle of the Royalist system. The Neo-Royalists wish to rest solely upon arguments altogether deduced from facts. Their quarrel with the Republican doctrine is its vague mysticism and the abstract nature of the notions upon which it is based. They look upon the monarchy as the political remedy necessary for France; to which, they say, the Republican régime is

fatal. According to them, what constitutes the beneficial character of the monarchy is that it places itself above parties. M. Buffet says: "Among the truths which the Duc d'Orléans has, so to speak, found in his cradle, the one which is perhaps the dearest to him and which he received from the Comte de Paris who inherited it from the Comte de Chambord, can be summed up in this axiom: 'There is not, there must not be any Royalist party.'"

M. Buffet means by this that Royalism exists as an opinion, as a movement. The future King of France will have to oppose all factions as being so many obstacles to the unity of the country. But this very unity must be able to adapt itself to the broadest local and provincial liberties. Indeed, one of the principal features the monarchists point out in the régime to come is that it will be a decentralizer. The Republic, they claim, stifles every initiative, all vitality in the provincial groupings. It will be to the interest of the monarchy, on the contrary, to encourage both.

Another friend and confidant of the Duc d'Orleans, the Count of Lur-Saluces, says on this point: "The military order excepted, every grade of all the orders of hierarchy, political, administrative, judicial and civil, must be decentralized; that is, must carry with it a certain amount of liberty as to power, of authority as to the public, and of responsibility in regard to both."

The reorganization of the family is another pivot of the monarchic doctrine. In the present Republic the sovereign State does not allow individuals to make their last will and testament as they choose. Thus the father is dispossessed of his authority. Many fair-minded people consider the obligation of equal division of property as detrimental to the morality of the family. It does, in fact, hinder the father from recompensing or punishing his children. But there is one point especially upon which the monarchy will have no difficulty in granting more liberty than the Republic. Where education is concerned the régime of to-day has committed the gravest of sins by robbing the father of responsibility for the education of his children. Royalty will first have to give back to the head of the family the right corresponding to his charge as an educator. (Pierre Lhande, S.J. "Autour d'un Foyer Basque." Paris Nouvelle Librairie Nationale. In this work the author studies the disorganization which the Republican laws upon last wills has caused in Basque families.)

But one may wonder what guarantee the Monarchy will offer that it wishes to act and will act for the good of the country. Here comes a curious argument of the new Royalists. They claim, indeed, that the King and in general dynasties themselves by the very fact of seeking their own private interests serve at the same time the interests of the public. Thus, according to the Positivist formula which is claimed as their own by the modern Royalists, "personal impulses are enlisted in the service of social affections."

LOUIS CONS.

Christianity and Christian Socialism

(Conclusion.)

Churchliness is in the eyes of Christian Socialists the worst corruption of Christianity, far more ruinous than even dogmatism and sacramentalism. The Church, it is asserted in the first place, is not identical with Christianity, nor is it a divine, but merely a human, transitory institution. Rev. E. E. Carr in a review of Lafargue's "Philosophical Studies" remarks: "At the very beginning Lafargue makes the inexcusable error of identifying the Church, especially the Roman Church, with Christianity itself. This is both unscientific and unfair. (*Christian Socialist*, April 1, 1907.) Not long after the same reverend gentleman wrote: "Churches, like all other human institutions, rise and fall like the trees of the forest." (*Christian Socialist*, June 1, 1907.)

Professor Rauschenbusch tries to explain how the Church as an organization came into existence and developed by an essential change of Christianity. "The primitive churches set out with an organization as democratic and simply patriarchal as a Teutonic town meeting. By the beginning of the second century they were passing under the limited monarchy of a single bishop, and the limited monarchy tended to shake off all limitations and thrust down all competing forces. In ever widening areas monarchical organization grew up, and this tendency finally culminated in the absolutism of the papacy, in which all power flows from the head downward. The clergy became a hierarchy graded on monarchical principles. At the same time the laity were gradually ousted from all rights of election, and self-government, which they had originally possessed, was reduced to the helpless passivity of a subject population under a bureaucratic despotism. This slow revolution was due partly to ambition and lust for power inherent in human nature, but mainly to the assimilating influence of secular institutions." ("Christianity and the Social Crisis," pp. 190, 191.)

Such a Church organization was contrary to the spirit of Christ. "Jesus," says Professor Rauschenbusch, "had emphatically repudiated the principles on which political government is usually run: 'ye know that the rulers of the nations lord it over them. Not so shall it be among you.' But the Church duplicated in its organization the aristocracy and monarchy of the world, and therewith prepared a home for the despotic spirit within the edifice dedicated to democracy. (Ibid., pp. 191, 192.) In the same strain W. H. Watts writes in the *Christian Socialist*, Aug. 1, 1907: "Jesus knew that every brutal autocracy that has ever tyrannized humanity has been founded in hero worship. There is no place in his economy for King or Pope."

Thus fundamentally opposed to Christ, the Church, we are told, has never seriously accepted his life, nay she has obstructed, and utterly perverted Christianity.

First of all she has perverted morality. "Christian morality," says Professor Rauschenbusch, "finds its highest dignity and its constant corrective in making the kingdom of God the supreme aim to which all minor aims must contribute and from which they gain their moral value. The Church substituted herself for the kingdom of God and thereby put the advancement of a tangible and very human organization in the place of the moral uplifting of humanity. By that substitution the ethical plane of all actions was subtly but terribly lowered." "It (the Church), made its own organization the chief object of social service." "An action was good or bad mainly because the Church said so. It was good always if it served the Church, for the cause of the Church was the cause of God." Churchly correctness took precedence of Christlike goodness. If sin profited the Church, even sin might be holy."

The Church, he further explains, made herself the chief recipient and her clergy the chief beneficiaries of Christian giving; consumed the strength of the ablest men in building up her own power; put herself first in opposition to the State, and later on, when reconciled with it, turned the ablest and choicest spirits away from it to monastic life and ecclesiastical careers; used her influence chiefly for her own financial and political interests, and to further her own aggrandizement, made herself a servile tool of it in maintaining social conditions hurtful to the people; always tended to keep alive and active the despotic spirit of the decadent Roman civilization and even now is animated with an instinctive distrust of democracy. "Christianity and the Social Crisis," pp. 180-186.)

Professor Rauschenbusch, notwithstanding the serious nature of his accusations, seems quite moderate and orderly when compared with some Socialist writers who, carried away by the highest pitch of an apparently moral indignation, know no limits in condemning the perversity of the Church. W. H. Watts thunders against her as follows: "Because of the Church's treason against her Master, society has been compelled to attain the ultimate goal of human progress through the long and painful progress of economic evolution, and the story has been written in blood and fire and tears, and Socialism is to-day preaching that part of the message of Jesus which the Church has so shamefully neglected." "Christian Socialist," Sept. 1, 1907.)

Rev. H. Kutter, pastor of the Reformed Church in Zurich, Switzerland, hurls a still stronger condemnation against the Church in the following words: "What does the Church in its security care for the real meaning of the Gospel? Long since it turned that meaning into a harmless exercise of worship and it neither can nor will understand that the Gospel is diametrically opposed to the spirit of this world. . . . The spiritual power of the Gospel, now that the Church has belied its own purpose, is used only to keep the people submissive; and thus under the patronage of the Church, the paradox has

actually come to pass that a power which was destined above all to bring about the downfall of the existing order has been turned into its chief defence, and that the Gospel of the kingdom has become the strongest bulwark against the kingdom—the good news of the living God has become the indispensable ally of his enemy Mammon.” The preceding passage has been quoted from the *Christian Socialist*, Jan. 15, 1908, in which extracts are given from Mr. Kutter’s “They Must: a Frank Word to Christian Men and Women,” which, in R. Week’s opinion, is the first book unqualifiedly to set forth the identification of Socialism and Christianity. The Swiss Pastor has on account of this recent literary production, both in America and in Europe, come to be regarded as one of the principal prophets of Christian Socialism.

If in conclusion we recall to mind what Christian Socialists have uttered against dogma, sacraments, asceticism, and the Church, we ought not to wonder that they term historical Christianity a failure and demand a thorough reformation of it, a new form of religion in keeping with modern thought. But we must wonder at the brazen hardihood with which the same men made a special edition of the *Christian Socialist*, Jan. 15, 1909, to feign kind and benevolent regards to Catholics, to tell them that they have nothing to fear for their faith, because Socialism has nothing to do with matters of religious belief, nay, to assure them that they may become members of the Fellowship and at the same time remain true to their religion and loyal to their Church. Indeed, it seems as if the writers of the Fellowship firmly believed that assent to divine revelation has extinguished even the last spark of intelligence in Catholic minds so as to make them unable to distinguish the plainest falsehood from the most evident truth. JOHN J. MING.

Church Spoliation in Mexico

III.

Since 1857 Mexico has been living under a constitution decreed “in the name of God and by the authority of the Mexican people” by an “Extraordinary Constituent Congress.” It was not submitted to a popular vote for rejection or adoption. As originally proclaimed, for it has been subjected to many amendments, Tit. I, Section I, Arts. 5 and 25 bear upon our subject, for by their provisions religious orders were not recognized nor permitted to establish themselves in the country, and ecclesiastical corporations were forbidden to acquire land beyond what was needed for buildings actually in use or to be used for religious exercises.

While the Constituent Congress was sitting, revolt was rife in Puebla, and the Puebla clergy, who were believed to favor it, were mulcted by the government in the sum of one million pesos. The formality of a trial was dispensed with. Ignacio Comonfort began his term of four years under the new Constitution on December

1, 1857, with Benito Juarez, elected President of the Supreme Court, standing next in succession should a vacancy occur. Two months later, the new President, after having first imprisoned and then released Juarez, fled the country and the Zapotec Indian ex-seminarian assumed the presidential office which he retained uninterruptedly until his death in office in 1872. Every day of the Juarez régime brought trial to the Church.

Juarez was at Guanajuato when he became President. Unable to enter the capital where his political opponents had set up Zuloaga as President and were making arrangements for another constitutional convention, he proceeded by way of Panama to Vera Cruz, which was wholly devoted to his party, and there established his government. The harshest decrees against the Church were promulgated at Vera Cruz. The first was dated July 12, 1859, and was sufficiently drastic, as some of its provisions will show:

“Art. 1.—All property of whatsoever kind or description hitherto administered by the secular or the regular clergy, under any title, hereby becomes the property of the nation,” which meant, of course, Juarez’s government.

“Art. 5.—Religious orders, confraternities, sodalities, brotherhoods . . . are hereby suppressed.

“Art. 6.—The foundation of new convents, sodalities, etc., is forbidden. The use in public of the habits or garb of the suppressed orders is likewise forbidden.

“Art. 12.—Books, printed matter, manuscripts, pictures, antiques, and other objects belonging to the suppressed religious communities will be turned over to the public museums and libraries.”

By Articles 14, 18, 19, and 20, the convents of nuns were permitted to continue with incomes fixed by the Governors of the States, all moneys above that sum being confiscated; but their novitiates were closed and further professions forbidden. By Article 23, all who directly or indirectly opposed the execution of the decree rendered themselves liable to expulsion from the country or to prosecution on a criminal charge of conspiracy.

At the auctions which followed this decree, foreigners, and especially Frenchmen, were the most active bidders. Of course, the prices realized were ridiculously small. The father of José Limantour, present secretary of finance, was one of the heaviest purchasers. For two years Juarez was busily employed in auctioning off Church property as fast and as far as his territorial jurisdiction permitted, for the decree could not be enforced where the authority of the rival President Zuloaga was recognized. Eleven days after the first decree, it was followed by a second, which declared that the only marriage recognized by law was that contracted before a civil officer. Eight days later, a third decree reserved to the government the exclusive administration and care of all cemeteries, burial vaults, and the like throughout the republic. The Church’s consecrated cemeteries were thus opened to all comers, Jew and Gentile alike. The last

decree from Vera Cruz was on "freedom of worship." By one of its provisions, civil and military officers, and soldiers in military formation were forbidden to assist in any official or public character at any religious services. By another, a testator in drawing up his last will was inhibited from making his spiritual adviser his heir or legatee. This last article was so amplified under President Lerdo de Tejada in 1874 as to include not only the spiritual adviser but also any priest who had afforded the testator any kind of spiritual assistance, the priest's relations to the fourth degree of kindred, and the members of the priest's household. This is the law effective in Mexico to-day. President Buchanan took a lively interest in the success of Juarez. Military stores were obtained in quantity through Brownsville, Texas, for the Juarist troops, and the enlistment of Americans, winked at by Washington, went briskly on. D. P. S.

Principles of Education

The National Educational Association has recently sent out the Declaration of Principles adopted at the Forty-Seventh Annual Convention held at Denver. Almost at the same time the Catholic Educational Association in its Bulletin Vol. V, No. 4, gives a brief account of its Sixth Annual Meeting, held in Boston, and declares its principles. It is interesting and instructive to compare both. The attendance at the Denver meeting of the National Educational Association, it is officially stated, was about 3,000 less than the attendance at Cleveland the previous year. The number in attendance was 5,375, whereas it should have reached nearly 15,000. This was owing to the fact, it is believed, that formerly the railway officials accepted membership in the National Educational Association as a condition for obtaining reduced rates. An active campaign is being inaugurated to increase the active membership.

The reading of the declaration of principles leaves a great void in the mind of the intelligent observer. We were used to expect some reference to the necessity of religious education. The Denver Convention goes back to familiar statements:

"A free democracy cannot long continue without the assistance of a system of State-supported schools, administered by the chosen agents of the people and responsible to the people for its ideals, its conduct, and its results. This system of State-supported schools must include elementary schools, secondary schools, schools for the training of teachers and State Universities, schools for commerce and industries, as well as for the professions."

Our free schools must advance along the lines of educational democracy in the sense that they must provide equal educational opportunities for all. More numerous high schools, better and more numerous schools for training of teachers, a merit system for appointment and promotion of teachers are demanded, and effective pro-

motion of physical education by the United States Bureau of Education is advocated. School buildings and all school equipment should be at the disposal of the people for community interests and social betterment. The consolidation of rural district schools is endorsed.

It is not evident to all thinking citizens that a system of State-supported schools is essential to the continuance of a free democracy; it is essential to a free democracy that culture, religion and schools be promoted, as provided for in almost all the constitutions of the States of the Union. This means freedom of education whilst the advocacy of the State-supported schools in all its degrees and departments finally and of necessity aims at State-Socialism in education. We wonder why the college is omitted in the enumeration of the different departments. By eminent educators the American college is considered the most important factor in education, because it is the proper link between secondary and university education. Is the college omitted because this department is more than any other conducted by private associations and the donations of private patrons? Or is the college omitted with the intention to eliminate this essential factor from the American system and to connect, as the phrase goes, the high-school directly with the State university?

"To offer equal educational opportunities for all" reminds us of the slogan of Socialists who advocate equal economic opportunities for all. How can equal educational opportunities be advocated for all when, as the Commissioner of Education for the State of New York has recently demonstrated, in the cities of the Empire State, not more than one-third of the children finish the elementary school, and less than one-half of them go beyond the fifth or sixth grades, a very small per cent. attend high school and about one per cent. of high school graduates go to college?

Number 5 of the "Declaration of Principles" probably most of all engenders doubt and misgiving. "The common schools of our country must recognize more fully than ever the necessity of training our youth for citizenship." If citizenship means honesty, integrity, industry; if it means respect for authority and obedience to the law; if it means the safeguarding of liberty of conscience and of religion; if it means, as it certainly does, the sacredness of the home, then it is imperative to base this citizenship on respect for the Lawgiver, and on honesty, love and fidelity which will stand trials and temptations; then it is imperative to inject a profounder principle, viz., religion, as advocated by former Conventions of the National Educational Association.

In No. 13 of the Cleveland resolutions a strong reference was made to a tendency among the children towards a disregard for constituted authority, a lack of respect for age and superior wisdom, a weak appreciation of the demands of duty, a disposition to follow pleasure and interest rather than obligation and order. This condition demands the earliest thought and action of our leaders of opinion and places important obligations upon

school boards, superintendents and teachers. In this year's resolutions no solution of this most important task has been attempted.

The National Educational Association in resolution number 11 gives its hearty endorsement to the work of the National Bureau of Education, the Carnegie Foundation, the General Education Board, and all associations, institutions and organizations that are working to develop and promote the educational interests of the country. In these associations, institutions and organizations must be included by every fair-minded American the great system of Catholic parochial schools, colleges and universities as represented in the Catholic Educational Association. The account of the Boston meeting of the Catholic Educational Association makes interesting and inspiring reading. Before quoting their resolutions let us remember that the magnificent work of Catholic schools is carried on with much less expense than the public system, with heroic sacrifices on the part of the people who support it by their pennies, with a self-devotion that can be found only in religious orders, and based on the invincible rock of religion, which alone can make good citizens because religious principles are instilled and practised.

The Catholic colleges form a vital part in this system; in fact, the Catholic College Conference was the nucleus out of which the Catholic Educational Association evolved. Thus we see the great factor of the college, so important in bringing order out of the educational chaos, stand out most prominent. This is not diminished by the fact that the Catholic college embraces generally the preparatory or high school department, because the line of demarcation between high school department and collegiate department has been closely drawn by most Catholic colleges, and is often manifested by the local separation of academy and collegiate departments. The high school as distinct from the college is provided for in most of the larger cities by the present flourishing schools. In smaller cities the problem is still awaiting a solution. This problem is a weighty one, as the Catholic boys and girls are in need of a Catholic atmosphere more imperatively in the secondary schools than in the elementary grades.

The resolutions, six and seven, are clear, strong, full of conviction, and calculated to bring forth from the living fountain of truth, according to the zeal with which they are carried out, blessings innumerable for the individuals, families, communities, for State and Church, for time and eternity. The fatherly interest of the Holy Father, Pius X, in the welfare of his children, is accentuated and emphasized by the spiritual leaders, the archbishops and bishops of the country, assembled in the Third Plenary Council of Baltimore, on the subject of secondary and higher education. To any one who understands the meaning of true education, the work of our Catholic schools, especially the work of the Catholic Educational Association, must be a matter of serious and practical consideration.

FRANCIS HEIERMANN, S.J.

"In Re Savonarola"

In November when the failing light and the nip of the air after sundown warn of coming winter, the Doctor prepares his hall accordingly. There is a huge fireplace in it with massive iron dogs designed to accommodate hickory logs of generous dimensions and an ample chimney opening behind the mantle. Half a dozen wicker chairs—no rockers on them, for the Doctor says rockers are only a trifle less unhealthy than chewing gum—substantially built so that one can tilt them on two legs if one wishes and some small teak-wood tables (with the centre of gravity low) and plenty of brass ash-bowls scattered around furnish all the material requisites for comfortable enjoyment of those blissful moments when one sips one's coffee and tastes the first delicious whiffs of the after-dinner smoke.

The Rector was of our party that Friday evening, and had been the recipient of a lecture by the Doctor during dinner on the vast importance to the Church of proper cooking in sacerdotal households. The Doctor gave it as his professional opinion that between bad cooking and church debts the average longevity of New York priests was fully ten years less than it should be, and reducing this to a mere matter of dollars and cents in seminary costs, it was a very serious thing.

He proposed that someone should found a "cooking order" to be known as "Daughters of Martha" to meet the exigencies of the case. In vain the Rector pointed out that after thirty years of parish work, including the building of a church, school and rectory, he had been able to dine with the Doctor and hold his own, too. "That one happens to have been endowed by one's Maker with the digestion of an ostrich is cause rather for humble thanksgiving than for denial of obvious facts," was the Doctor's comment and more statistics followed.

The Rector is perhaps five and fifty years of age, tall, spare, rosy-cheeked, bald, incurably optimistic, tolerant to the verge of absurdity, a Doctor of Divinity in course at Rome, and a ripe scholar who next to his Breviary knows and loves his Dante. If there be one thing he likes better than another it is to unloose the *lingua Toscana* upon occasion and it is a curious thing then to see the modern, practical New Yorker gradually merge in the polished Italian with twenty centuries of finesse and culture behind him as the soft liquids and sonorous vowels roll forth. I know no more of either Italian or music than may become a gentleman after a couple of decades of opera-going, but when the Rector spouts Dante it sounds to me like the Boston Symphony Orchestra playing a Beethoven symphony.

The Doctor, as he stretched himself in his chair, kicked back into the glowing mass of ashes a burning hickory brand had fallen from the dogs and a shower of sputtering, crackling sparks whirled up the chimney.

"Poi come nel percoter dei civechi arsi
Surgono innumerabili faville."

declaimed the Rector lovingly. "One of Dante's many beautiful images. For the benefit of our young friend Prout, I will refer him to the 'Paradiso'—I forget the number of the canto, but it's where the gathering spirits form themselves into the eagle—they rise as innumerable sparks when burning brands are struck. 'It's a pretty conceit.' (It took me an hour's search next day to verify the reference.) He murmured more verses to himself as one who tastes a sweet morsel.

"It has been at times matter of much regret to me," he went on rather dreamily, "that Dante did not compose his immortal work two hundred years later, after Savonarola died. I would much like to have had his view of that matter."

"Well, Padre," said the Doctor with challenge in his voice, and elevating his feet to a neighboring chair, "there's not much doubt as to what he would have done with Savonarola—is there?"

"We are on debatable ground," said the Rector judiciously. "Nevertheless, *salvis salvandis*, I should say that, after a prolonged sojourn on the mount, it's a pity that humility is so seldom in the reformer. Yet how else than through pride is the Devil to trap such a man?"

"Padre," and the Doctor wriggled impatiently in his chair. "You can't make omelettes without breaking eggs. I'm not prepared exactly to call Savonarola a martyr, but some day when I'm through with my long Purgatory and get into Heaven, it won't surprise me a bit to find that he's got a palm stuck through his halo."

"I'll grant the halo," said the Rector, "but as to the palm—"

"You know your Italy better than I do, Padre," said the Doctor doggedly, "and I certainly won't pretend to dispute with you in the streets of Florence, but if you really want to know where he gets the palm from, in my opinion it's because he was killed for mixing religion with politics."

This was where I really commenced to be interested, for mixing religion and politics in talk is like stirring sugar and chlorate of potash with sulphur in a mortar—you never can tell when an explosion may come.

"'Tis an easy way to get killed," said the Rector with a chuckle. "I believe one might almost compass the palm nowadays by that road! But I don't think the indictment read quite like that, Doctor, did it?"

"Maybe not, Padre—maybe not. But the indictment was what the *other* fellows said. I'm thinking of what Savonarola said. Just wait a moment till I get a book and read you something!"

He returned with a portly tome from his shelves, found his place, levelled his pipe at the Rector as though it were a revolver and read defiantly and with emphasis as follows:

"Savonarola taught his congregation that every vote entailed a solemn responsibility: he amplified San Bernardino's warning that a single bean wrongly given might prove the ruin of the State. The elector, he preached, must

have in view the glory of God, the welfare of the community, the honor of the State:"—here he laughed out loud a most ironical "Ho! Ho! did you ever hear such nonsense, Padre?" and resumed—"he ought not to nominate a candidate from private motives, nor reject one who has wronged him; a candidate should be both good and wise, but if the choice lie between a wise man and one who is good but foolish, the interest of the State required the former: no man should be elected to an office by way of charity: his poverty must not be relieved to the detriment of the public service: the elector should not from temper or persuasion vote against a candidate or throw his nomination paper on the ground, nor yet support any who had canvassed him, nor even give a party vote—"

By this time the Doctor's voice, which had been rising in tone and volume, ended almost in a roar as he banged the leaves together: "There you are, Padre!—'Cambridge Modern History'—Volume I, page 163. Any man who got killed on that platform in politics is entitled to a palm. Shocking medieval nonsense, isn't it?"

There was much bitterness in the question. The Rector was silent a moment as the Doctor reestablished himself in his chair and restarted his pipe.

"I see your idea, Doctor. It is curious that the very next generation should have produced a Machiavelli, isn't it, to teach that one could hardly be both a good Christian and a good citizen?"

"Come back to Savonarola, Padre—I like him better, and answer me a simple question. Is what he says about the vote true, or not?"

"Doctor, you know your Moral Theology about as well as I do and can solve your own cases for yourself."

"Well—how about it—Fra Girolamo?" There was a moment's pause before the Doctor thus named him and the smile with which he did so was grim, and showed the teeth.

"Ah, Doctor!" There was a little sadness in the Rector's tone. "I am no reformer. The *sæva indignatio* is not in my make-up. I am answerable for my sheep, such as they are—I fear me I shall suffer much on their account some day. I may love some, but I must drive none away. Do you take me?"

We sat silent a little space, the Doctor chewing hard on his pipe, and the Rector staring into the fire. Then was I moved to speech.

"Padre! Why must we Catholics alone keep our politics and our religion apart? Other denominations can mix them all they please."

"My son," said the Rector benignly. "It takes at least two things to make a mixture."

And then we talked of other matters.

ANDREW PROUT.

The New York *Herald* is laboring to create a sentiment in favor of evening editions of newspapers on holidays. Their non-appearance was not felt Thanksgiving Day.

CORRESPONDENCE

New Era of Politics in Belgium

LOUVAIN, NOVEMBER 19, 1909.

By a series of most astonishing manoeuvres, the whole face of the situation in Belgium has been transformed. With one stroke the Premier has swept away the importance of all previous considerations, and the whole country feels that a new era of politics has begun—whether for weal or for woe the future alone can tell. Briefly, the situation is this: the entire Left, Socialist and Liberal, has declared for the Government's bill, demands the suppression of substitution, and promises, in return, to vote for the ecclesiastical immunities; the Premier has accepted their help and promised to vote the suppression of substitution. On the other hand, the majority of the Right is against the bill—the rest, the Young Right, stands with the Government and the Left; and the world has been treated to the unprecedented spectacle of a Ministry governing with the help of the enemies of its own party—and this in spite of the resistance of the majority of that party.

The process of arriving at this result—unlooked for, to say the least, was varied and devious. It will be recalled that my last letter ended with the Catholic party in the deepest dejection; there appeared little hope for the Catholics ever to come to an agreement over one project and none at all for the Government to pass its bill; the division in the Right was radical, even the Cabinet was divided; the quarrels among the Catholics were bitter and deep; no one was willing to yield; in short, the outlook was as dark as it could be. The Premier had looked to the Right for help and found nothing there to lean on—all was unstable and confused. Then came a gleam of hope. On November 12th the Liberals in a private meeting decided that their aim was simply to overturn the Catholics—but they unmasked their batteries too soon. An imprudent word in the House revealed their design, the Catholics took alarm and for the first time in three weeks there was hope of an understanding. Enmities were forgotten for the moment and there appeared every chance for victory. This state of affairs lasted up to the 16th.

On the 17th came the news that the Left was in utter rout, and the Catholics were jubilant. But at this moment disquieting rumors were set abroad that some of the Catholics were making advances to the Left. Then on the 18th the Socialists came to the rescue of the Left. They declared themselves ready to accept the Government's formula, "one son to a family," provided the service were reduced to fifteen months. This, of course, was a complete reversal of their former policy. The next morning the Liberals in their turn declared themselves ready to vote the law, provided substitution was suppressed. Then the blow fell. That afternoon was a history-making one for Belgium. First of all, the Left, through its mouthpieces, offered its help to the Government on the conditions named. Then M. Woeste called for an explanation from the Premier. M. Schollaert then rose in the midst of an expectant hush. He said he was ready to receive all help anyone would give him, and that now that the ecclesiastical immunities were secured, he saw no reason why substitution should be maintained and would vote for its suppression. At these words the Left and some few Catholics applauded loudly. This

was the sign for bitter attacks on him by MM. Segers and Woeste. He answered in a reply that brought the whole House to its feet. Amendments were then proposed by some united Catholics and Liberals reducing the service to fifteen months, and forcing Religious to three months' training in the Military Hospitals.

The first impression of the country at large was one of stupefied astonishment. The press of the Left was unanimous in its support of the Premier—the same press that a week before had been calling down vengeance on the clerical murderers of Ferrer! From the confusion among the Catholics these three ideas stand out prominent: that it is not a victory for the Government, but one for personal military service, a pet project of the Left; that it was the death struggle of Young Right and Old Right, and that the Young Right has won; and lastly there is the accusation that the Premier has been unfaithful to his promise of governing with the Right.

To this it is logically answered that in the Right there was nothing to govern with, and besides that the Government has not gone over to the Left but that the Left has come to it—the suppression of substitution being a concession necessary to bring about an agreement. Other factors in the country's present state of mind, are the disappointment among the Government's enemies in the Catholic party (they even threaten to destroy the law's effectiveness by future votes); the puzzle as to what the Left really intends to do, for few can persuade themselves that it means well for the Government; and last of all, are the jubilant declarations of the Socialists that it is a victory for them. Many also fear that the effect on the elections of next year will be disastrous and that the Right will never recover from the blow they assert has been inflicted on it. This much is certain—a new policy has been inaugurated and the Premier's position grows more difficult every day, for the future action of the Old Right is an unknown quantity.

Nothing remained but to vote. This took place on the 17th and following days. The formula of the Government was voted by an overwhelming majority, twenty-five members of the Right voting with Left against fifty-four Catholics. The next day personal military service—suppression of substitution—was voted by the same majority; the ecclesiastical immunities were also voted with the above mentioned amendment. The general vote will follow in a day or so; it is almost sure to be the same as the preceding votes.

J. W. P.

The French Bishops and the Education Question

NOVEMBER 18, 1909.

It was stated in a recent letter that one hundred thousand lay teachers, belonging to a federation called "les Amicales," had issued a manifesto, in which they summoned the bishops of France before the law courts of the country. They profess themselves insulted by the recent circular, signed by the bishops, and are resolved to obtain legal compensation for what they consider a personal insult. There was nothing in the bishops' temperate and carefully worded letter to justify this outburst of indignation, which is generally considered as an attempt to frighten, not the prelates but the parents of the children, whose interests are at stake. Cardinal Luçon, Archbishop of Reims, was the first to receive the summons; to a newspaper reporter, he professed himself to be "honored" by the attack: "I can but be proud of being summoned to defend the rights of the Church,"

he said. "We are all of us decided to act as we have done whenever it is necessary and the threats of the lay teachers will not hinder us from fulfilling a sacred duty." He added that, as citizens of a country that calls itself free, the bishops were legally justified in voicing their protestations; moreover they are the ministers, not of a sect, but of the religion that is professed by the majority of the French people.

That the bishops of France, no longer the paid servants of the State, are prepared to pursue the struggle, may be gathered from the way in which each one of them explains and comments on the letter, that they all of them signed. Far from seeking to diminish the gravity and importance of the question in hand, they lay stress upon its different aspects. Mgr. Marty, Bishop of Montauban, insists that Christian parents are bound, under pain of sin, to send their children to the Catholic, rather than to the lay or neutral schools, at whatever risk or inconvenience. He adds that the children themselves are forbidden, knowingly, to use the prohibited class books: "These children are weak and they may find themselves in presence of commands that are contrary to those of the Church, but they, too, like their parents, must obey God rather than men." Mgr. Guilibert, Bishop of Fréjus, sums up the matter and reminds his hearers that the parents and children who consciously infringe the law laid down by their pastors, are thereby excluded from the Sacraments, but he feels tenderly for the lambs of his flock and impresses upon his priests that no harsh measure must be taken against a child, without the matter having been referred to his personal decision. The Bishop of Grenoble is no less clear in his statements: "If I have to appear before a tribunal," he says, "I will defend myself and read before the court certain passages from the books that we have condemned, passages that attack the truths that it is my sacred duty to defend." This attitude of the French bishops has an encouraging and hopeful meaning: in it we may trace the excellent results of an iniquitous measure: the separation of the Church and State. However brutal and unfair the conduct of the Government may have been when it broke with the Holy See, its evil action brought moral liberty and freedom of speech to the bishops and priests of France.

That the books condemned by the prelates fully deserve their censure is admitted even by the *Temps*, a Protestant paper, which is generally favorable to the Government. In a carefully written article, it owns that the "Manuals," prohibited by the Episcopacy, are not neutral, that they have dangerous tendencies, philosophical and anti-religious, utterly unfit for children from ten to twelve years of age. They contain passages like the following: "If God exists, noble actions must be agreeable to Him. . . . and if He does not exist, the duty of man remains the same." . . . "Those who believe in the existence of God go to church because they love Him, but they might abstain from going to church and please Him all the same." In the list of the different religions, Free Thought and Atheism are mentioned with the rest; a stress is laid upon the wars of religion and not a word is said of the civilizing influence of Christianity. The duty of patriotism, devotion to one's country is replaced by "humanity," "respect for human life." One book says: "We admire conquerors and look upon them as great men: they were often great criminals, the shame of history and the curse of humanity." Military service is described as "painful and irksome." In the hands of children, who naturally take these doctrines

in a literal sense, they are full of dangerous meaning and calculated to sap the foundations of religious belief, respect for authority and patriotism. If the existence of God is not actually denied it is represented as doubtful and "Free Thought" and "Atheism," are quoted among the forms of belief or rather of disbelief that are generally accepted.

A pathetic feature in the contest is the effort made by the peasants, in certain districts, to fall in, at whatever cost, with the commands of their pastors. It has been said, with some reason, that whereas in many French towns a religious revival is perceptible, in the country villages, on the contrary, indifference is fast gaining ground. Nevertheless, there are instances of the bishops' protest having touched the peasants' slumbering sense of right and wrong. At Notre Dame de l'Osier in Dauphiné, children who declined to use the prohibited volumes, were expelled from school, but their parents backed them up and declared that they should not be permitted to return till the volumes were withdrawn. At Mouthe, in the département du Doubs, the little girls got hold of the books and burnt them, the school mistress then wrote to the father of one of them and complained that a child called "Andrée" came to school unprovided with a certain manual: "Andrée no longer has the book," wrote back the father, "she is a baptized Catholic and therefore obliged to obey her religious chiefs, the bishops. The book you mention having been condemned by them, Andrée may no longer use it." At Preueygel, département de l'Ain, the evil books have been burnt by the children. At Thaon, in the Vosges, a little boy called Pierre Martin, prompted by his father, refused to copy his lesson out of one of the condemned volumes; he was, in consequence, expelled from school during three days; on the fourth day he returned and again upon his refusal, was expelled for six days; fifty other children having done the same the number of pupils has considerably decreased. Whereupon the clergy of the place have written a joint letter to the deputy, M. Ferry, requesting him to interfere in the matter. The pupils' parents are determined not to send them back until the books are withdrawn and it is neither just nor wise to force these poor children to leave school and lose the benefit of a free education, when a slight act of justice would reestablish peace. The perseverance of the Catholic inhabitants of Thaon will probably carry the day and insure the withdrawal of the prohibited school manuals.

At Chassigny, in Saône et Loire, the mothers of the pupils sent a deputation to the Government school mistress, begging her to withdraw the books; she listened to them with contempt and insolently declined to make any change, whereupon the indignant mothers of Chassigny took the books and burnt them. In the "Loire Inférieure," where the faith is firmly rooted, the pupils' parents having burnt the "History of France" by Calvet, one of the prohibited volumes, the angry school master dictated a page of the book and ordered the children to learn it by heart, but the peasants would not give in, they destroyed the page to prevent their children from learning their lesson. In the mountainous district of the Jura, the books have been burnt in several villages by the pupils or by their parents and one school mistress, who declared that the "History of France, by Calvet, was an admirable" work, was taken to task by her pupils' mothers, who, upon her refusal to lay the book aside, withdrew their daughters from the school.

"Junius," in the *Echo de Paris*, whose able comments on current events here attract much attention, aptly

remarks that the Government teachers, when they rose in indignation against the bishops, really served the cause they professed to attack. Their violent partizanship of the incriminated volumes proved how utterly fallacious is the religious *neutrality*, which in 1882 was established by law. By attacking the bishops, they proclaimed the fact that they consider themselves free to teach Atheism and they thereby destroyed the fable of the neutral schools.

Who knows if this may not be the beginning of a better state of things? Those who, so far, believed in the neutrality of the Government schools cannot henceforth close their eyes to the fact that neutrality does not exist and that the children who attend these schools are, under pain of being expelled, obliged to learn irreligion. In a country that professes to be free, where "Liberty" is everywhere written on the walls, this discovery may rouse earnest and sincere minds to action. The general elections are drawing near and any revelation that contributes to enlighten public opinion is of value in view of the approaching struggle.

AN ANGLO-FRENCH CATHOLIC.

IN MISSION FIELDS

Cardinal Gibbons, Archbishops Ryan and Farley as incorporators of the Bureau of Catholic Indian Missions in a circular letter to the hierarchy of the United States draw attention to the small number of Catholics in the Government's Indian service.

"Fully one-third of the Indians of the United States are Catholics," says the letter. "Despite this fact, only a very small percentage of the Government employees of the Indian service are Catholics, and, unfortunately, a still smaller percentage are practical Catholics. If we were represented in the Government Indian field work by our just quota, the condition of our Catholic Indians would be vastly improved. The Government is in no way responsible for the condition to which we refer, as the civil service takes no note whatever of the religion of those who present themselves for examination.

"There are many exemplary and competent Catholics who find it difficult to secure positions, and there is no reason why they, particularly the young, should not seek employment in Government Indian work.

"We, the incorporators of the Bureau of Catholic Indian Missions, earnestly appeal to Catholics to enter this department of the Government service.

"We earnestly request all bishops to make this, our desire, known throughout the pulpits of their respective dioceses. It should be duly announced that those who desire to take the civil service examinations can obtain full information for guidance by applying to the Bureau of Catholic Indian Missions, 1326 New York Avenue, N. W., Washington, D. C."

Father Joseph Bernard, S.J., is in charge of the most northern Catholic mission on American territory. It is Our Lady of Lourdes, at Mary's Igloo, on the Kusatrim River eighty miles north of Nome, Alaska, and was founded in the spring of 1907. He lives in a shack 16 x 14 feet in which the temperature is often 70 degrees below zero. The first year he was there his provisions were so scant that he sometimes had to eat seal meat. He says it "tastes like a piece of veal soaked in castor-oil. It must be fried with much pepper and salt and eaten quickly while one's courage lasts." He has a team

of nine dogs for his sleigh, which he uses to visit the eight camps attached to his mission. One of these is 200 miles distant from Mary's Igloo. To some he goes once a month, to others twice a year. The mission thus far has been supported by French alms.

The Codification of the Canon Law

ROME, NOVEMBER 18, 1909.

In conformity with a transitory provision of the *Lex Propria* issued last year on the reform of the procedure in the Roman Curia, there have been published some regulations for the official acts of the sacred tribunal of the Rota. They consist of a long list of directions to be observed in the application of the *Lex Propria* in cases which come before that tribunal, and are the result of the experience of the past year. This is the first step in the actual codification of the Canon Law. Although issued by the authority of the Supreme Pontiff, these regulations are purely provisional and subject to the modifications that experience may warrant. Similar directions will soon appear for the guidance of the sacred congregations affected by the *Lex Propria*.

On the eve of the opening of the Italian Chambers, there is a renewal to a certain extent of the opposition to the present ministry, the opposition taking anti-clericalism as its platform. The anti-clerical demonstrations in favor of Ferrer were not sufficient, however, either to disturb very greatly the public peace or to bring much uneasiness to the ministry now in power. The anti-clericals are sure to fail, considering the political distribution in the present Chambers, the feeling prevalent among the people and the economic condition of the country.

After the solemn inauguration of the Biblical Institute, there has been the no less solemn opening of the new Dominican University, whose class-rooms are now ready for students. The rooms for the professors and students of the Order will be on one floor, and those for students not of the Order will be on another. These are rapidly approaching completion. In the meanwhile the Biblical Institute is progressing. It now has at its disposal a grand place for its library, which includes not only all that could be desired in the way of books but also a museum of objects for furthering biblical science.

L'EREMITE.

Retreats for Army Recruits in Germany

A new phase of the retreat movement has manifested itself in Germany, the holding of retreats for the recruits of the German army just before they enter upon their period of military service. The first attempt was made in 1905 in Viersen in the northern part of the Rhine province, when fifty men made their appearance. In 1907 this number rose to 600. Nearly 200 had to be turned away for lack of room. The success of these retreats in strengthening the exercitants against the many temptations and moral dangers incident to barrack life was so exceptionally great that Mgr. Vollmar, the army bishop, recommended all parish priests to prepare the recruits from among their flocks in this or some similar way for their entrance into the army. As a result, in twelve different places in 1908 such retreats for recruits were held during August and September; at least fifteen retreats were given in Viersen alone. The movement is spreading and the results show once more the enormous power for good that lies in the Spiritual Exercises.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, DECEMBER 4, 1909.

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And If——

A father walking with his little son stopped short, turned back a few steps, and looked through a gap in the hedge by the roadside. "What are you looking at?" asked the boy. "I thought the field was on fire," was the answer. "Who set it on fire?" "Nobody," replied the father; "it was not on fire." The boy was silent for a few moments, and then propounded this unanswerable question: "If it had been on fire, who do you think would have set fire to it?" The father was silent. Less wise than he the sad spinners of what they call rational biblical criticism waste their brief hours of life in attempting to answer questions as unanswerable and unprofitable. "If Christ did not really rise from the dead, but lives in the Church only by His spirit produced in it in some inexplicable way by such a conviction of that unreal resurrection as prompted the apostles to preach a gospel He never gave them, in a way He never dreamed of, how did they reach that conviction?"

Loisy, who is represented by the father in the true story just narrated, is ready with an answer. "Probably by means of visions, for they certainly believed that they had seen Him rise from the dead." "If so, were these visions objective or subjective?" A writer in the current *Contemporary Review* hints that the answer to this had better be deferred until the Society of Psychical Research, by which such phenomena are for the first time being scientifically investigated, gives its report. But the small boys of biblical criticism are in no mood to wait, and Loisy is ready with his answer: "Probably subjective." The problem has now taken this form: "If Christ did not rise from the dead; and if the existence claimed for Him be but the persistence in the Church of His spirit introduced by the apostles, who believed they had seen Him

alive and thus were impelled to undertake the propagation of a religion He never taught them, in a way He never dreamed of; and if the persuasion that they had seen Him risen was brought about in the apostles by means of visions; and if these visions were only subjective, the result of self-suggestion, how are they to be explained?"

The writer in the *Contemporary Review* has no humor, otherwise he would not have suggested that after nearly two thousand years of existence, the Church might await the ending of those purblind mewlings which the Society of Psychical Research calls scientific investigations, to receive a clear knowledge of its own fundamental facts. He proposes the hideous question, in simpler terms, it is true, than we have done, and undertakes in all seriousness to answer it. After looking it over carefully his conclusion is that it is unanswerable, not on account of its infinite absurdity, for he seems to tolerate all its hypotheses except the last, but because the facts can not be explained by self-suggestion, and thus he seems to find himself in an impasse. Were the subject not so tremendous, one might adapt to it the history of the wise men of Gotham, and stir up laughter at the farcical situations to which the wisdom of the flesh has brought its followers. But for us who, face to face with the glorious reality of the Catholic Church, hold the only sane position, that of St. Paul, "If Christ be not risen then is our preaching vain and your faith is vain," the matter is one not of mirth, but of unspeakable lamentation.

The Spanish Arms in Morocco

In theory, Morocco is an autocracy whose sultan, dwelling in lofty seclusion, rules from his inland capital with absolute sway throughout his dominions. Practically, the sultanate in its fulness is hardly recognized beyond the capital or outside the palace, while on the frontiers, especially to the east and south, it amounts only to the shadow of a great name. The defective institution and administration of government in Morocco is the true cause of the present war. Certain Spanish subjects or other merchants under the protection of the Spanish flag obtained trade concessions from the chiefs who were the recognized local authorities at the time; but as these chiefs gave place to others, the concessions were ignored and certain acts of violence and pillage were committed on helpless civilians. Then Spain came to the defence of her subjects. Some years ago, when the Sultan of Zanzibar confessed his inability to punish his so-called subjects on the mainland for outrages perpetrated on certain German subjects, the home government took active measures which resulted in what is now called German East Africa.

In spite of the traditional and proverbial attachment of the Moor to his own ways and customs, he has gradually reached a stage when his needs and his likes are to be satisfied only by the foreigner at his gates. There is not one really national industry that fully meets the wants or

whims of the people. The Moorish taste must be consulted as to shape and color, but foreign looms supply the country with silk, woolen, and cotton fabrics. Glassware and delf, manufactured in Europe in accordance with Moorish notions of the beautiful and artistic, are among the chief articles of import. Even the Moor's playing cards are made in Marseilles and brought to his door. In exchange for the manufactured articles brought to his coast by the Giaour, he offers wool, skins, ostrich feathers, and dates, goods demanding little or no skill in farming and manufacturing.

Fifty years ago, the ports of Barcelona and Cádiz shipped nearly all articles of foreign manufacture used in Morocco, but the enterprise of English, French, and German firms has made such inroads on the trade that Spain has fallen to the fourth place. The Spanish troops in thus vindicating treaty rights and protecting Spanish subjects in their persons and property are engaged in keeping for Spain the small portion of Moroccan trade still in her hands, with the object of obtaining, if possible, more favorable trade conditions for the future. Egypt has been rejuvenated by European intervention. A European Mayor of the Palace might bolster up the rickety throne of the Sultan of Morocco to the common advantage of both foreigners and Moroccans.

The World's Classics

We have had many collections of "best literature" and "world literature" and "the literature of all time" and "the best things from the best writers" and all the other taking titles in recent years. One of the most recent of them being extensively advertised at the present time is "The Best of the World's Classics," arranged under the editorial supervision of United States Senator Lodge of Massachusetts. Of course it is quite impossible to crowd the best things from the world's classics into ten not very large volumes. It would be too much to ask that all of our favorite passages should be found in such a collection. It is not too much, however, to ask that there should be some due proportion observed in the selections made, so that an entirely false idea of the value of the contributions to world literature of various nations and times should not be necessarily given to readers. Out of these ten volumes one is devoted to Greece, another to Rome, a third to France, a fourth to France, Germany, Italy and other countries, and the remaining six volumes to Great Britain and America. If this is to represent for the general reader the comparative value of these various national contributions to the best literature then the aforesaid g. r. will have an egregiously wrong notion as to value in world literature.

For instance, from Spanish literature there are only a few pages from Don Quixote. Italian literature is almost as meagrely represented. Instead of characteristic selections from great Italian and Spanish writers we have page after page of English that has no real place in

world literature and is only of interest because these men happened to write in what is our mother tongue. Lowell thought that the Spanish dramatists did some of the greatest literary work that had ever been done in the world. The Germans, who would surely have the right to hold the balance of criticism in this matter, thought that Shakespeare apart, Spanish Dramatic Literature was the greatest in the modern world and deserved to be compared with the work of the great Greek dramatic poets. The American reader of collections such as this who thinks that he is getting in touch with genuine world literature is only having confirmed that peculiarly false impression now so commonly and so complacently held, that the only things worth while talking about in the world's history have been done in comparatively recent years and that the Anglo-Saxon is responsible for most of it. The sooner we get rid of this false impression and cultivate proper humility as to our real place in human accomplishment the better it will be for the rising generation.

After seeing the world-literature collection that goes under the name of Senator Lodge one is of course reminded of ex-President Eliot's famous book-list. The *Bookman*, in August, commenting on ex-President Eliot's selection, said: "No one apparently has fallen down in admiration and amazement at the acumen of Eliot. Indeed we should say that such a list as this goes far to justify the retirement of Dr. Eliot from the presidency of Harvard University. If he really thinks that the perusal of these books 'would give any man 'the essentials of a liberal education,' then his judgment and discretion must have become altogether too bizarre to be trusted in anything. Of course an intensely individualistic New Englander would naturally make a somewhat peculiar selection of volumes; but no one would expect him to put forth such an absolutely freakish and unrelated hodge-podge as this." We would not care to say anything quite so strenuous as this of Senator Lodge's selection of the best of the world's classics, the occasion would scarcely justify it. The fly is not worth breaking thus, but unless we are to get away from some of this quite intolerant absorption in ourselves there is very little hope of our securing any genuine breadth of scholarship in America or any popular recognition of universal values in human accomplishment.

A few papers and one prominent preacher in the South have raised indignant protest because Mr. Rockefeller has donated \$1,000,000 and appointed a committee of eminent pathologists to eradicate the "hookworm" disease in Southern States. They argue that there can be no microbe of laziness where so much energy has been displayed in war and peace; but the more sensible people recognize the fact, though it is not as widespread as is generally supposed, and welcome the gift as facilitating the removal of a condition which, being pathological in its cause, is detrimental but not dishonorable.

For some time past there has been in California what is called "The Landmarks Club." Its object is to preserve from decay the buildings of the old Franciscan Missions. In itself nothing could be more laudable. A despatch from Los Angeles states that the Club is preparing to act more vigorously than it has up to the present. The despatch tells how Governor Gillett, the Protestant Episcopal Bishop of Los Angeles, and President Jordan of Stanford University, are most interested in the work. Nothing is said of the Archbishop of San Francisco, of the Bishop of Monterey and Los Angeles, or of the heads of the Franciscan Order. We are a long way from California, but the zeal of those men for the mission buildings seems to us akin to the devotion of Protestants for a St. Francis, largely the creature of their own imagination. If they will insert in each restored building a plate telling when and by whom it was founded, when and by whom destroyed, and who is now enjoying its lands, and inscribe on its walls the story of the death of those that were driven from it, and the fate of its native Christians, they will do a real service. Otherwise it might be better to let the buildings crumble to dust and be lost with the memory of those that built them.

The well-known German writer on naval topics, Count Ernest Reventlov, has published an article in the *Deutsche Tages-Zeitung* which has aroused considerable feeling in Germany. He declares it to be the evident purpose of England, in case war should be declared against Germany, to shut up the North Sea passage. He claims, however, that such a proceeding would be opposed to the agreements entered into during the recent conference on naval warfare, and he adds that any attempt to close up the North Sea straits would call forth an immediate protest from the United States and other neutral powers.

The action of Richard K. Campbell, chief of the U. S. Naturalization Bureau, in not only opposing the naturalization of Syrians but in trying by underhand means to influence judges to the same effect, is contrary to American principles and common sense. Holding that Turks, Syrians and Arabs are not whites, Mr. Campbell has instructed the United States Attorney in New Orleans and several other districts not only to oppose the petitions of the Syrians for naturalization, but by private conversation to induce the judges to deny such petitions. Passing over this unconstitutional interference with the judiciary, one wonders at the official who puts Syrians in the same class with Malaysians and Hindus. "White" is a racial signification, and racially the Syrian is as purely Caucasian as most Europeans and more so than some, e. g., the Finns and Hungarians, who are not Caucasian at all. The Syrians among us are only technically Turks. They have left the Turkish Empire because they were persecuted by Turkey for their loyalty to their religion. Most of those to be met with in the

Southern States are Catholics, the heirs of ten centuries of heroes and martyrs; and Southerners, who are particularly nice in matters of color, always recognize them as white.

A cablegram from Manila to his brother, Judge Hendrick, of this city, announces the death, on November 29, of the Right Rev. Thomas Augustine Hendrick, Bishop of Cebú, who is thus the second of the American prelates whose lives have been sacrificed for the propagation of the Faith in the Philippines. Bishop Hendrick, as the readers of AMERICA were informed some time ago, worn out by the exactions of the duties of his immense diocese, had been ill for some months and had obtained permission to return to the United States to recuperate, leaving his see in the hands of his recently consecrated auxiliary. The relief, it is now evident, came too late to be of material benefit.

Bishop Hendrick was born in Penn Yan, N. Y., October 29, 1849. He made his college course at St. John's, Fordham, and at Seton Hall, taking his academic degrees of A.B. and A.M. at the latter institution. He was ordained priest in 1873, and was sent to St. Mary's Church, Rochester. Thence he went to Charlotte, N. Y., and two years later became rector at Union Springs, N. Y., remaining there fourteen years, after which he was transferred in 1891 to St. Bridget's, Rochester.

In the reorganization of the Church in the Philippines he was appointed by the Holy See Bishop of Cebú and was consecrated in Rome by Cardinal Satolli on August 23, 1903. He took possession March 6, 1904, and labored there with great success in restoring order and discipline in his diocese, which has an estimated population of more than two million Catholics. The parishes average about 10,000 souls, and after the war suffered chiefly from lack of priests, which Bishop Hendrick in large measure supplied, securing the services of Franciscans, Jesuits and Redemptorists—the latter from Ireland. There are now 135 secular and 123 regular priests at work in the diocese. The Diocese of Cebú was created in 1595 and since then twenty-two bishops have governed it.

During his career in New York Bishop Hendrick was one of the best known and most influential men in the western part of the State. He was active in public and charitable work in Rochester and for three years previous to going to the Philippines, was a member of the Board of Regents of the State University. Two years ago, while en route to Rome and the London Eucharistic Congress, he paid a short visit to his relatives and old friends here.

LITERATURE

The Blindness of Dr. Gray, or The Final Law. By CANON SHEEHAN, D.D. New York, London, Bombay: Longmans, Green & Co.

Canon Sheehan, having fortunately overcome long ago what he calls "that dread or shyness of writing which seems to be the *damnosa hereditas* of the Irish priesthood," has painted in light and shade, chiefly in light, nearly every phase of Irish life with occasional glimpses of foreign fields. His latest book goes over the old ground spreading out in kaleidoscopic panorama the various layers of society—priest and people, gentry and peasant, doctors, nurses, lawyers, students, Catholic and Protestant, secular and religious—but the point of view is altogether new. The change that is passing over Ireland in a period of transition is strongly, perhaps too strongly emphasized, and the troubled and often troublesome farmers of Doonvaragh have not the easy good nature of the author's earlier creations. Dr. Gray is the antithesis of the lovable Daddy Dan, and Father Liston, though akin to the "New Curate" in literary tastes, has not his practical grasp on life. When he leaves the world for a monastery to pray and do penance for his people one feels he has done better than would have been expected of an Irishman who lacks the sense of humor. In fact this book is sparing of that delicate humor of which Dr. Sheehan has proven himself a master, though the Hamlet scene shows that he has not lost the power but chosen to repress it. It is a story of the conflict of minds and passions which exclude for the moment the laughter and by-play of life.

Dr. Gray is the storm-centre. The pastor of "the united parishes of Doonvagh, Lackagh and Athboy" (a pathetic designation indicating that depopulation had reduced three parishes to one) enters with "a hard, domineering disposition doubly annealed under the teaching of a rigorous theological system that approached as near to Jansenism as orthodoxy might." His disposition was by nature kindly, but he had reduced his heart-beats to a syllogism. He held that "the slightest infraction of the simplest decree of God or man had its condign retribution, and he met every appeal to pity with the one inflexible sentence: It is the Law!" This unbending despotism "amongst an easy-going and flexible population made him feared and almost hated" and, given land disputes and local factions, trouble was sure to follow.

An American niece complicates the situation. An Irish-American was the hero of "Glenanaar," and Miss O'Ferrall, of Chicago, is the heroine of "The Final Law." Dr. Gray had banished her mother, his favorite sister, for an innocent indiscretion of youth, and at a time when there is a revolt against him in his parish led by a turbulent farmer named Duggan, he bans his niece because after taking wise counsel she consents as a trained nurse to accompany a consumptive young man to South Africa. Devoted to theological study he is gradually growing blind and he had hoped that his dearly loved niece would be the eyes of his old age, but her hopes and his had to fall before inexorable Law: he denounces her to his parish and resigns his charge.

Meanwhile their pastor's defence of his enemy, Duggan, and other touching circumstances reveal to his people that under a stern exterior he concealed a noble nature and warm heart, and "they never knew him till they lost him." Dr. Gray makes a similar discovery. He finds he had blundered during life by "mistaking the lower laws which serve to bind society together for the higher law which sweetens and strengthens all human life," that the fruits of his ministry would have been greater had he taken more deeply to heart: "A new commandment I give unto you," and that he too "never knew his people till he lost them."

But many tokens of their love flow in upon him in his retire-

ment. Duggan kneels repentant at his feet and, having reformed, is married happily, though an American is ruthlessly killed off to make it possible. His niece having sent her charge to Heaven and married another of her converts, returns to read to him his Greek and Latin tomes, but he directs her to the Gospel of St. John—"It is now my theology, philosophy and poetry to the end"—recognizing that the testament of Love is the Final Law, "the last word that has been uttered by Divine and human philosophy." And so the reconciliation is complete.

"The Blindness of Dr. Gray" is not as lovable as "My New Curate," nor as finely analytical as "Luke Delmege," nor as deep as "The Triumph of Failure," nor has it the simple pathos of "Glenanaar," but, in spite of certain limitations, it is the most comprehensive picture of modern Irish life that has been written in this generation. Those who blamed Dr. Sheehan for exposing the seamy side of Irish character in former books will have more excuse for condemning him now. He writes to teach and warn and guide, and up-build the character of his people, not to please sensitive critics. But while it is true that the characters he selects for portrayal exist in Ireland as he has portrayed him, it is also true that they are for the most part exceptions rather than types, though the average non-Irish reader would gather the contrary impression. But even so no Irishman need take umbrage. Faith and reverence and a sense of justice are shown to be ingrained in the Irish blood; passion may cloud them for a while but in the end they are uppermost.

Happily the plot is so constructed and developed that, once commenced, the story must be read line for line to the end, where all problems are satisfactorily solved in the final appraisal. This is perhaps the best tribute one can pay to Dr. Sheehan's skill as a story-writer. Not that the plot is flawless; the real and the fanciful do not always fit well together, and to many the fanciful will seem more plausible than the real. Dr. Gray's intervention to save Duggan seems superfluous; not even an Irish jury, which except in political cases is noted for severity, would condemn him on the evidence. One might ask why Canon Patrick Sheehan gives such names to his Irish priests as Gray, Liston, Letheby, Delmege—and be answered: What's in a name? They are true Irishmen every one. One wonders too that he allows a young lady, however prudent and virtuous, to travel as sole nurse with a young man on a distant voyage, when trained male nurses could be easily procured in Dublin.

These are the afterthoughts of calm reflection but, while under the writer's thrall, one's sympathies follow as he leads. What he has said of Matthew Arnold is truer of himself. "He held his own art in reverence. He set out with a determination of saying nothing that would not benefit his race; of writing not one word that could be regarded as a blemish on his art." But art is the least of Canon Sheehan's merits. His sympathetic knowledge of the moods of nature and the human heart enable him to reach sublimities and fathom depths of emotion that were beyond Matthew Arnold's compass. It would be difficult to name another author who could write his third chapter, "The Accompaniment"—the old woman of ninety, blind, crippled and illiterate, accompanying the priest aloud as he says Mass in her little cabin, chanting in Gaelic, "which seems to have been formed to make prayer into poetry and poetry into prayer," a rhapsody of praise to the King of Kings, each wave of prayer ending with the refrain:

"The Love of my heart is Thy Heart, O Saviour dear,
My treasure untold is to hold Thy heart in my fond heart
here;
For ah! it is known that Thine own overflows with true love
for me
Then within the love-locked door of Thy Heart's inmost core
Let my Heart ever guarded be!"

This and many another scene and incident recall a saying in "Luke Delmege": "Wherever you turn in Ireland you are bolt upright against God." It is at such a turn that "The Final Law" leaves Dr. Gray and his parishioners, and also their sympathetic and masterful chronicler. M. K.

Some Papers of Lord Arundell of Wardour, with a preface by the DOWAGER LADY ARUNDELL of Warbour. London, New York, etc.: Longmans, Green & Co.

The writer of the Acts of the Apostles found the Athenians unchanged in one respect from the time of Demosthenes. Inspired historian and pagan statesman both saw in their constant hunger to hear something new, a sign of weakness. We have our Athenians to-day who hold this trait to be a mask of strength. It is most unlikely that these will take up this volume; but should they do so they will immediately throw it down in contempt. It is old-fashioned, out of date. It contains nothing new. For the sober-minded this is just its value. It shows us the plain man of sound sense and transparent honesty taking practical views of politics; the nobleman keenly jealous of his rights and profoundly impressed with his consequent obligations; the Catholic free from all human respect, ready to defend the rights of the Church and of the Holy See, not only in sympathetic meetings, but also in Parliament where he could count his supporters on his fingers and saw against him statesmen, who had made the spoliation of the sovereign pontiff possible by their encouragement and support of his enemies. It is therefore a book for the ordinary man, conscious of his obligations as a Christian and as a citizen, to ponder over.

The Evolution of the Atmosphere as a Proof of Design in Creation, by JOHN PHIN. New York: The Industrial Publication Company.

Though the various theories of Evolution were primarily intended by materialists as an explanation of the origin and development of organic life only, they have of late also been urged to account for certain changes which take place or have taken place in inorganic substances. The author of this book shows the absurdity of trying to account for our atmosphere in any other way than by Creation. The physical and chemical constitution of the atmosphere offers an absolute proof of design which stands unaffected by any theory of Evolution. There can be no struggle for existence between oxygen and nitrogen. No instance of the survival of the fittest can be pointed out among the different elements which compose the air we breathe. There has been no series of experiments and no competition among innumerable atmospheres to determine which should envelop the earth and provide conditions necessary for the maintenance of life such as it exists to-day on the earth and has existed in past ages.

The author proves by arguments which are within the comprehension of anyone who has had a high school education, that the chances against such an arrangement as is found in our atmosphere having been brought about without intelligent design, are "as ten millions to one." He shows by an application of the mathematical "Theory of Probability" the absurdity of attributing the relative proportion of the chemical elements in the atmosphere to mere "blind chance" or to a "monistic mechanical process," as Haeckel would have it in one of his latest works, "The Riddle of the Universe."

It is surprising that in the work under consideration not even as much as a passing reference should have been made to any of the great churchmen who have written so ably in defence of this thesis. Moreover, in the author's opinion, many of our modern materialists are prompted to oppose Christianity by a "mere hatred of ecclesiasticism or priestcraft." (p. 180). To show the unreasonableness of such a hatred he says: "It is no opprobrium to theology, that avaricious prelates and bigoted

priests have used their powers in unjust and cruel ways, and have committed acts at which enlightened humanity shudders" (p. 186). As "frightful illustrations of such terrible ordeals" through which humanity has passed, he cites the fires of Moloch and "the atrocities of the Middle Ages." The meaning of these insinuations is evident. They are altogether uncalled for, and the author can hardly expect "enlightened" and fair-minded readers to sanction his prejudice by recommending his work.

J. S. D.

A Primary History, Stories of Heroism, by WILLIAM H. MACE, Professor of History in Syracuse University. New York: Rand, McNally & Co.

Good books for children are as rare as books for children are abundant. Some juveniles picture to us youngsters so full of impish pranks in all winds and weathers, that if another chapter were added it would necessarily be on the demise of the heroes from physical exhaustion; others are so full of senseless drivel that they are enough to superinduce in the child an attack of salivation. And after all, they are mere story books, products of an imagination too often out of connection with the fly wheel of sober sense. But here we have a child's book with large, clear print and an abundance of attractive cuts, which sets forth the history of our country in plain words and simple sentences. The story moreover introduces the young reader to those great men who made and preserved the republic. Where there is so much to commend, it may seem over nice to object to a "viking or chief of the Northmen," (p. 2) when the least of those marauders was as much a viking as his robber chief. Soldiers and sailors and statesmen and explorers give variety enough for any boy's fancy. A real story book is here offered to the American child, a story book full of thrilling adventures, everyone of which inculcates patriotism by giving the young reader a better knowledge of his native land. A copious bibliography, suited to the youthful mind, invites to a fuller knowledge of the leading characters and the chief events.

Gradualbuch herausgegeben von DR. KARL WEINMANN. Ratisbon and New York: Fr. Pustet and Co.

This publication merits the attention of our choirmasters; not only as a judicious and very serviceable abridgment of the Vatican "Graduale," but more especially as employing a form of musical notation that ingeniously combines the advantages of the ancient and modern systems, and thus offers an interesting solution of an old and vexing problem. The difficulty experienced by most of our singers in reading plain chant arises not so much from the ancient note-forms, as from the four-line staff and the strange clefs it employs. On the other hand, our modern note-forms are acknowledged as essentially inadequate to express the real value of the ancient neums; hence their use in transcribing plain chant can never give full satisfaction. Dr. Weinmann has hit upon a happy mean. While discarding what is unessential, he has rightly retained the note-forms of plain chant, but has arranged them in convenient transposition on the familiar five line staff and in the familiar treble clef of modern music.

The practical limitations of ordinary choirs have furthermore determined the editor to substitute a simple form of recitative for the extremely florid melodies of the Graduals and Tracts. The full text of these chants is furnished in its proper place, and an easy method of reciting the same is outlined in an accompanying leaflet. Lastly, an interlinear translation of all the texts, titles, and rubrical directions gives effective aid towards an intelligent rendering of the liturgical chants and a fuller appreciation of their beauties. The language of Dr. Weinmann's book is German. We hope soon to see its English counterpart prepared for publication and used as a standard epitome of the Vatican "Graduale."

A Round of Rimes, by DENIS A. MCCARTHY. Boston: Little, Brown and Co.

Not only does "the Celt tread on the grave of the Puritan," he also treads with rhythmic feet the Puritan's literary paths. And he flourishes especially in Boston. There Boyle O'Reilly and Jeffrey Roche grew great in song, and now Denis McCarthy brings his Irish thrush from the banks of the Suir to warble by the Charles river. The New England climate has not dulled or thinned his note; he is nearer and truer to the old land than his more ambitious predecessors. His "Round of Rimes" compasses almost everything in nature and grace; he sings the green fields and the flowing river, the Mass bell and the Virgin Pure, but his song has freest tilt when his thoughts are in Erin:

"But, alas, the Irish mind of me
(I hope 'tis not unkind of me)

Is turnin' back with yearnin'
To the fields of Ballyclare,
For all the time the heart of me,
The better, sweeter part, of me
Was sobbin' for the robin
In the fields of Ballyclare."

In this mood he conjures "his little Irish thrush

To hush and sing no more:
My heart is full, my eyes are running o'er
Because your song
Recalls old days I thought were buried long."

But he was then troubled by one who
"Though just like a queen she carries the
head of her,
Just like a queen in the pose and the tread
of her,"

was also "proud, stately and cold."

Yet another consoles him:

"She's not a queen, no, but she's got a way
with her,
She has the mildness and sweetness of
May with her—
Sure 'tis a wife a man wants, not a queen!"

Doubtless he found her where
"The blue of Irish skies is the hue of Irish
eyes

And love dreams cluster and cling
Round the heart and round the brain, half
of pleasure, half of pain.

Ah, sweet is Tipperary in the spring!"

Probably under such inspiration he wrote
"A Song for the Flag," the best expression
of the loyalty of the various races it
covers that has yet been written:

"Here is our love to you, flag of the free
and flag of the tried and true;
Here is our love to your streaming stripes
and your stars in a field of blue;
Native or foreign, we're children all of the
land over which you fly,

And native or foreign we love the land for
which it is sweet to die."

Mr. McCarthy has prospered under the
flag, but still

"What's the good of gold and glory when
your life is dull and gray
And you're sighing for a valley far away!"

A "Round of Rimes" is pressed from
the heart of Ireland with more than the
art of Boston. M. K.

The Prison Ships and Other Poems.

By THOMAS WALSH. Boston: Sherman,
French and Company. Price, \$1.00.

Our first instinct is to welcome this dainty
volume in blue and white because it is the
work of a Catholic writer. Mr. Walsh's
name has become familiar by its frequent
appearance in connection with meritorious
verses in the best American magazines. Literary proficiency is not such a drug on
the market among American Catholics that
we can afford to ignore its triumphs, and
we have always looked upon Mr. Walsh's
success, such as it has been, with sympathy
and satisfaction.

The present collection of poems—which,
if we are not mistaken, is the first to be
published by the poet—takes its title from
the opening ode read at the dedicatory
exercises of the Prison-ship Martyrs'
Monument in Brooklyn during November
of last year. More than sixty poems, most-
ly lyrical, follow in a bright succession,
touching on various themes and inspired,
some of them, by magical old-world places
which the author has evidently visited and
loved. The workmanship of the verses is
careful and shows a sense of fine artistic
values.

Poems. By "EVA OF THE NATION."
Dublin: M. H. Gill and Son.

"Eva," as Justin McCarthy well says
in his preface to this little volume, "might
be said to have been left a bequest to the
care and protection of the Irish people,"
being a "living symbol of Ireland's noblest
characteristics in poetical imagination and
patriotic zeal." Through *The Nation* she
thrilled her countrymen half a century
ago; the thrill is still felt in these Poems,
while her growth in power and breadth of
view gives them a wider appeal. "Eva"
is now the widow of another distinguished
patriot of '48, Kevin Izod O'Doherty, and
her friends have brought out the present
edition so as "to make sure that her de-
clining years shall be surrounded with such
comfort and security as national gratitude
shall offer." The collection deserves a
wide circulation on its own merits.

The Unbidden Guest. By FRANCES
COOKE. New York: Benziger Brothers.

This is a well told story of love, religion

and finance. The plot and the treatment
are simple and direct, leaving the reader in
no doubt as to where he should place his
sympathies. The hero and heroine are
perfect and the villains are equally thor-
ough; but they are vividly and consistently
drawn and the moral incidental to the
story is excellent. Its 255 pages are hand-
somer bound, but \$1.25 seems too high a
price.

There is a popular delusion that all
Elzevirs are pearls of great price. Mr.
Andrew Lang states that the good Elzevirs
do not begin till 1626, for it was in 1625
that Bonaventure Elzevir and Abraham,
his nephew, went into partnership. How-
ever "no book can be wholly uninteresting,"
says the *Boston Transcript*, "that bears
on its title page any of the phrases or
symbols that indicate the work of the
famous family of printers who reproduced
the classic writers and pirated contempo-
rary ones for a hundred years."

BOOKS RECEIVED.

The Unbidden Guest. By Frances Cooke. New
York: Benziger Bros. Net \$1.25.
Masters of the English Novel. A Study of Prin-
ciples and Personalities. By Richard Burton.
New York: Henry Holt & Co.
The German Drama of the Nineteenth Century.
By Dr. Georg Witkowski. Authorized Trans-
lation from the Second German Edition by
L. E. Horning. New York: Henry Holt & Co.
The Red Book of Heroes. By Mrs. Lang. Edited
by Andrew Lang. New York: Longmans, Green
& Co. Net \$1.60.
Virginia's Attitude Toward Slavery and Seces-
sion. By Beverley B. Munford. New York:
Longmans, Green & Co. Net \$2.00.
A Memoir of W. E. H. Lecky. By His Wife.
New York: Longmans, Green & Co. Net \$2.50.
Garibaldi and the Thousand. By George Macaulay
Trevelyan. New York: Longmans, Green & Co.
Net \$2.25.
Some Famous Women. By Louise Creighton.
Illustrated. New York: Longmans, Green & Co.
American Primitive Music; with Special Attention
to the Songs of the Ojibways. By Frederick
R. Burton. New York: Moffat, Yard & Co.
Net \$5.00.
When a Man Marries. By Mary Roberts Rine-
hart. Indianapolis: The Bobbs-Merrill Co.
The Little Gods. By Rowland Thomas. Boston:
Little, Brown & Co. Net \$1.50.
Stundenbilder Der Philosophischen Propädeutik.
Logik: Zweiter Band. Von Peter Vogt, S.J.
St. Louis: B. Herder. Net \$1.30.
Reflection on Modern Anglicanism. A Paper re-
printed from "The Irish Rosary." By Henry
Bellingham, Bart. Dublin: Bryers & Walker.
Net 1d.
Sermon Delivery. A Method for Students. By
the Reverend George S. Hitchcock, B.A. New
York: Benziger Bros. Net 75 cents.
Our Little King; The Childhood of Christ. By
Katherine Frances Mullany. New York: The
Sunday Companion Pub. Co. Net 50 cents.
De Libris; Being Six Chapters on Books. By
F. J. Grierson, A.M. Dublin: Sealy, Bryers &
Walker. Net 2s.
City of Peace. By Those Who Have Entered It.
Second Edition. New York: Benziger Bros.
Art of Life. An Essay by Frederick Charles
Kolbe, D.D. New York: Benziger Bros.
It Never Can Happen Again. By William De
Morgan. New York: Henry Holt Co. Net
\$1.75.
Bella Donna. A Novel by Robert Hichens. Phil-
adelphia: J. B. Lippincott Company.
Dramatists of To-Day. Rostand, Hauptmann, Su-
derman, Pinero, Shaw, Phillips, Maeterlinck.
Being an informal discussion of their Significant
Work. By Edward Everett Hale, Jr. New
York: Henry Holt & Co.
Eight Essays on Sorolla. Two Volumes. By
Aureliano De Beruete, Camille Mauguir, Henri
Rochefort, Leonard Williams, Elisabeth Luther
Cary, James Gibbons Huneker, Christian Brin-
ton and William E. B. Starkweather. New
York: Hispanic Society of America.
Catalogue of Publications of the Hispanic Society
of America. New York: Hispanic Society of
America.

EDUCATION

During the last season football claimed a toll of 33 lives and 216 seriously injured. This is the largest number of deaths recorded in nine years. The deaths include nine college players, twenty-one high school boys and three members of athletic or semi-professional clubs. The injuries were divided among one hundred and seventy-one college and forty high school players and five from athletic clubs. Twenty-five suffered internal injuries; nineteen dislocated ankles; nineteen concussions of the brain, and nineteen fractured ribs. Fifteen legs and nine arms were broken, while twelve collar-bones were cracked. There were fifteen cases of torn ligaments and thirteen fractured shoulders.

The Marquette Association of New Orleans, organized by Rev. A. Biever, S.J., is actively engaged in completing arrangements for laying the foundation stone of Marquette Hall, the first building of the contemplated Catholic University. His Grace Archbishop Blenk has given his warmest approval to the project. Mr. Walter R. Stauffer, treasurer of the Association, announces that all but \$25,000 of the \$200,000 required for the first building has been secured. The University will be a development of Loyola College, St. Charles Ave., New Orleans.

Señor Barroso, minister of public instruction in the Moret cabinet, gives out in an interview that his department will be the battlefield on which the Right and the bodies making up the Left will contend. He mentions as a part of his program, which will meet with general acceptance, improvement in school buildings and school inspection, reform in the normal schools, increase of teachers' salaries, and defrayal by the State of the expenses of students who may be selected to pursue studies abroad.

At a dinner given in honor of the university crew of 1909, the President of Harvard University stated that athletics should by all means be encouraged at Cambridge. "Athletics and other things go together," said Harvard's president. "Athletic exercises never hindered the intellectual development of the Athenians. And while, as president of Harvard University, I am desirous of bringing about more scholarship, I am equally desirous of bringing about an even stronger devotion to athletics."

A chair of commercial Arabic has been recently established in the University of

Barcelona by the Hispano-Moroccan Commercial Centre. The instruction is gratuitous. Professor Antonio Davoud, in taking charge of the class, which showed on the opening day an enrollment of over two hundred and fifty, enlarged upon the importance of a knowledge of Arabic for the commercial conquest of Northern Africa.

Frank White was appointed director of education for the Philippine Islands on November 29 in place of Dr. Barrow, resigned. Mr. White has been assistant director of education in the Philippines for several years. He was graduated from the University of Chicago in 1900 and went to Manila in the following year.

Bishop Mc Faul, on November 25, dedicated at Bordentown, N. J., a new convent for a community of Poor Clares who are an offshoot from the foundation in Evansville, Ind. The building was formerly occupied by the Sisters of Mercy, who moved recently to their new college and convent at North Plainfield.

At the recent annual meeting of the alumni of Detroit College, steps were taken in furtherance of a plan to merge local colleges of law and medicine with the institution, and thus establish it as a university.

The Alexian Brothers' hospital has been affiliated with St. Louis University, thus affording important scientific facilities to the educational opportunities of the institution.

PULPIT, PRESS AND PLATFORM

The Rev. Dr. William T. Russell, at the Pan-American service in Washington, on Thanksgiving day, made an earnest appeal for peace among nations. "When the citizens of a Republic," he said, "cease to regard one another as children of our Father in Heaven, when the nation becomes an aggregation only of individuals, without unity, devoid of public spirit, with no ambition for the common weal, then is the Republic toppling into the abyss of anarchy and unchristian socialism. The more nearly a commonwealth realizes the brotherhood of man, the more truly it is a Republic; but a brotherhood is meaningless without a common father, who can only be God, the Father of us all. In proportion then, as the individual conscience of a nation is alive to its duties and obligations to the Creator and Preserver of all things, just in the same degree will it be sensitive of its duties and obligations to-

ward every other member of the national brotherhood. The more God-fearing, the more religious the Republic, the more closely knit together are its component parts. So long as the Republic believes 'In God we trust,' so long will it continue to be 'E pluribus unum.'

"We citizens of the United States have reason to thank God that our Nation is a God-fearing, a God-trusting Nation. There is, indeed, no union of Church and State. 'This,' to quote the words of our President on a recent occasion, 'has been sometimes misunderstood by those who did not know our institutions as an indication that there was something hostile on the part of our Government toward, or some lack of sympathy with the Church of God. This is as far as possible from the truth; and I have always sought in assisting on interesting occasions like this to testify by my presence that there is nothing which the people and country of the United States so depend upon for progress and advancement of their ideals as the influence and power of religion.' We have reason to thank God, the giver of every perfect gift, Who rules from end to end mightily and disposes all things sweetly, both for what this celebration signifies and for what it promises."

In protecting the rights of American citizens in Nicaragua, the U. S. Government, it is conceded, should take the firmest attitude and insist upon due reparation if these rights have been violated. Yet "grievances which have no relation whatever with those rights," such as "the fact that a force of Nicaraguan troops crossed the Costa Rican boundary in order to effect a re-entrance into Greytown," should not, says the *New York Evening Post*, be unduly magnified. "In view of our own conduct in the affair of Panama only a few years ago, when a decisive violation of treaty engagements with Colombia, with ineffaceable consequences, was deliberately committed by our Government, over-insistence on this affair of the momentary invasion of Costa Rican territory would have anything but a pleasing look." With reference to the two Americans who were shot the *New York Times* observes that it is not yet established that these men had acquired "that status as members of a regular armed force that would have given them the rights of prisoners of war." It advises us "to be on our guard against error of procedure that would be harmful to our interests with our Southern neighbors. They have not forgotten, they never will forget, the international crime by which we separated Panama from the United States of Colombia. We do not want to give them further cause to distrust us and to be afraid of us."

SCIENCE

Meteor is a generic name for a minute body that traverses space with planetary velocity and comes in contact with the earth's atmosphere. Its high velocity, which may reach thirty miles a second or more, causes such intense friction with the air that the meteor is rendered white-hot and luminous. As the earth itself is traveling at the rate of eighteen miles a second, the character of the luminosity of a meteor will depend upon the direction in which it is moving. If this is the same as that of the earth, so that it overtakes the earth, the friction will be a minimum, since it rushes through our air with the difference of its own and the earth's velocities. The light is then reddish or yellowish. This is the case with the meteors known as the Andromedes and the Perseids.

If the earth and the meteor are moving in opposite directions, they meet with the sum of their velocities, the friction is a maximum and the light greenish or bluish, as is the case with the Leonids. As some meteors move with a velocity less than that of the earth they cannot overtake the earth, but can only be encountered by the earth mostly in front, that is, on the morning side. For this reason fully twice as many meteors are seen in the morning as in the evening.

Small meteors are called shooting stars. They may be entirely vaporized by the heat so that no solid remnants fall upon the earth. Larger ones, which are of all sizes even to several tons in weight, when fallen are called meteorites. In their composition they are divided into two classes, stony and iron meteorites, with many varieties of mixtures. The size of the common shooting stars has been inferred from their average velocity and their light. It has been found by experiment that the amount of light given out by a standard candle in one minute is equivalent to about twelve foot-pounds of energy, a foot-pound being the energy developed by a pound of matter moving over one foot. Knowing then by photometric observations the brilliancy of a meteor, it is possible to compute its mass. This has been generally put down in text books of astronomy at less than a grain for an ordinary shooting star, and less than a hundred grains, or about a quarter of an ounce, for the largest.

W. Pickering, of Harvard, attacks this statement in the June number of the *Astrophysical Journal*. He claims that "if the meteor weighed only a grain, its intrinsic brilliancy must be 4000 times that of the incandescent carbon (in an arc light), or 40 times that of the sun

itself, but that if the brilliancy of a meteor of the third magnitude is taken equal to that of an arc light, it must be six or seven inches in diameter, and an average fireball must measure five or six feet." He says that "the tremendous quantity of heat generated by the blast of air must be devoted chiefly to vaporizing the front surface of the meteor, which we may conceive to be cut away when at high velocities at a linear rate of two or three feet per second. The temperature would be constantly kept down by the evaporation, so that at ordinary pressures it would be impossible for a high incandescence to exist. In general, the phenomenon is so short-lived that conduction of heat can play very little part in the process of destruction."

In the last, or November number of the same journal, Ch. Fabry, of Marseilles, France, shows that the original statement in our text books is more consistent with known photometric results. He says that "the crater of the electric arc gives about 200 candles per square millimeter. The projection of the visible surface of the meteor, supposing that it has an intrinsic brightness equal to that of the crater of the arc, would be 23 square millimeters. Supposing it spherical, its diameter would be 25.4 millimeters (1 inch), and if its density was 4, it would weigh 0.3 grains (4.5 grains)." He adds that "it is very difficult to discuss the correctness of the hypothesis that the intrinsic brightness is equal to that of the electric arc. Mr. Pickering regards that value as a maximum, and it is strongly probable that it is so."

Let me add in conclusion that the composition of comets is supposed to be mainly meteoric. As Father Searle says that "it seems highly probable that we shall on May 18 be inside the tail" of Halley's comet (*Astronomical Bulletin* No. 361, of Harvard College Observatory), we have reason to expect a brilliant display of celestial fireworks at that time, by day possibly as well as by night. And this is most likely the only harm that Halley's comet will do the earth.

William F. Rigge, S. J.

The method heretofore used for extinguishing fires in cargoes at sea has been anything but scientific. The flooding of the hold is not only very uncertain, but also very dangerous, since it diminishes the buoyancy of the hull. Besides it often sacrifices that part of the cargo not reached by the flames. To supply this defect George Harker, an Australian inventor, has patented a device for smothering such fires in steamships with incombustible gases taken from the funnels. These gases reduce the oxygen in

the hold to a proportion so slight that combustion is impossible.

Max Bermann indicates a new method of analysing steels by observing the shape of the sheaf of sparks thrown off whilst the metal is being pulverized. This makes their classification and the detection of inequalities in their composition an easy matter.

Germany has provided against the polluting of streams in a way that might well be adopted in this country. It is forbidden to permit even a particle of waste from factories to reach a stream, and water emptying into rivers must be cleansed beforehand of every trace of manufacturing by-products. Accordingly the water is turned into pools to settle, and then is passed through filters. The streams are patrolled by inspectors whose duty it is to enforce the law. Any manufacturer violating it is obliged to purify the water at his own cost.

The cruiser *Victoria Louise*, which but lately visited New York as one of the squadron representing Germany at the Hudson-Fulton celebration, has been ordered to sail for Central America to be present during the balloon ascensions to be made in the second week of December for the purpose of investigating the trade-winds. The expedition arouses keen interest among German scientists since one of its main objects will be to determine just how successfully air-ships can be utilized in scientific experimentation. The experiments to be made will be conducted by international representatives.

Successful aviation has produced a new industry. In consequence of his flight across the English Channel, Louis Bleriot has orders for 162 machines, of which he supplies six a week. Voison has more than sixty contracts; Farman over forty, whilst Antoinette declares that he has produced or has under contract sixty monoplanes. Santos-Dumont is filling his orders through the Bayard-Clement Automobile Company at the rate of one hundred annually.

The official report of the United States Board of Ordnance, just published, pays the following high tribute to the late Dr. Samuel P. Langley, Secretary of the Smithsonian Institution:

"The successful outcome of the aeroplane tests justifies the belief in the practicability of the aeroplane as a useful military adjunct. To Samuel P. Langley and his pioneer efforts to establish the basic principles of the art is due the present state of mechanical flight."

SOCIOLOGY

We have received a pamphlet by Mr. Andrew Carnegie entitled, "Armaments and their Results." It is a plea for disarmament and an international agreement to submit all disputes to arbitration. Mr. Carnegie is a man of great experience and he must know that there are certain things he would never arbitrate. The same is the case with nations. There are things which touch the national honor, and these they will defend to the last. What is not worth quarrelling over, they will arbitrate at the Hague or anywhere else. Armaments will go on increasing until the burden is too great to be borne, and then the nations that find the burden heaviest will have to cast it off and fall out of their place or else choose war as a preferable evil. They will probably take the latter course, and the power that comes out victorious at last will dominate the world, and dictate disarmament to the other nations. Thus there will be relief for a season. But wars will not come to an end until the Prince of Peace shall have established his eternal kingdom in the new earth and under the new heavens where justice shall dwell forever.

The *Survey* gives an interesting account of the St. Helena Colony of Italians near Wilmington, N. C. It is the result of a business man's scheme to turn unreclaimed swamps to profit. He sold the land at \$30 an acre in ten acre lots, built a small cottage on each and supplied the buyer with tools. Each colonist, therefore, when he began to clear his land owed about \$600 to the promoter, who bought the wood he cut at 90 cents a cord and was glad to allow him to clear other parts of the estate on the same terms. Clearly there was money to be made by the promoter if only he could sell the land. On the other hand, the soil is most productive, the climate permits market-gardening all the year round, and the estate lies on the line of direct commercialism with the North; hence a colonist who could face the difficulties of the first two years would be in a fair way to prosper. It was an opening for the husbandman of Northern Italy, and some 300 Venetians have taken advantage of it. They have now their own cooperative store, have brought in their own priest and begun their own school. Protestants are talking of establishing similar colonies, and as profits can be joined with proselytizing they will find no difficulty in getting the capital required for them. If Catholics would undertake such colonies in favorable places, they would do much towards solving our own Italian question, how to keep the

hundreds of thousands that are flocking into the country from Italy, true to their religion.

The movement to diminish tuberculosis is most laudable, but those in charge of it should guard against exciting unreasonable fear of the disease. According to the *Survey* Henry Phipps, of Philadelphia, offered to pay the general hospitals of Pennsylvania a dollar a day for each case of advanced tuberculosis received and cared for. Not a single hospital has accepted the offer, and of this the chief reason is fear of infection. People should know that there is no more danger of infection from consumption than from typhoid, and that in a properly conducted hospital it practically does not exist. The danger lies in allowing such cases to remain scattered through the crowded tenements of our cities.

The National Civic Federation held its annual meeting on November 22 and 23, at the Hotel Astor in this city. Prominent representatives of the government, of Capital and of Labor took part in it. Among these was Archbishop Ireland, the Secretary of the Treasury, Senator Root, Samuel Gompers, John Mitchell, Henry Towne, of the New York Merchants' Association, Andrew Carnegie, Warren S. Stone, of the International Brotherhood of Railway Engineers. The official Commissions on wage-earners' liability insurance of New York, Minnesota and Wisconsin were present, and from foreign lands came A. H. Gill and J. R. Clymes of the Labor Party in the English Parliament, and A. E. Piorkowski, of the Krupp Co. The subjects discussed were Compensation for Injured Wage-Earners, Employers' Voluntary Sick and Death Funds, and Pensions.

A number of prominent citizens, lay and clerical, of this city recently organized a "Clean Speech League," to stem the tide of obscenity and profanity which, to the regret of all decent citizens, is making obvious headway, especially in our youth. A special purpose of the League is to strive to save children from the contagion, and to call attention to the need for serious effort and to give effectiveness to such laws as may exist for the suppression of profanity and obscenity.

J. G. Phelps Stokes went to New Haven lately to organize a branch of the Intercollegiate Socialistic Society in Yale University. Although his meeting had been advertised widely in the college paper and the local journals, not more than twenty students attended it.

ECONOMICS.

The reduction of the Payne-Aldrich tariff of the duty on printing paper is doing the Canadian paper mills little good. Although the reduction was brought down to \$3.75 a ton, the counter-vailing provisions of the law increase the duty on paper made from wood cut on Crown lands in Quebec to \$6.10 and in Ontario to \$5.75 a ton. However, most of the paper now exported from Canada to the United States is manufactured from wood cut on private lands and therefore enters at \$3.75. But even this is not low enough to permit Canadians to compete extensively with the American paper companies. The Canadian mill owners have grasped the fact that Canada has the raw material which American mills require, and which is becoming more and more rare in the United States owing to the rapid depletion of pulp wood areas. Accordingly, they have begun a movement for prohibiting the export of pulp wood. Should the Dominion Government be prevailed upon to issue such a prohibition—which it can do by an Order in Council without reference to Parliament—then one of two things will happen: either the American mills, deprived of the Canadian supply of pulp wood, will be forced to withdraw their objection to free paper, and in that event the Canadians will withdraw the prohibition against exporting pulp wood, or, as the Province of Quebec, which is the pivotal factor in Canadian politics, urges, the American mills, being deprived of Canadian pulp wood, will be compelled to move into Canada, and this would strengthen Quebec's influence against the swiftly growing West.

The Tehuantepec Railway from Coatzacoalcos, on the Gulf of Campeche, to Salina Cruz, on the Gulf of Tehuantepec, connects the Atlantic with the Pacific through Mexico. It was opened in 1907, and in that year carried between 25 and 30 million dollars worth of American merchandise between the ports of the Atlantic and of the Pacific coasts. The value of such goods carried during 1909 will exceed 50 millions. Its length is only 190 miles, and its northerly position gives it a great advantage over the Panama Railway, which during the present year carried only a little more than nine million dollars worth of American merchandise. The success of the former road, however, is not so serious a blow to the latter as at first sight would appear, as this is now owned by the government, and is occupied in business growing out of the construction of the Canal. Moreover, the completion of the Canal would

necessarily have deprived it of its importance even if the Tehuantepec Railway had not been constructed.

The State Charities Aid Association has carried the campaign against tuberculosis into Ontario County. The County Organization had taken up the matter enthusiastically last May and at a meeting held in the middle of the present month appointed a special field agent and arranged for the formation of local committees in the towns and villages where they do not exist. The Association will supply both the agent and the committee with literature and will furnish the former with an exhibit to carry from town to town.

The Bureau of Statistics of the Department of Commerce and Labor, having compared the world's trade during the first six months of 1909 with that of the corresponding period of last year, announces a general improvement. The improvement, from 10 to 25 per cent. on total trade of each country, indicates to some degree an increase in volume, but, unfortunately the greater part of it is only apparent, the result of a general advance in prices.

Mr. McKewan, who had been connected with the London and County Bank since its establishment in 1839, and long its general manager until his retirement some ten years ago, has just died in his ninetieth year. During his long career he had exercised much influence on legislation affecting the money market.

The Union-Castle Line from England to the Cape, is about to extend its service up the East Coast of Africa as far as Mombasa. The East Coast trade has hitherto been in the hands of the German Line through the Suez Canal.

QUERIES AND ANSWERS.

A Subscriber.—Good Catholics do not use the expression "The Ultramontane Movement." They would as soon think of saying, "The Trinitarian Movement" to express the opposition of the Church to the heresy of Arius. The term originated with Gallicans in France. It means literally "The Beyond the Mountains Movement," the mountains being the Alps, and they coined it in a spirit of hostility to the Holy See, which did not allow their unorthodox ideas on the constitution of the Church and the Primacy of the Holy See to go uncensured. Since their time Ultramontanism has been a favorite nick-name for orthodox Catholicity with Liberals in France and Germany and with the enemies of religion in general. Read "Gallicanism" in "The Catholic Encyclopedia," Vol. VI.

ECCLESIASTICAL NEWS

The first Pan-American Thanksgiving service was held in Washington on Thanksgiving Day. St. Patrick's Church was the scene of the solemn religious ceremony. Mgr. Diomedo Falconio, the Apostolic Delegate to the United States, Cardinal Gibbons and other prelates took part. President Taft accompanied by Captain Archibald Butt, U. S. A., his military aide, attended the services and occupied a front pew. Beside him sat Señor Nabuco, the Brazilian Ambassador, who is dean of the diplomatic corps in Washington. The other guests included Secretary of State Knox, Secretary of the Interior Ballinger, the Ministers of Costa Rica, Bolivia, Argentine Republic, Guatemala, Salvador, Chile, Honduras, Panama, Hayti, Cuba, Venezuela and Nicaragua; Associate Justices Day, McKenna, White and Brewer, of the U. S. Supreme Court; Mr. John Barrett, Director, and Francis Yánes, Secretary of the Bureau of American Republics; Brigadier General O'Reilly, U. S. A., retired; Rear Admiral Ramsey, U. S. N.; Sir Horace Plunkett, and Frederick W. Carpenter, secretary to the President. The Rev. Charles M. Bart was celebrant of the Mass. The Rev. Dr. William T. Russell, rector of St. Patrick's who originated the idea of the service, preached a sermon on peace and good will among nations, which the President listened to attentively, following the celebration of the Mass, with the aid of a souvenir pamphlet containing the prayers and responses in Latin and English. At the luncheon in the rectory at which most of the guests were present, Secretary of State Knox suggested that a day of thanksgiving be observed in all the republics of the Western hemisphere. The republic of Chile already has such a day. At a conference of the hierarchy, September 18 was selected for solemn annual thanksgiving service in the spirit suggested by the Secretary of State.

Last week the Holy Trinity parish of Cincinnati celebrated the seventy-fifth anniversary of the dedication of the first church erected by a distinctively German congregation in the Middle West. In 1824 Rev. Frederick Reze, afterward Bishop of Detroit, was charged with the spiritual care of the German immigrants into Ohio. The building of a church was at once begun, the growing congregation meantime being made welcome in the temple of the English-speaking Catholics. In 1834 the first Church of the Holy Trinity, erected in the south-western part of the city, the heart of the then German district, was ready for dedication. The Rev. J. M. Henni, later the distinguished first Archbishop of Mil-

waukee, was its first Rector. Fire destroyed this church and its neighboring parochial school in 1852, but the zeal of the parishioners speedily caused a nobler edifice to rise from its ashes. The parish, one of the few strictly German communities in Cincinnati still in existence, is a very populous one, and its church and school buildings are among the most imposing in the city. Most Rev. Archbishop Moeller presided at the religious festivities, and praised the work of pastors and people during the seventy-five years of the active life of the parish.

The centennial celebration of the establishment of the Sisters of Charity in the United States was held in New York on Dec. 1 and 2, although elsewhere in the country it took place earlier in the year. On Dec. 1 a Solemn Pontifical Mass was celebrated by his Grace, Archbishop Farley, in St. Patrick's Cathedral. The sermon was preached by Mgr. James H. McGean, rector of St. Peter's church, Barclay street. It was at St. Peter's that Elizabeth Bayley Seton, foundress of the Sisters of Charity in the United States, was received into the Church by the then pastor, the Rev. Matthew O'Brien, in 1805. Mother Seton sent the first band of her sisters to New York in 1817, and there are now 1,400 of her spiritual daughters laboring in the schools and institutions of the archdiocese. At the pontifical Mass in the Cathedral the processional and recessional hymns were sung by 1,200 children from the parochial schools of Manhattan. On the following day, Dec. 2, special services were held in all the churches of the city, in which school children also took a prominent part. The sermons preached on the occasion were commemorative of the life, works, and virtues of Mother Seton.

To avoid all misunderstanding, the Sacred Congregation of Regulars has declared under date of Oct. 4, 1909, that a certain association of women styled "of St. Mary," with houses in Turin, Civita Vecchia and elsewhere, though wearing a habit similar to that of the Sisters of Charity, is not a religious institute, nor a branch of the Sisters of Charity, nor dependent in any way upon the ecclesiastical authority.

His Holiness Pius X has sent a letter of congratulation and blessing to Father Pasi, S.J., of Venice, for his labors in promoting retreats for workmen.

Dr. George Matheson Cullen who was recently elected Bailie of the Town Council of Edinburgh, Scotland, is the first Catholic to be thus distinguished since the Reformation.

OBITUARY

The Rev. Brother Joseph, Provincial of the Brothers of the Christian Schools, died on November 26, in New York City, of pneumonia. Brother Joseph, whose name in the world was Patrick L. Kenny, was born in Cleveland, Ohio, in 1857. He first taught in the schools of Baltimore; he was for five years prefect of discipline in Manhattan College, New York, and afterward became director of St. Peter's Parochial School. Later he went to Tooting College, London, where he was made Professor of History. On his return to America he was appointed General Inspector of the schools taught by the Christian Brothers in New York City and shortly after was made director of La Salle Academy. In 1897 he became provincial of the New York District, extending from Halifax to Detroit, the highest local position in his Institute.

Mother Teresa Austin Carroll, of the Convent of Mercy, Mobile, Ala., died Nov. 29 in her eightieth year. Mother Austin, as she was popularly known, was born in Clonmel, Ireland, entered St. Mary's of the Isle Convent of Mercy, Cork, 1854, and in 1857 came to New Orleans, La., where she was Superior of the Mercy Convents for many years. She founded numerous convents in Louisiana, Mississippi, Alabama and Florida, and peopled them with sisters whom she herself had secured. Her "Annals of the Sisters of Mercy" and some thirty other publications, biographical, historical, doctrinal, etc., are a monument to her energy and zeal as well as literary ability.

Thomas Meagher, son of Gen. Thomas Francis Meagher, the Irish patriot of 1848, died in Manila on November 29 of pneumonia. He was a student for a short time at the U. S. Military Academy at West Point, and had lived for several years in Montana and California. At various times he had held minor posts in the government service in the Philippines. He was the son of General Meagher's first wife, and was born in Ireland in 1854. He never saw his father, as he was born during a visit of his mother at Waterford to his paternal grandfather, who afterwards brought him up. He did not come to the United States until several years after the death of his father.

Most Rev. Francis J. McCormack, Archbishop of Nisibis, died at his Galway residence November 13, after a protracted illness. Appointed Bishop of Achonry in 1875, he had completed the longest episcopacy of the present bishops of Ireland. Transferred to Galway in

1887, he ruled that see until the present year when he resigned on account of advancing years and was succeeded by Dr. O'Dea, the present incumbent. He was noted for his personal kindness and executive ability. In recognition of his long continued services to the church Pius X raised him last year to Archiepiscopal rank.

The Rev. Mother Mary Cecilia Lawrence, of the Ursulines died on November 21st at Mount St. Ursula, Bedford Park, N. Y. Mother Cecilia had been a member of the order for forty-eight years. She was a daughter of the late Bryan Lawrence, who at the time of his death was president of the New York Catholic Protectors and vice-president of the Emigrant Industrial Savings Bank.

Mother Henrica, superior of the Franciscan Hospital in Denver, died recently in her forty-eighth year and the twenty-fifth of her religious life. She was a native of Germany and previous to her assignment to Denver she was stationed in Evanston, Ill., where she built St. Francis' Hospital.

Mother Mary Celine, who for nearly a quarter of a century had directed St. Mary's Institute of the Notre Dame Sisters of Quincy, Ill., died on November 23. She was born in Milwaukee, July 15, 1854.

PERSONAL

As a souvenir of his recent episcopal silver jubilee, it has been decided to present to Archbishop Healy, of Tuam, Ireland, for use in his cathedral, a reproduction in silver of the famous processional Cross of Cong, one of the most important relics of the art of the ancient Irish metal workers. The original cross was made by order of Turlough O'Connor, King of Connaught, in 1123, by an artisan from Roscommon named Mailisa MacBraddan O'Hechan, for the Cathedral of Tuam, then held by Archbishop Muredach O'Duffy. It is 2 feet 6 inches high, and was intended to enshrine a piece of the True Cross. It is covered with elaborate ornamentation of pure Celtic design and inscriptions in Gaelic along its sides give its full history. This cross was kept at Tuam until the reign of Roderick O'Connor, the last king of Ireland, when it was sent to the Augustinian Abbey of Cong. Here it remained until the Reformation when it was concealed and not found until early in the last century, when a Father Prendergast, the parish priest at Cong, discovered it. It is now in the museum of the Royal Irish Academy, Dublin. It is not generally known that fine reproductions in metal of

the Cross of Cong, the Aedagh Chalice, St. Patrick's Bell, the Tara Brooch, and other attractive examples of early Christian art in Ireland are included in the collection on view at the Metropolitan Museum of Art in this city.

In the record of the existing incidents of the work done by the rescue party that penetrated the St. Paul mine at Cherry, Ill., after the recent disaster, the name of Father James P. Heaney, rector of St. Mary's Church, Mendota, stands out conspicuously. Wearing a miner's cap and a flaming torch he penetrated into the gallery in time to administer absolution to a dying miner, and to aid in the bringing to the surface of those rescued. Bishop Dunne, of Peoria, was also present during some of the rescue work, and immediately started a personal house to house canvass of the town for relief measures by the Catholics of the diocese. With the Bishop were several Sisters from the Nazareth Hospital, Chicago, who spoke Polish and Italian.

On the eve of his departure for Rome, on November 25, Rev. Dr. Henry A. Brann, rector of St. Agnes' Church, this city, was entertained by the twelve hundred children of his parochial school. His parishioners presented him with \$2,000 in gold which he announced he would use for various charities. A Protestant gave him \$10,000 in bonds, the income of which will be devoted to the poor of his parish. Another Protestant presented him with a letter of credit for \$1,000 with the privilege of renewal as often as Dr. Brann wished.

In making his appointments of Supreme Court judges Governor Hughes, of New York, has promoted two of its prominent Catholic members. He has designated Justice Victor J. Dowling to be an associate justice of the Appellate Division, First Department, for five years, and Justice William J. Carr, of Brooklyn, an associate Justice in the Second Division.

Hon. John C. Gibbons, a Texas pioneer, and one of the leading citizens of Paris, Texas, was received into the Church by the Rev. James M. Hayes, of Texarkana on November 24. Mr. Gibbons has lived in Texas more than sixty years and is one of the most prominent business men in the Southwest.

Francis Joseph Reitz, president of the National Bank of Evansville, Ind., is to build an addition to the Home of the Little Sisters of the Poor in that city that will cost him \$100,000.

AMERICA

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CHRONICLE

The President's Message.—Opening with an account of our foreign relations, President Taft announces to the sixty-first Congress, that the dispute over the fisheries on the North Atlantic Coast has been submitted to the Arbitral Tribunal of the Hague, and specifies the progress made in each of the questions of boundary between the United States and Canada. He records the origin of the Declaration of London, of which he highly approves, regulating procedure in regard to maritime prizes, blockade, contraband, destruction of neutral prizes, and continuous voyages. He strongly recommends an appropriation for an American exhibit at the World's Fair in Brussels, in 1910, and describes our attitude towards Congo reform agitations as one of "benevolent encouragement, coupled with a hopeful trust that the good work, responsibly undertaken and zealously perfected to the accomplishment of the results so ardently desired, will soon justify the wisdom that inspires them and satisfy the demands of humane sentiment throughout the world." Reviewing the late journey of our commissioners to Liberia, he reminds Congress that according to the constitution of that country, the United States may be called upon by that country for assistance in solving national problems. Our interests in the coal lands of Spitzbergen, and in the near East particularly in Turkey and Persia are emphasized. The peaceful solution of the boundary question between Bolivia and Peru; the Fourth Pan-American Congress at Buenos Ayres, July, 1910; and the great international

agricultural exhibition to be held there from May to November next, are mentioned as points of primary importance for our attention. The Pan-American policy of this government is commended and its practical results are enumerated as they manifest themselves in Mexico, Venezuela and Panama, Cuba, San Domingo and Chile. The action of Secretary Knox in regard to Zelaya is virtually indorsed, with the statement that at the date at which the message is printed the government has terminated relations with Zelaya's government, and is intending to take such further action as is consistent with its dignity and its moral obligation to Central America and to civilization. A special message on this point may be deemed necessary.—Equality of opportunity and scrupulous regard for the integrity of China are declared to be our policy in China, the first of the Far East nations mentioned in the message. Our claim to a share in the loan by foreign bankers for Chinese railroad development; the policy of the Chinese government in sending students to this country; the results of the opium conference at Shanghai last spring, are all commended. Various incidents are recalled of our amicable relations with Japan during the past year, and the assurance of its government that the Japanese railway in Manchuria is not a movement for control to the exclusion of other countries.—The modernization of the State Department and the reform of the diplomatic service are strongly urged. A pause in tariff legislation until sufficient data are obtained for determining the customs; economy in government expenditures, means of meeting the increased canal estimates; more efficient

service on the part of government employees; prosecution for customs' frauds and the functions of the tariff board, are earnestly recommended. Substantial changes in the organization of the army; important coast defenses, especially at the entrance of Chesapeake Bay; a naval base at Pearl Harbor, near Honolulu, in preference to one in the Philippines are suggested. The chief improvements for the navy are those lately adopted by Secretary Meyer, and the appointment of an astronomer rather than a naval officer for the charge of the naval observatory.—For the Department of Justice, more expedite legal procedure, due notice before issuing injunctions and amendments of the anti-trust and interstate commerce law, are the program. The usual suggestion to increase the rate on second-class postage for magazines and periodicals is repeated for the Post Office Department, as the deficit on this head is now \$63,000,000 a year. Postal savings banks are also favored. A ship subsidy for lines between our Atlantic seaboard, and the eastern coast of South America, and from our western coast to China, Japan, and the Philippines, is proposed. In the Interior Department, the admission of Arizona and New Mexico as States; territorial legislation for Alaska; conservation of national resources are the chief considerations.—The message closes with the discussion of various unclassified topics, such as the consolidation of the Department of Commerce and Labor with the Bureau of Manufactures and Statistics; an appropriation for suppressing the white slave trade; the establishment of a Bureau of Health; new quarters for the Civil Service Commission; political contributions; the payment of depositors in the Freedman's Savings and Trust Company, the celebration of the semi-centennial of Negro Freedom in such a manner as to show the progress of the race during the past half-century. There is a final caution against blaming the tariff for the increased cost of living, and a reminder to all who would increase prices that, on the materials for which they would charge more, there has been either no increase on the tariff, or in many instances a very considerable reduction; besides, the cost of living the President notes has been increased all over the world.

The Nicaraguan Crisis.—The United States has severed diplomatic relations with Nicaragua and sent his passports to the Nicaraguan Chargé d'Affaires, Señor Rodríguez. The Government has likewise opened unofficial relations with Señor Castrillo, the accredited representative of the revolutionary government of Estrada, at the same time offering to continue unofficial diplomatic relations with President Zelaya. This brings the crisis as near the status of war as is possible by Executive action without a definite declaration by both Houses of Congress. The announcement of this new development in the Nicaraguan situation is contained in an official letter of December 1, addressed by Secretary Knox of the State Department, to Señor Rodríguez.

Reorganizing the Department of State.—Secretary Knox has effected a practical reorganization of his working force in the State Department which will be productive of commercial expansion. A number of new bureaus have been established which have as object a development of peaceful trade relations everywhere. A corps of subordinates under his direction are working to this end, utilizing every source of information to accumulate helpful knowledge for our merchants and manufacturers. As part of the detail of the plan, Wilbur J. Clark has been promoted from the position of chief clerk of the Department to that of Director of Consular Service, a new office recently created. A division of Near Eastern Affairs has been established, in charge of Charles F. Williams, late law clerk of the Department. The division of Far Eastern Affairs has been in existence two years; the division of Latin American Affairs is now being organized. Bureaus to handle the business of northern Europe and those of southern Europe are in contemplation.

Great Strike in the Northwest.—What is affirmed to be the most far-reaching strike that has taken place in the West in twenty-five years is that of the switchmen on the Northern transcontinental lines between St. Paul and the Pacific Coast which has tied up freight traffic. At the beginning of the week not a wheel was turning under a freight train between St. Paul and Seattle. Flour mills, packing houses, mines and smelters all through the Northwest have been compelled to close for lack of shipping facilities, and small towns in the strike district are shut off from their daily supply of foodstuffs. There is coal enough on hand to last about a month with normal weather conditions. The strike arises from simultaneous demands made by switchmen in the Northwest territory on thirteen railroad companies entering the Twin Cities for an increase in wages and certain changes in service conditions. Five conferences were held in St. Paul in which the switchmen in no detail receded from their demands. The railway managers' committee agreed to make certain concessions but would not yield in all, claiming that the demands of the switchmen would entail an additional expense of from 40 to 45 per cent. for switching service, an intolerable burden. They claim, too, that an increase of wages granted in 1906, and not reduced during the business depression which followed, make the present scale of wages for switchmen average over \$100 per month. The managers' committee suggested arbitration under the provisions of the Erdman Act. The switchmen declined to heed the suggestion and in their final written answer to the managers' committee made the statement that "the committee begs leave to state that it will not submit to arbitration under any circumstances."

Other Home News.—The Secretary of the Navy sent urgent orders to the commanders of the cruiser Albany

and the gunboat Yorktown, the two American warships which were then at Magdalena Bay, Lower California, to proceed forthwith to Corinto, the Pacific Coast port of Nicaragua nearest to the capital of that country. The gunboat Vicksburg already is in the harbor at Corinto, and the gunboat Princeton is on her way from the Navy Yard, Washington, for the same port.—Martial law holds sway at Bridgeport, Ohio, where 2,000 striking employees of the Aetna-Standard plant of the American Sheet and Tin Plate Company, a subsidiary of the United States Steel Corporation, have been rioting for three days. A regiment of infantry, one squadron of cavalry, and 150 deputy sheriffs and a company of police guard the city and the tin plate mills. Governor Harmon has placed fullest military powers in the hands of Brig. Gen. John C. Speaks, in command of both civil and State authorities in the city.—Conferences at the headquarters of the Trainmen's Union in New York on Saturday completed arrangements for a petition to be addressed this week to the various railroad companies operating in the East for an increase of ten per cent. in wages which will affect 100,000 men. The Trainmen's Union is distinct from the Switchmen's Union of North America now on strike in the Northwest and claims to have no cordiality of feeling towards the latter organization. The request of the Trainmen will be courteously worded and presented in good spirit, and the petitioners look for a favorable response to their prayer for more pay which they ask for because of the higher cost of living and the increasing prosperity of the railroads. There is in the request no present hint of the possibility of a strike.—The National Association of Manufacturers announces that reports received regarding business conditions throughout the country show a marked improvement since December of last year. Officials of the Association, after an analysis of these reports, predict a continuance of this prosperity during the coming year.—According to advices given out to the press by Secretary of State Knox, President Taft by executive order has taken the diplomatic service of the country out of politics and placed appointments under the merit system.—The members of the Senate who have been threatening a Congressional investigation of the Sugar Trust have been requested not to insist upon such action for the present. It is feared that an investigation pursued by Congress at this juncture would prove a hindrance to the prosecutions in New York now in hand.—President Taft has formally accepted the resignation of Governor Joseph Blackburn of the Canal Zone. Governor Blackburn, a Democrat, was appointed by President Roosevelt.—The Anti-Prohibition victory in Alabama last week was the first to break a long series of defeats. During the past twelvemonth prohibition has made progress in thirty States. Nine States, with a total population of over 12,000,000, have prohibition laws: Alabama, Georgia, Kansas, Maine, Mississippi, North Carolina, North Dakota, Oklahoma and Tennessee, where the sale of

liquor was prohibited last year and its manufacture will be abolished with the close of the present year. There are 375 prohibition cities in the United States with a population of 2,000,000, and towns and counties innumerable in which "dry" conditions prevail by local option.—The Government has decided, it is understood, to send the cadets of the United States Naval Academy to Europe next year. The Transatlantic voyage, as a substitute for the annual cruise in the North Atlantic, was recommended by Capt. John M. Bowyer, Superintendent of the Naval Academy, and has, it is said, the approval of the Secretary of the Navy. The itinerary of the cruise has not been made public, but it will probably include the Mediterranean ports of France, and Naples, Genoa and Gibraltar, and possibly Portsmouth, England.—William James Calhoun, of Chicago, has been appointed Minister to China and has accepted.

New Lieutenant-Governor of British Columbia.—The resignation of Lieutenant-Governor Dunsmuir has been accepted by the Dominion Government at Ottawa, and, by an order of the Governor-General-in-Council, which practically means a decree of the Cabinet, dated December 4, Mr. Thomas M. Patterson, of Victoria, has been appointed Lieutenant-Governor of British Columbia. He settled in the provincial capital, Victoria, in 1885, and soon became prominent as a railway contractor. A native of Ayrshire, Scotland, he was educated in Oxford County, Ontario. He was twice elected to represent Victoria city in the Legislature. He was fifty-seven last Monday.

Ottawa Parliament.—On December 3, on motion of Sir Wilfrid Laurier, it was resolved that the House of Commons would not sit on Wednesday, the 8th, Feast of the Immaculate Conception. The members of the House afterwards proceeded to the Senate to witness the ratification of the commercial treaty between France and Canada by Sir Charles Fitzpatrick, representing the Governor-General. The only thing that now remains to be done is that the British Government in London send a diplomatic note to the French Government in Paris.—The Senate has adjourned till January 11.

Canadian Lumber.—A despatch from Washington, D. C., dated December 4, says that a careful investigation will soon be made into the manner in which the customs duties are assessed and collected upon lumber coming from Canada into the United States. As lumber is so bulky as to be incapable of being handled by the customs inspectors, the practice has grown of accepting the figures of the invoice. But there is a well founded suspicion that the American Government is being cheated. Now along the Canadian border and in the lake ports the lumber trade is so heavy as to make a comparatively slight leak amount to great losses to the Government. Imports of lumber into the United States from these northerly

ports amounted last year to \$13,327,000, the imports at all the remaining ports reaching less than two million dollars.

Troubles of a Canadian College.—Under this title on September 18 *AMERICA* (p. 608) chronicled the unfortunate position in which the faculty of the College of Sainte-Marie de Monnoir had placed themselves by moving without authorization into another diocese, and how they had in consequence incurred the displeasure of their former and their present bishop. Last week the Rev. J. A. Lemieux and sixteen other priests addressed to Mgr. Bernard, Bishop of St. Hyacinth, in whose diocese the college was formerly situated, a letter in which they acknowledged their fault in establishing their college at St. John's against the bishop's formal will, against that of the Archbishop of Montreal, and against the orders of the Sacred Congregation of Propaganda, and they begged pardon for the pain their disobedience has caused. They still remain at St. John's.

Germany.—With splendid pomp the Reichstag began its sessions on November 30. The opening ceremonies were held in the great white chamber of the royal palace in Berlin where from his throne Emperor William presided in person and read the opening address to the representatives present. Before the exercises marking the occasion, religious services had been held, in the chapel of the palace for the Emperor and his suite, in the cathedral for the Protestant members of the Reichstag, and in St. Hedwig's Church for the Centrum and other Catholic representatives. Promptly at midday the Reichstag was gathered in the grand salon, and two heralds, trumpeting, entered, followed in order by the Emperor, Chancellor von Bethmann-Hollweg, and high officials of the court in gorgeous uniforms. Seated upon the throne, the Emperor received the speech from the Chancellor and read it with clear, strong voice. His Majesty's address dealt largely with domestic legislation and communicated the important announcement that the Government had prepared a measure extending the sick benefit insurance to the working classes not heretofore benefited and creating a system of insurance for the dependent relatives of deceased workers. The imperial insurance organization was to be modified in notable particulars. The principal task of the Government in this session of the body was declared to be to strengthen the imperial financial system with the means made available by the finance bill of the last session. To accomplish this task was the purpose of the appropriation bill for 1910 which would be laid before the reichstag. The Emperor congratulated the country on the happy growth of the empire's possessions over the seas, made known certain projected colonial legislation to meet occurring economic conditions, and referred to trade agreements in prospect with Great Britain and Portugal. A good word was added regarding the French-German agreement in

Morocco and the triple alliance which had preserved peace for a generation. "I nourish the confidence," said Emperor William, "that the three allied empires will continue to act together, using their strength for the welfare of their peoples and the maintenance of peace." Evidence of enduring tension between the political parties as a result of the quarrels of last session's consideration of reform in the empire's financial system came into play in the opening business sitting of the Reichstag. In electing the governing body in the house organization Count Udo von Stolberg-Weringerode was reelected president and Dr. Spahn, of the Centrum, first vice-president, displacing Dr. Paasche, National-Liberal. The latter when chosen second vice-president, declined to serve, alleging that his party had decided unanimously not to accept office in the house organization. The Free Conservatives, too, declined part in the organization, and the Radicals went so far as to decide that they would cast blank votes. It is apparent that these parties are determined to cast full responsibility for coming legislation upon the German Conservatives and the Centrum party. In a following sitting Hereditary-Prince Ernest of Hohenlohe-Langenburg, who is an honorary member of the National Liberal party, was called to fill the place of second vice-president by the votes of the Conservatives and of the Centrum. A formal speech is looked for from Chancellor von Bethmann Hollweg during the debate on the State of the Empire which will begin in the first regular legislative session.

Great Britain.—Lord Lansdowne's motion to refuse to agree with the Supply Bill was carried by 275 majority; 350 peers voted. The Bill has been returned to the House of Commons. Mr. Asquith moved that the action of the peers was a violation of the Constitution. He said that Parliament would be dissolved, and that if he was returned to power his first act would be to pass the Supply Bill just as it stood. His resolution was carried by an immense majority. Parliament was prorogued by Royal Commission on December 3. The dissolution is not expected before the beginning of January. Nevertheless, the campaign has begun with equal vigor and bitterness, the leaders of the Government saying that the war on the House of Lords has begun and that, however the coming election turns, it will be carried to a successful issue; for no Liberal Government will ever consent to take office under the present conditions.—The correspondent of the *Times* does not take a very hopeful view of Lord Charles Beresford's prospects in Portsmouth. The men in the dockyards seem to be almost unanimously in favor of the Government.—Mr. Justice Grantham, sitting at the Central Criminal Court and taking as a text the words of the usher's proclamation, that the prisoners are at the bar "for their deliverance," contrasted in his instructions to the jury, English and French criminal procedure, much to the disadvantage of the latter.—It is announced that there will be no com-

petitive examination in December for entrance into the military college at Sandhurst in December, but only a qualifying examination will be required. The same announcement was made last June, when the Secretary for War said it was due to temporary and accidental circumstances. The same condition of affairs exists at Woolwich, the artillery and engineering school, with this exception, that a candidate must attain a certain standard in mathematics. The conclusion is that while formerly the supply of would-be officers exceeded the demand, the reverse is the case now.

Ireland.—The House of Lords' treatment of the Land Bill is to be the main election cry in the agricultural and Unionist constituencies of Ulster. They have destroyed the principle of compulsory sale in all except the Congested Districts, limited the area of such districts and reduced the definition of a congested holding from £10 to £7 valuation, thus breaking up the original bill into what Mr. Birrell called "the fragments of my own measure." It is for this reason that Mr. T. W. Russell, M. P., the efficient and popular secretary of the Irish Government Board, has reconsidered his determination to decline reelection: "The Lords have destroyed the main features of the measure and have been backed in eliminating compulsion by the entire vote of the Tory representatives of Ulster, pledged as they are to this principle and returned by Irish farmers for a very different purpose. The Lords have blocked and spoiled what was intended by the Government to be a practical solution of this long and terrible controversy. I am unwilling to leave the matter as it stands, and I am assured that the Ulster representatives who attacked the Bill will soon realize that they had the greatest interest in defending it."—The Nationalist organs that were somewhat critical of the Irish party are all rallying to its defence in view of the approaching elections. The *Dublin Independent*, which had antagonized the Irish party on several points, insists that a united and disciplined party is essential to Ireland, that being poor men as a rule, they cannot give constant attendance unless they are paid, and that while reasonable criticism is mutually advantageous to the country and the Party, all criticism is unreasonable unless the country which demands their faithful and constant service, pays for their up-keep.—A passage from the election address of Mr. Lambert of Southport is to be presented as a sample to all Liberal candidates: "I am in favor of granting Home Rule to Ireland. Not only do I believe that this policy for Ireland will bring peace and prosperity to the country, but I see no reason why self-government should be granted to the Transvaal and withheld from Ireland."

France.—A commission has been appointed to consider a reform of criminal procedure that will model it on English methods by taking from judges the office of interrogating the accused.—The municipal council

of Rouen has decided to celebrate on a grand scale the thousandth anniversary of the formation of the Duchy of Normandy which was established by treaty between Charles the Simple and Duke Rollo in 911. The Channel Isles, a part of the original duchy and now an appanage of the British Crown, give Edward VII his title of Duke of Normandy.—The General Council of the Seine, adopted on December 1 a petition requesting the Superior Council of Public Instruction to exercise more effectual control on the school manuals, in order to ensure respect for the neutrality of public schools. "It is necessary," says the Seine General Council, "to exclude those manuals which might offend the religious beliefs of the children or weaken in them the feeling of patriotism."—On December 4 the French Minister of Foreign Affairs had not yet received the answer of the Sultan of Morocco, who had, nevertheless, been informed that the conditions laid down by France were final. These are that the Sultan should authorize French agents to collect customs dues in Moroccan ports, and that the receipts therefrom should serve as security for a loan of a hundred million francs, with which France intends to satisfy the French and foreign creditors of Morocco.—The bishops of France are debating the question whether the Catholics, as such, should unite for the coming general election. The Archbishop of Toulouse is strongly in favor of a Catholic union, while the Bishop of Nancy recommends Catholics to unite with sincere liberals and good men (*les honnêtes gens*) of all parties. Fifty-six bishops have adhered to the latter's pamphlet on this subject. The Archbishop of Rouen has gone still farther in an open letter to the Bishop of Nancy published in *Le Temps* of November 24. He defines not only the object of this union with "les honnêtes gens," but its platform, which must be constitutional. In the *Univers* of November 25, M. François Veuillot writes an open letter to the Archbishop of Rouen, respectfully deprecating His Grace's effort to set the proposed alliance with "les honnêtes gens" over against the intimate union of all Catholics. The latter, says M. Veuillot, is a duty, the former is only one means of attaining our end, a necessary expedient in certain parts of France. For the sake of obtaining the support of certain liberals who wish to make use of us, it would, he says, be neither just nor prudent to exclude certain monarchists who wish to serve the Church.

Roman News.—The Liberal press accuses the Pope of stirring up domestic strife in France by his addresses to French pilgrims. The *Osservatore Romano* points out that the defending of their rights by Christians can not be reckoned disorderly. If there be disorder it must be attributed to the Government that persecutes them. It points out that the timely stand the bishops are making is more conducive to ultimate peace than a submission that could not continue.—The Pope will receive and entertain for a day a large number of the ship's company of the British man-of-war Duncan.

QUESTIONS OF THE DAY

The British Crisis and the Empire

Fifty years ago, when England was supporting revolutions abroad and harboring revolutionists at home, Englishmen used to boast that under its admirable constitution domestic revolution was impossible. "When the nation is disturbed," they said, "we have a defeat of the Government, a new ministry, possibly a general election, and then things go on as before." The wiser sort, perceiving that every Liberal victory was a step towards democracy, suspected this comfortable doctrine; and the infatuated tried to reassure them with the phrase, "a flexible constitution," pointing out that the British constitution is none of the written kind cast to order in a rigid mould, but a bundle of traditions, precedents and implicit conventions bound about the essentials, King, Lords, Commons and the Act of Settlement. For centuries it had been adapting itself to the nation's growth; why should it not do the same for centuries to come? But the wiser sort were not reassured. They saw that this so-called adaptation was not a symmetrical development of the constitution in all its parts but the abnormal development of one at the expense of the others, leading to the extinction of these at last. And now their forebodings seem near fulfilment. The Constitution has broken down, and unless it can be repaired it must go the way of all broken-down machines to the scrap-heap.

Conservatives understand this. Their leader among the peers, Lord Lansdowne, has said that should they win the general election now impending, they must reform the Upper House. But there are other reforms no less essential.

About the middle of the last century the Liberals were giving self-government to the colonies. Their object, of which they made no secret, was to prepare them for separation from the mother country. Liberalism was then dominated by the Manchester school of political economists, which seemed to hold the trade of the world to be England's inviolable heritage and her heaven-given mission, to buy and sell everywhere without a rival and at the least expense. Charges Account must be kept down that the balance of Profit and Loss may abound. "We can trade," said they, "with the colonies, even though they be separated from us, and by casting them adrift we shall save what they now cost us." Or, as Tennyson scornfully put it:

"Too loyal is too costly. Friends, your love
Is but a burden: loose the bands and go."

But there were others more clear-sighted. Disraeli had in his mind another system, which, whether he understood it so or not, was to be not merely of economic advantage for England, but the condition of her existence among the powers of the world. In 1866 he said that the

granting of self-government to the colonies should have been part of a great policy of imperial consolidation including an imperial tariff, the systematic transfer of surplus population to new homes under the flag, a plan of imperial defence in which the colonies should have their share, and an imperial council gathered from the whole Empire. When, in the following year, the British North America Act established the Canadian Confederation, he was in office but not in power, and therefore may be excused for not having introduced into it some of these ideas. It is hard to see why during his supremacy, from 1874 to 1880, he put no hand to the work. Perhaps he was dazzled with the apparently greater splendors of the Eastern question, the Congress of Berlin and his Asiatic policy; perhaps he thought the time not yet ripe. However it may have been, he passed away, having stirred up indeed the imperial spirit, but leaving the work of building the Empire untouched.

Under his successors in the last years of the century Imperialism ran riot, an Imperialism of acquisition, not of consolidation. "Another little spot of red" on the map was a triumph; the chartering of African and Asiatic Island companies, empire-building. These gave material to work in; the work was yet to do. Then came the unexpected. The policy indicated by Disraeli found its advocate in one brought up in the strictest Radicalism. Joseph Chamberlain, comprehending the evils free trade was working in England, took up the cause of protection, but behind this were larger views. Perhaps he learned the primary lessons from one of the sanest of imperialists, Henniker-Heaton, who for years had been fighting the battle on the humbler field of a common inter-imperial postal rate, and who, if there ever be a real British Empire, will not be the least honored of its founders.

At first Chamberlain's party would not hear him. Soon one individual after another came round to his ideas on the domestic question, so that at the last general election the Conservatives were more or less committed to tariff-reform. Now it is at the core of their policy; and imperial preference must follow tariff-reform. From imperial preference to inter-imperial free-trade and a uniform imperial tariff is but a step, but it is a step that leads necessarily to the rest of Disraeli's policy.

Let us see how the colonies are disposed towards imperial consolidation. Their people to-day know not the passionate love the first settlers bore to England, their home. For them, Canada, Australia, New Zealand, the Cape, are home and country. Nevertheless they have something of the spirit of their fathers. England is still the mother-land, to be loved and, in need, to be helped. They are proud of her greatness in which they share. But as years pass, and the colonies, growing great themselves, need no reflex glory, such sentiments must decay, and the more quickly as the colonists become persuaded that England is failing. This opinion is growing. England's pitiful appeal for Dreadnoughts heightens it. Sir John Fisher's naval concentration may have seemed in English

eyes a statesmanlike policy; to the men of the colonies who looked upon the deserted dockyards and sought vainly in the harbors the flag of empire familiar from their youth, it was the recall of the legions from Britain, an infallible symptom of imperial decay.

Still the English spirit in the colonies is not yet extinct and it is probable that the advantages of imperial federation would heighten their natural inclination towards it. Canada, Australia and New Zealand have great interests in the Pacific. They wish a strong fleet there and they are fully able to support it. But they are not going to contribute blindly either ships or money. As for colonial navies, the colonial who can not see beyond his own boundaries judges them a useless expense. What the Imperialist thinks who sees the colonies with their constitutions, their flags, their military force, their negotiations with foreign powers, may be gathered from a careful reading of *III Kings* ii, 13-22. The Empire, if not a mere word, means that the interests of the part make up the interest of the whole, and that each part has a right of voice in its policy. England may no longer assume an air of superiority towards the colonies and think to hold them by Royal visits and Imperial conferences. They are no longer children. Already they count more than a quarter of the English-speaking subjects of the Crown. Since the Constitution must be remodeled and Parliament reformed, let these be done to the fullest extent. Give the sons of the Empire seats at the Empire's council-board, and they will do more than their part for army and fleet. But if received into the Empire, they must come in on terms of absolute equality. There is no reason why the Prime Minister of the Empire should not come from the Cape of Good Hope; nor why Imperial peers should not come up to Parliament from Melbourne and Montreal; nor why members for Auckland, Johannesburg and Vancouver should not sit in the Imperial Commons beside those for Edinburgh, Dublin, and Manchester; nor why Canadian, Australian and New Zealand troops should not garrison Gibraltar and Malta and watch the Indian frontier while the English regiments are at Halifax, Esquimalt and Sydney.

These thoughts are simmering in many colonial minds. But it must be understood that the colonies make no demand. They have their own bright future. They do not need England, but England needs them greatly, as all the world testifies and the half-awakened English conscience acknowledges. But prejudice objects: "How is such a change to be made?" Why, then, boast of the flexible constitution, if it cannot transform the Parliament of England into the Parliament of the English and the Kingdom of England into the Kingdom of the English? Should Canada and Australia seek admission into the American Union, perhaps they would not be received, for many are opposed to such expansion. But were they received, a few formalities in Congress would be gone through and then the representatives of each Canadian Province and of each Australian State would

take their places in the House and the Senate on equal terms with those from Massachusetts and New York. This could be done under a rigid constitution; can the flexible do less?

H. W.

A Crisis in France

The *Chicago Tribune* published, on November 28, a striking article by "Ex-Attaché," who, taking occasion of the recent manifesto of the French Royalists announcing their intention to unite with the Catholics at the coming general election in opposition to the Government school policy, broadly reviews the character of the forces arrayed against the present régime.

As the publication of this article without editorial note or comment other than confirmatory headlines shows that the great secular journals are beginning to recognize the value of Catholic and conservative testimony as opposed to the Radical and Socialist travesty of current French events, a summary of "Ex-Attaché's" statements seems opportune.

The present crisis is due to many causes and may be best explained by pointing to a general feeling of despondency whenever the question of the republic is mentioned. Everyone admits the existence of evils calling for immediate remedy and of vital problems demanding solution. Anti-militarism, anti-patriotism, rampant immorality, disregard of the rights of property, increase of national debt, decrease of population, and above all, the loss of individual liberty are known to be the fruits of Socialism. But how can one look for the cure of these evils from the political system that has begotten them? Even so sworn a foe of monarchy as ex-Premier Clemenceau is credited with regarding royalty as the only alternative for the situation. Some say that it is because he is convinced of this that he purposely provoked the scene in the legislature last summer which enabled him to resign the office of prime minister and leave the legacy of trouble to Briand. The latter is so seriously alarmed that he has recently sought to soften the application of laws so oppressive that they would not be tolerated for one moment in this country, and has declined to accept the "scrutin de liste" bill, for which he has been clamoring for years, and which the chamber expressed its willingness to vote the other day by a large majority. His reason for refusing the offer was that the outlook was too troubled.

The colossal number of civilian employees in the pay of the government is one great source of financial alarm. They constitute an army of over 900,000, as compared with 250,000 in the last year of the empire, and cost \$280,000,000 a year, more than one-third of the total national revenue. This army is constantly increasing and will continue to grow so long as the present system of government endures: for the state is able, by a little judicious tyranny, to command the votes not only of these civil servants but also of their relatives and friends. Yet

France's national debt is advancing by leaps and bounds. This autumn Minister of Finance Cochery's budget shows a deficit of forty million dollars for the year. This will have to be met by new taxes; especially in view of the great cost of the old age pension scheme to which the present government stands pledged.

Another cause for despondency in connection with the republic is the falling birth rate. Official statistics show that during the first six months of the present year the deaths have exceeded the births by 28,203. There are a quarter of a million less births a year now than in 1870, and 150,000 less births per annum than in 1889. At this rate of retrogression, by the end of the present century the population of France will have dwindled from thirty-nine to thirty millions, while Germany is adding to its population at the rate of a million a year. An examination of all the explanations of this falling birth rate proves that the only satisfactory one is the progress of paganism and consequent self-indulgence. Even the most worldly and cynical students of this problem are compelled to admit that religious teachings are the only remedy that has proved in any way efficacious in arresting the evil. Now the course to which the republic is committed is the elimination of religion from public life. Thoroughly imbued with the belief that the republic is in favor of atheism and averse to religion in any form, the public school teachers of both sexes, instead of merely remaining neutral, endeavor to instil into the children's minds a dislike and disgust for "Christian superstitions and observances."

Here "Ex-Attaché" reviews the present conflict between the bishops and the government on the school question, which is dealt with more fully elsewhere in our columns. This conflict he proves to be due to the irreligious bias of the government which declines to authorize educational establishments other than its own, and has closed twenty thousand schools maintained by the Catholic Church, where education was free of cost. He continues as follows: "But it is not only the Catholic clergy who are arrayed against the state in this matter of education. The Protestant denominations are making, for the first time in history, common cause with their former rivals. French families of good old Huguenot stock are as incensed as Roman Catholics themselves at the latest developments of the educational policy of the state; and French Catholics and Protestants have been brought into close and sympathetic contact with one another by the wave of anti-Christianity. They are united for common action against the common danger; and the republic now finds itself confronted not merely by the Roman Catholic clergy and by the Roman Catholic families but by the Protestant clergy and by the wealthy and influential Protestant families—a combination which constitutes a powerful alliance.

"To this coalition must now be added the Royalists, who embrace most of the former Bonapartists, owing to the fact that neither Victor nor Louis Napoleon is will-

ing to raise one finger in behalf of their cause, or even to give one word of encouragement to their adherents. It has been the custom to ridicule the Royalists because of their failure to take advantage of the opportunities that have seemed to come in the way of the pretender, the Duke of Orleans. But the latter, in pursuance of the policy of his great-grandfather, King Louis Philippe, is determined that if he does attain supreme power in France it shall be by the will of the people and by what may be described as constitutional means. He does not wish to reach the throne through the shedding of French blood, nor would he stand for a coup d'état so sanguinary as that which brought the imperial crown to Napoleon III on that fateful December night. He firmly believes, and there are many who share his belief that one of these days either the French legislature, or else some other representative French assembly, will summon him to take possession of the throne as the only means of halting the socialistic, atheistic course, with disaster at the end, upon which France is rushing." L. D.

Virginia's Attitude Toward Slavery and the Union *

Not the least important provision of the Constitution is that found in Section II of Article III, which designates the Supreme Court of the United States as the official and final interpreter of our organic law. For the first fifteen years of its existence all the members of that august tribunal were of the same political complexion, for Washington and John Adams selected their nominees from the ranks of the Federalists; but Jefferson's first choice belonged, to use the terminology then in vogue, to the Republican party. Hardly had the Constitution been adopted when acrimonious controversies arose over its nature, scope, and meaning. The Virginia and Kentucky Resolutions of 1798 and 1799, the former drawn up by Vice-President Jefferson and the latter by James Madison, Jefferson's successor in the presidency, declared the Constitution a contract, and claimed for the States the right of interposing should the Congress exceed its powers. Copies of the resolutions were sent to all the States, but were not officially acted upon by any. The Act of South Carolina in 1832 in "nullifying" an Act of Congress was in strict conformity with the Kentucky Resolution of 1799. Shallow thinkers and flippant talkers are still found whose ignorance leads them to say that the war of 1861 was undertaken to free the slaves, and that by the Emancipation Proclamation President Lincoln affected to deliver from bondage all the slaves in the United States. Romance still passes for history.

Mr. Munford's volume gives us from official acts and in the words of prominent Virginians a comprehensive view of the attitude of the Old Dominion toward slavery and the Union. Love for the one and hatred for the

*Virginia's Attitude toward Slavery and Secession, by BEVERLEY B. MUNFORD. New York: Longmans, Green & Co. \$2.00 net.

other have so commonly been set forth as the State's normal condition before Lincoln's administration that whatever will place her in a more favorable light will now be welcomed by the dispassionate student of history. Going back to the colonial days, the author quotes with pride Virginia's able, though ineffective efforts to suppress slave traffic on the high seas, and reminds us that the famous Ordinance of 1787, confirmed by the first Congress under the Constitution, owed its success in the Continental Congress to the united efforts of the delegates of Massachusetts and Virginia. True, William Henry Harrison, a Virginian, was among those who prayed the Congress so to relax the Ordinance as to permit slavery in Indiana.

After the twenty years of slave importation permitted by the Constitution, the traffic did not cease. Blacks were brought in by the thousand. The sign of "New Negroes" was understood by all readers to mean that a fresh importation had been smuggled into the country and was awaiting a bidder. By a strange perversion of the sense of the law, the authorities, after seizing a contraband cargo, would fine the importer and then auction off into slavery the negroes whom they had confiscated. To Virginia belongs the credit of having enacted at an early date that negroes thus confiscated should be conveyed back to Africa. Virginians, too, were active in the humanitarian work of establishing free negroes or freedmen in that colonial fizzle called Liberia.

In spite of his formidable array of anti-slavery and emancipation sentiments uttered by influential Virginians, the author's attempt to clear the State of the charge of slave-breeding for profit does not seem to be entirely successful. The South Carolina planters, it must be assumed, understood the details of their business. When, therefore, they decided in convention that, in the cotton States, instead of looking after the slaves' health it was more profitable to use them up in seven years and get a fresh batch from the slave-breeding States, they knew something about the law of supply and demand. Whence did they get their stock? Of Virginia's love for the Union the author quotes many eloquent proofs. But, though Virginia claimed the right to put down by armed force any rising against the State laws, she recognized in the Federal government no right to put down by similar means the hostile action of a State against the Federal laws. When the steamer *Star of the West* undertook to re-occupy Fort Sumter, Virginia saw in that act the exercise of a power which the State did not recognize in the Federal government, and then she cast her lot with the Confederacy.

From the day when Christopher Columbus shipped his consignment of fifty Indian slaves to Europe, slavery was an institution in America. The first colony to legalize trade in Indian and African slaves was Massachusetts, which in the General Court of 1640, formulated laws for its regulation. Circumstances of time and place gave so prodigious a development to that peculiar domestic

institution, that of the compromises of the Constitution, three bore on slavery and each was a concession to the slave States. These were: the basis of representation in the House of Representatives, the toleration of the ocean slave trade for twenty years, and the return of runaway slaves to their owners. If the Supreme Court had spoken authoritatively on the Virginia and Kentucky Resolutions the people, during the years of public tranquillity and political calm, might have become accustomed to the official meaning of the Constitution, the "Nullifiers" would have had either no reason to exist or no reason to fear force, and the whole history of our country from 1798 until to-day might have been writ in other words.

D. P. S.

Stealing the Pearl of Price

Among the twenty men who were rescued a few weeks ago from the St. Paul's mine at Cherry, Illinois, was an Italian, Joe Peggatti, who on the fourth day of his imprisonment drafted his last will and testament. After declaring he was not afraid to die and invoking the "Holy Virgin," he thus addressed his wife: "I think my time has come. You know what my property is. We worked for it together, and it is all yours. You have been a good wife. May the Holy Virgin guard you. I hope this reaches you some time and you can read it. It has been very quiet down here, and I wonder what has become of our comrades. Good-by until heaven shall bring us together." Samuel Howard, another miner, shared the fate of those who perished. In his diary he wrote: "If I am dead give my ring to Mamie Robinson. Henry Caumicent can have the ring I have home. The only thing I regret is my brother that could help mother out after I am dead and gone. I tried my best to get out but could not. To keep me from thinking, I thought I would write these few lines. Sixteen (dead) to 1 P. M., Monday. The lives are going out. I think this is our last."

In an interesting editorial the New York *Evening Post* presents these bits of self-revelation as striking examples of how the common man thinks and writes in the presence of that most impressive of all facts, Death. His object in presenting them, however, is to show from a literary point of view the gulf between life and the literature of to-day which pretends to be a faithful mirror of life. The religious mind will find in these compositions food for more serious reflection.

The writer of the first was undoubtedly a Christian, strongly impressed with the great truths of Faith, a man who in the hour of supreme distress found in those truths his consolation and support. His companion met death stoically. Evidently a good man at heart, his thoughts are limited by the narrow horizon which shuts out God and a hereafter. He thinks of those who are dear to him, provides for them out of his humble store—a diamond ring or two—and regrets the loss of his brother.

who could help mother "after I am dead and gone." But of hope in a hereafter there is not an inkling.

His more religious comrade thinks lovingly of his wife whom he commends to the care of the Holy Virgin; he is not afraid of death, and he looks forward to a blessed reunion with his wife in heaven. No more striking contrast could be given of the influence of the sublime truths and the earnest convictions of the believer on his thought and action.

This composure in the face of death, this fervent appeal to the Blessed Virgin in what was felt to be his last hour may puzzle the casual reader and leave him at his wit's end to explain how a common Italian laborer can thus fortify himself so religiously when his hour has come. It is an occurrence which every priest meets in the daily rounds of his ministry. The remembrance of God's mercy, the thought of the Mother of the Redeemer and of her intercessory power with her Divine Son, heartens the dying sinner and fills him with a confidence which no earthly motive could impart. What are we to think, then, of those proselytizers who would seduce the unlettered and impoverished immigrant from allegiance to his religion and, stripping him of the precious heritage of his faith, leave him for a mess of pottage to struggle against the hardships of his lot without the religious props necessary to sustain him in adversity?

E. P. S.

French School Manuals

Our French correspondent (AMERICA, Dec. 4, p. 204) gave several quotations from *Le Temps*, proving by extracts from official school manuals the dangerous tendencies of these text-books and their unfitness for school children's use. *L'Univers*, the great Catholic organ, gladly registered this avowal of the famous non-Catholic Paris daily in the following words: "Only the other week the *Temps* blamed the bishops and accused them of provoking agitation without motive. To-day it acknowledges that the episcopal intervention is fully justified and that the system of manuals of lay morality has produced enormous harm." The *Temps*, which is nothing if not a time-server and an equilibrist as to religious questions, replied, in a rather weak defence of its momentary fit of sanity, that what it blamed the bishops for was their attack on the principle of neutrality in schools, a principle which that journal, as a moderate supporter of the *Bloc*, feels bound to defend, although, given the postulate of possible objective truth, there can be no real neutrality between truth and error. Swinging, then, to the Catholic side, the *Temps* goes on to say that, "instead of a hazardous collective move of the departmental federations of teachers, it would have been better if none but the authors of the condemned manuals, who have serious reasons for deeming this being placed on the Index unjustifiable, had individually carried their grievances before the courts." But nowhere does the *Temps*

withdraw any of its damning quotations from the manuals.

Nor could it, with any plausibility, defend these quotations. S. D., the well informed and impartial Paris correspondent of the New York *Evening Post*, in a letter which appeared on December 4, adds the following instances: "A manual of moral teaching for primary schools not only explains that morality has a basis independent of any revealed religion, but also that 'science' has shown there is no such thing as revelation. Another manual, found by the Bishop of Angers in use in his region, teaches that the existence of God and of the soul and the immortality of the soul, can all alike neither be proved nor disproved. A third gives as an example of priestly intolerance the attempt to force Sunday rest laws on the entire community. A fourth says certain early Christians were martyred because they so badgered the community around them. School histories of France have been condemned for making the Church of Catholics in general odious; and here some of the 'fathers of families' have scored. They have bought for their children the little histories of Professor Lavissee, who is beyond suspicion, and bidden their children learn their history lesson from his pages and not from the condemned class-book."

"S. D." puts his finger on the root of the evil when he says that "the French State claims a right to form the child's mind independently of its parents. It has always been a part of Republican teaching in France that the child belongs to the State more than to the family; and that the State has the right to defend what it considers the child's moral interests against the parents. As the State, in all republics, means eventually the majority of politicians who succeed in getting themselves elected as representatives of the people, such a principle may carry a nation far." This will no doubt be a revelation to many of the more thoughtful non-Catholic readers of the *Evening Post*; but this unnatural and tyrannical claim of the State has been combated by the Church for the past century and a half, ever since Jean Jacques Rousseau first advocated this slavish return to the State despotism of Sparta. This is the liberty of the French "Terreur" of 1794—liberty to choose between the guillotine and the infallibility of a fanatical mob.

L'Univers, in its issue of November 23, answering the *Temps*, appeals to its own exact reproductions of the latter's words and is delighted that its esteemed contemporary's excuses simply show that it is sorry for its avowals of November 17 and that it will regret having tried to minimize their effect. After quoting once more, from the *Temps*, those obnoxious passages of the manuals reproduced by our French correspondent, the *Univers* continues: "All this led the *Temps* to worry and complain. It even went so far as to say of the primary schools: 'That is not the place, under plea of political or philosophical opinions, to dismiss (*destituer*) God.' The organ of moderate atheism would have a God

. . . for children! One can hardly believe one's eyes. We now understand why the freethinking and laicizing journal should, two days later, have felt the need of retracting and again incriminating the bishops. For it was suspected of having gone over to the enemy or having lost its head. Just think of it! A system of school teaching that would respect the Divinity and speak of God as if He really existed! But this would be clericalism. To-day a man that believes in God is a clerical. Of this the *Temps* has been reminded by several persons. M. de Lanessan, sometime professor of natural history at the Medical Faculty of Paris, and former minister, reproached that paper with understanding nothing about neutrality. M. de Lanessan is the author of pretentious and vile books in which he writes that 'science has killed God.' M. de Lanessan even imagines that we know 'the inmost constitution of matter,' which is a remarkably asinine pronouncement (*ânerie*) amid so many asinine pronouncements on which the freethinking mind feeds."

The *Univers* goes on to remind its readers that the God whom the *Temps* tolerates for children is the fantastic creation of blasphemous philosophers. "The God of Hegel, the God of Renan, that God, it seems, would be acceptable. But one could hardly preach him to children. Anyhow, he would have no influence over them. The true, personal and living God, is the one whom the *Temps* has greatly contributed to banish from the public mind and to 'dismiss (*destituer*).' What can it do? The *Temps* hesitates, fumbles, hems and haws, confesses and retracts, appalled by its great laicizing enterprise, which is cracking over its head and under its feet."

L. D.

Medical Education in Brazil

We have recently received a sketch of the Evolution of Medicine in Brazil, a paper read before the Fourth Latin American Medical Congress held at Rio Janeiro during the present year. This sketch (*Esboço Sobre a Evolução da Medicina No Brasil, Rio Janeiro, 1909*) contains many items of interest because it serves to show how much the Latin American countries anticipated the English American countries in the initiation and high development of professional studies. Professor Bourne of Yale called attention to the fact that the Universities of Lima and of Mexico, founded nearly a century before Harvard, developed into magnificent universities with all the undergraduate and graduate departments in the seventeenth and eighteenth centuries, and counted their students by thousands while our American colleges numbered theirs scarcely by equal hundreds. This little sketch serves to show that the Portuguese in Brazil did as much as the Spaniards in the rest of Latin America for the development of all branches of professional education.

The author, Dr. L. Juliano Moreira, calls attention to

the fact that the first Europeans to take up seriously scientific questions relating to medicine in Brazil were the Jesuit Missionaries. There are many interesting medical details in the chronicles of the order. They made notes with regard to the diseases from which the Indians suffered and the remedies which they employed. It was they who first found out how the Indians used cinchona bark for the cure of malarial fever, and introduced it into Europe, where indeed it was long called "Jesuits' bark." They made it a special duty to study all the Brazilian medical plants which the natives used in order to introduce any of them that might be useful into Europe. As early as 1582 Father Anchieta laid the foundation of a hospital for the wounded and the sick of Baldes' fleet on the spot where later was constructed the present Misericórdia Hospital of Rio Janeiro. From that time until the present century there is an unbroken current of tradition as to the development of medicine and of medical education in Brazil. Until the beginning of the nineteenth century only the preliminary studies were made in Brazil itself and the final clinical years of medical study had to be passed at the University of Coimbra in Portugal. How important the preliminary studies were considered to be and how much had been accomplished for medicine in Brazil will be best appreciated from the fact that when the University of Coimbra was reorganized about the middle of the eighteenth century two distinguished Brazilian physicians were appointed respectively to the chairs of anatomy and surgery in the mother country.

Just as soon as a medical school was opened in Brazil itself definite regulations were made so that a good preliminary education in Latin, French or English, philosophy, arithmetic and geometry was required, and then five years of study of medicine. In 1832 a new law was passed requiring somewhat more preliminary education and six years of medical studies. During the first year physics, botany and zoology; during the second year general and descriptive anatomy with medical chemistry and mineralogy; during the third year anatomy and physiology were studied. The fourth year was taken up with internal and external pathology, materia medica and pharmacy; the fifth year surgery, obstetrics, gynecology and the diseases of children. During the sixth year special attention was given to legal medicine, hygiene and the history of medicine, while during the last three years certain hours had to be devoted to clinical surgery and clinical medicine.

The Brazilians continued to raise their standard in this matter. In 1854 the number of departments in which courses had to be taken was increased from fourteen to eighteen and the preliminary requirements were increased. In 1879 eight new departments were added to the medical school and a year was added to the course. Immediately after the proclamation of the republic there was a further reform in medical teaching, and the law of January 12, 1901, created a department of bacteri-

ology. All during the nineteenth century the legal status of medicine has been far ahead of our legal regulations for medical education in this country. It shows how thorough were the Spanish American peoples in their effort to secure high professional standing. North Americans have been so accustomed to think the only thing developed in South America was revolutions, that there is a constant and ever growing surprise in recent years as we come to know more about the details of education and culture in South American countries and learn how much more the Spanish American did for education in the long ago than the English Americans did. The subject deserves to be accorded wide attention because it will correct many false notions and serve as a basis for some real knowledge of the true history of American education.

J. J. WALSH, M.D.

New Lights on Divorce

We who are getting on in years read with proper enthusiasm in our well-regulated boyhood the stories of Capt. Mayne Reid. Of these one of the best was "The Boy Hunters." Three brothers were its heroes, the second of whom, named Lucien, was a precocious naturalist, a field naturalist always ready to rail at the naturalists who never get out of the study. George Elliott Howard, Professor of Sociology in the University of Nebraska has, in *McClure's Magazine* for December an article on Divorce, which brought back to our mind the old story-book, one must suppose by the law of contraries. For Professor Howard is a closet sociologist despising his practical brother, whom he calls contemptuously, the man in the street. Sitting in his study he has examined the statistics of divorce and the conclusion he has reached must astonish the man in the street who is in contact with the facts. He does not see clearly whether liberal divorce laws invite divorce or not: the man in the street sees it very clearly that they do, and that such as like divorce accept the invitation, while those that dislike divorce refuse it. He is quite sure that people do not seek divorce because they have grown tired of their lawful partners and want others more agreeable. The closet-naturalist, according to our boyhood's friend, Lucien, was quite sure that the pineapple and the long tree-mosses were of the same family. Lucien's disgust was unmeasured: perhaps that of the man in the street who sees the many undefended cases and knows the laws forbidding the marriage of divorced parties within a certain time, which some of the States where divorce prevails have made, may not be less.

These are trifles compared with the Professor's ideas of his own production. He thinks that the introduction of the decree *nisi* into our legal practice would help to reduce the number of divorces. The speaking of the decree *nisi*, a foreign thing, in an off-hand way, is impressive. Just think how many of the Professor's pupils whose anticipations lead them to take a lively interest

in the divorce court, must have cried: "O Professor, *do* tell us what a decree *nisi* is." But had he looked into the matter and seen how futile the rare intervention of the King's Proctor usually is, he would not have recommended it as a practical means of diminishing divorce. And now the pupils may cry: "O Professor, *do* tell us what a King's Proctor is," which he with swelling chest will proceed to expound to the eternal glory of university culture.

But why does he propose means to make less frequent that divorce which he holds to be in the present social conditions, most righteous? Surely Prof. Howard is a daring thinker. He says things still more dreadful to make his hearers sit up and gasp. "The Christian idea of marriage is a plague. What do you think of that for an original sentiment? And to give it a greater semblance of originality, instead of: 'the Christian idea of marriage' I use the term, fire-new from the mint, 'Canon-law marriage'; and if any Roman Catholic tells you it is nonsense, don't believe him." After this the old story of how the Church in the Middle Ages connived at divorce by multiplying impediments, and allowed wide liberty in the matter, sounds tame, and the Professor finds it useful to throw another grenade. "The Catholic Church does not know how to deal with the matter. She is behind the times." This is mortifying for the Catholic Church, but, "there is balm in Gilead," as they say in the camp-meetings.

Notwithstanding her deficiencies Professor Howard of the University of Nebraska respects her for the courage and firmness with which she maintains her ancient ideals. Carry the news to Rome! How the Pope and the Cardinals will welcome it! But let them not be overjoyful. The Professor's respect is only provisional. If the Pope would enjoy it in perpetuity he must abandon those ideals and come to the Chair of Modern Sociological Truth at Lincoln, Nebr., to learn what he is to do. And a voice like to that of a Professor will teach him in these words: "Learn to speak less of Holy Matrimony and more of Holy Divorce (under present social conditions, of course). Abstain from calling divorce a plague, rather apply that epithet to canonical marriage. Have less of theology and more of sociology in your seminars. Do these things and I will respect you."

We have not dared to quote the exact words of the Professor in this summary of his article, but we have expressed his ideas as far as our weak intelligence has grasped them. If one of the modes of graft be to accept public money and furnish inferior supplies, following one's own fancies rather than the specifications, does it not seem that there is some of it in our State universities, and that the very professors who are most outspoken in their virtuous denunciations of municipal corruption are often, quite unconsciously, of course, as their self esteem could not allow them to suspect it, neither more nor less than grafters?

H. W.

A Significant Resignation

Walter George Smith, the well-known Catholic lawyer, has resigned from the board of trustees of the University of Pennsylvania with which he has been associated for eighteen years, because he could not sanction either the views on marriage and divorce held by Professor J. P. Lichtenberger, or the appointment of the professor to the Wharton School of the University. Mr. Smith's objections to the professor were based upon opinions which the latter expressed at the annual meeting of the American Sociological Society in Atlantic City last December, in the course of the discussion of a paper by Professor George E. Howard, of the University of Nebraska, entitled "Is Freer Divorce an Evil." The views of Professor Lichtenberger were not such, in the opinion of Mr. Smith, as could be properly held by a professor in the university in the department especially dealing with sociological questions. Charles Custis Harrison, Provost of the University, has stated that the resignation of Mr. Smith has been accepted by the board with a very sincere regret. Mr. Smith was the only Catholic on the board of trustees. He is an active member of the Pennsylvania State Bar Association, and is prominent in Catholic societies of the country. As his resignation was handed in last May, though it was not accepted until late in November, it should not be regarded as connected with the Bolce articles, or with the charges of Bishop McFaul against the unchristian teaching of some of our university professors. Mr. Smith's action is significant for at least two other leading universities in the eastern States which have sought to add Catholic members to their boards of trustees. His protest in resigning is not merely that as a Catholic he cannot be party to the professors' teaching, but that apart from all question of religion, such teaching is against morality.

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Canon Wyndham suggested in a letter to the London *Tablet* a form of Royal declaration in which the King would solemnly declare in the presence of God that he does not hold communion with the Church of Rome and does not profess its religion. Two priests immediately took him to task, questioning the lawfulness of such a suggestion, one saying that this course if persisted in, will call for the intervention and decision of ecclesiastical superiors. There is something to be said in favor of their view. The proposed declaration would be unlawful in itself, and to counsel an unlawful action is one way of being accessory to it. But there is much against it too.

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Dr. Maxwell, Superintendent of Schools in New York City, would have some one prepare a catechism to teach lessons of honor on the model of the religious catechism he studied when a boy. By all means. The very attempt will prove that it is impossible to teach ethics without religion.

CORRESPONDENCE

The Evanescence of Modernism

LONDON, NOVEMBER 24, 1909.

The late Father Tyrrell's book, "Christianity at the Cross Roads," the manuscript of which he completed just before his fatal illness, has been issued by Longmans, Green & Co. but has so far attracted very little attention. In fact, to use a familiar phrase, instead of its publication being an event, it has fallen flat. While Tyrrell lived his work was boomed in the non-Catholic and anti-Catholic press by writers who cherished the hope that he would be the rallying centre of a revolt among English Catholics. Apart from the man the book does not count and the man is gone.

Beside Father Tyrrell's grave at Storrington on the day of his funeral, the Abbé Bremond read some extracts from the manuscript of the book. Immediately after its publication comes the welcome news that the abbé has made a full public retraction, expressing his regret for his conduct on that occasion and making explicit submission to the decrees of the Holy See against Modernism. He has been absolved from the censures he incurred. The comments of the English press on the event show the bitter disappointment of the writers. One of them repeats the fable that "hundreds of priests secretly sympathize with Tyrrell's position," but will not risk their own by speaking out. The plain fact is that those who were misled by his propaganda of Modernism could be counted on the fingers of one hand.

The Anglican Church papers publish a correspondence between the Archbishop of Canterbury and Bishop Lawrence of Massachusetts, who writes as the representative of the American Episcopalians. At the Pan-Anglican Congress last year it was proposed to form a central consultative committee of the Anglican and similar bodies. Bishop Lawrence makes it clear that he and his colleagues suspect a design of Dr. Davidson of Canterbury to pose as a kind of Anglican Pope. The Bishop of Massachusetts says it must be understood that by the nomination of delegates to the proposed committee "no organic part of the American Church is committed to anything," and that "they may withdraw without question at any time." People in England for the most part are not aware that the Episcopalians are one of the smaller religious bodies of the United States and so are not amused at Bishop Lawrence calmly claiming to represent the "American Church." Archbishop Davidson hastens to reassure him that no organized union of English Established Protestantism and American Episcopalianism is contemplated. "No group of bishops," he writes, "need, unless it likes, depute any of its members to this body; no member so deputed need attend unless he likes; and no counsel given by those who thus meet can claim the obedience due to 'authority' in a technical sense." The Archbishop of Canterbury gives one more illustration of the fact that "authority" is non-existent in the Protestant churches.

There have been two cases lately in which the Anglican Church courts have refused permission for the erection of marble-topped communion tables in parish churches. In the latest case decided this week Dr. Tristram, the Bishop of London's vicar general, laid it down that the communion table must be of wood and removable and that a clear distinction must be drawn between the Protestant "communion table" and the Roman Catholic

altar. This is one more legal assertion that the Anglican church has neither Mass nor altar, but a strange thing is that Dr. Ingram, Bishop of London, in whose name Dr. Tristram acts, is a High Churchman, and believes in Mass, altar and Eucharistic sacrifice.

An open air procession of the Blessed Sacrament is a notable event in England, for it can take place only where there is not only a strong body of Catholics, but also the assurance that the non-Catholics will be friendly and respectful. There was a very remarkable procession on November 16, at Isleworth, a country suburb of London. It came at the close of a very successful mission given by Father M. Power, S.J. Processions in the open air, which are still rare events, usually take place in fine summer weather. This was a torchlight procession in the darkness of a cold, rainy November evening. The rain ceased just before the procession issued from the church. The flaring torches made a great blaze of light around the canopy, which was preceded by the men and followed by the women of the congregation. The procession passed along the main road amid silent, respectful crowds. The procession then went through the grounds of a neighboring convent and returned by the high road to the church. After Benediction Father Power preached outside the church to the crowds attracted by the procession on the Catholic doctrine of the Holy Eucharist. It was the first procession of the kind in Isleworth for more than three centuries.

King Manuel of Portugal has been making a prolonged visit to England. He is just twenty and looks boyish even for his age. His youth, and the tragic story of the day when his father and his elder brother were killed beside him by the Anarchists of Lisbon, have made popular feeling very sympathetic towards him, and he received a hearty welcome from the crowds when he drove through London last week to visit the city as the guest of our Catholic Lord Mayor.

His mother, the widowed Queen dowager, is almost an Englishwoman. She is a daughter of the House of Orleans, born at Twickenham, baptized in the little Catholic church at Isleworth and partly educated at a local convent. For many years one of the most intimate friends of our King has been the Marquis de Soveral, the Portuguese ambassador. England and Portugal are united by a tacit alliance that dates back for hundreds of years, and a treaty of commerce has been signed during King Manuel's visit. There were persistent rumors that he was to be betrothed to an English princess, but so far there is nothing to show that the report had any real foundation.

Last Sunday he drove over from Windsor to the Jesuit college of Beaumont to hear Mass. Beaumont College is built round an old mansion dating from the eighteenth century, and once the residence of the famous Viceroy of India, Warren Hastings. It stands on the south bank of the Thames near the village of Old Windsor, where Saxon and Norman kings had a riverside residence in the days before the first castle was erected on the bold height beneath which the newer Windsor of to-day grew up. The old mansion of Beaumont Lodge was for awhile the Jesuit novitiate, but forty years ago the novitiate was moved to a house near London and Beaumont became the college of St. Stanislaus. Among the present pupils are several Portuguese, including the two sons of one of King Manuel's ministers. The college makes a feature of preparation for the army entrance examinations, and among its institutions is a cadet corps, which appears in the Official Army List as one

of the "Officers' Training Corps." The cadets were under arms as a guard of honor for King Manuel, and after the Mass he was presented with addresses in English from the general body of the students, and in Portuguese from those of them who are his own subjects. The English address made a graceful allusion to the pleasure felt by boys in seeing a "boy-king" coming to hear Mass with them. In his reply King Manuel said he would remember his visit to Beaumont as one of the happy days of his life.

In previous letters I have more than once referred to "the escaped nun" of East Bergholt convent. The episode instead of doing harm to convents with the British public is likely to clear up many misconceptions among non-Catholics. Miss Moulton (formerly Sister Maurus) has taken to the lecture platform. But wherever she has appeared near London a lecture is given within a few days by Mr. Anstruther of the Catholic Truth Society, and he produces a document, which has also been freely circulated in the press. It is a statement signed by three Protestant gentlemen—the Church of England Vicar of East Bergholt, the Lord of the Manor, and a local Justice of the Peace. The Vicar published in his parish magazine a manly protest against the crusade of calumny carried on against the convent. The abbess thanked him and with the permission of the bishop proposed that he should come at any hour and day of his choice, accompanied by Protestant friends, and without previous notice to inspect the convent from end to end, and interview the nuns. The Vicar and his two friends accepted the proposal. They visited every part of the convent, and then in the parlor after saw the nuns privately. Miss Moulton had said that several of the sisters were eager to follow her example and "escape." These three Protestant visitors declare over their signatures that every nun told them she was perfectly happy and laughed at the idea of "escaping." They also testify that they found everything in the convent in perfect order, and were able to see for themselves that if any nun chose to "escape" there was nothing to prevent her walking out. The document has produced an excellent impression on the non-Catholic public. To-day, a leading London paper, the *Daily Chronicle*, publishes a long account of another Protestant inspection of East Bergholt convent. In this case the visitor was a reporter. He gives as his opinion that the life led at East Bergholt is one of happy, prayerful activity. He asked the abbess what would happen if a nun wished to leave the place, and the reply was:

"If she has well considered the matter and feels she cannot stay, she writes to the bishop asking that she may be dispensed from her vows. There is no difficulty. He writes back, giving her leave of absence, and, in the meantime, tries to get the dispensation from Rome. The Pope always grants it. There was a case of the kind here some years ago. A nun said she did not think she could bear the life, and she was granted a dispensation. Since then she has paid us several visits."

Several nuns had talks with the reporter, and all spoke of their happy contentment with the life they had chosen. One of them made a point in her defence of convent life, which evidently impressed her interviewer. "There are dens of iniquity in the world, are there not?" she said, "then why should there not be temples of sweetness and purity? I admire enormously those who do Christian work in the world, but I believe also very firmly in the efficacy of vicarious intercession. We pray continually for the world and hope thereby to make it better."

A. H. A.

The French Academy and the Montyon Prizes

PARIS, NOVEMBER 25, 1909.

On November 14, the French Academy held its yearly meeting for the purpose of distributing what are called "*les prix de vertu*." In 1782 a wealthy citizen of Paris, the Baron de Montyon, presented the French Academy with a sum of twelve thousand francs, the revenue of which was to be given every year to any man or woman who had performed a remarkable "*acte de vertu*." Montyon's gift seems to have been dictated by mixed motives, he was a charitably disposed man, but also inordinately vain; without being an enemy to religion, he was not free from the vague, philanthropic, philosophical doctrines that were the fashion at that period. His offer was accepted by the Academy and the first recipients of M. de Montyon's bounty received his gift on August 25, 1783, in presence of an illustrious assembly. Since then, other donations have increased the fund, and every year the French Academy distributes a considerable sum of money to a large number of persons, who have distinguished themselves by deeds of devotedness, charity or courage. According to the custom established during M. de Montyon's lifetime, the ceremony is a solemn one: a member of the Academy makes a speech in which he introduces the recipients of the prizes to the public, touching lightly on their claims to this distinction. This yearly celebration always attracts a large crowd to the Academy and the speeches delivered on the occasion are, as a rule, delightful specimens of graceful eloquence. They have, besides this charm, a deeper meaning: it is curious to note, how in these days of religious persecution, the most interesting and worthy of the prize winners are the priests and nuns, whom the French Government persecutes in so cowardly and crafty a fashion; a proof that love of God is the strongest mainspring of noble deeds of charity.

This year, the task of presenting the prize winners to the public fell upon the Vicomte de Vogüé, a well-known figure in the world of letters. His speech was at once humorous and earnest; the task is by no means an easy one: for although the recipients of the prizes vary from year to year, their good deeds necessarily run much on the same lines and we can imagine that even heroism, might, in the long run, become monotonous. M. de Vogüé's opening sentences were singularly felicitous; he told his hearers how ten just men might have saved the doomed cities of Palestine; there are more than ten just among the humble winners of M. de Montyon's bounty. These winners, he added, are what we call the "poor and little ones of the world," but they ought, in truth, to be called "the great ones." In a humorous fashion, he owned that the prospect of making this particular discourse had always appalled him; "During twenty years I shirked it," he said. "At last, he could no longer avoid the unwelcome task, and he found himself, with a sinking heart, shut up in a large, bare room, with piles of documents before him, that contained the story of the different candidates. "A foolish prejudice made me dread the monotonous procession of good people that was to issue from that heap of papers." And he confesses that he began his work without either pleasure or enthusiasm. Then, as he read on, the atmosphere changed, the dull, bare room became illuminated; noble and pathetic figures, full of sweetness and strength seemed to surround the reader and he felt carried into a higher

world, where self is absent and heroism reigned supreme.

In earnest and picturesque language M. de Vogüé then went on to tell his hearers of the brave men and women whose lives lay revealed to him; lives hidden by humility and generally brought into notice against the wishes of the candidates themselves. Among the most interesting of the prize winners are three young Breton nuns, to whom the sum of 1,000 francs was awarded. They belong to the Congregation of St. Joseph de Cluny and devote themselves to the care of the lepers in the island of Mangarewa, in the Pacific Ocean. So far from the beaten track is this lonely rock that letters are only delivered twice a year by a sailing boat from Tahiti. Here these three brave women conduct a hospital for lepers; until they become themselves victims of the hideous disease they bring hope, comfort and joy into the lives of these incurables. Their letters to their families in Brittany, says M. de Vogüé, are bright with charity and full of superhuman peace. Until lately, these noble sisters had a school for little girls, but the French Government, to whom the desolate island belongs, deemed that although they were worthy to nurse the lepers, they were unfit to teach the children of the islanders and, like their sisters in France, they were obliged to close their school.

The other examples of charity, quoted by M. de Vogüé, pale before the heroic sacrifice of these three Breton nuns. A large sum, 8,000 francs, was awarded to M. Rollet, a Paris lawyer, who has founded on his own initiative a home for little waifs and strays, where the boys are lodged and fed, employed in different trades and trained to become honest men. Another important prize, 5,000 francs, was given to a work founded by a priest in the wild mountains of Auvergne. In 1866, a young priest, the Abbé Robert, used in the gorge of Deveze, a wretched house, that had become his property, to lodge an epileptic child, whom he carried on his shoulders up the steep mountain path. Two poor women came to help him and the three, with their own hands, added to the house, where soon two, three, four and five incurable children were brought by their parents. Then Père Robert began to build in earnest, and now a large hospital for incurables, served by eighty nuns, stands in the centre of the gorge. Around it, are cultivated fields and orchards, and throughout the two "*départements*" of Cantal and Aveyron, this house, where hopeless sufferers find a home, is deservedly popular. Its founder, a saintly man, died last December, when he was more than eighty years of age, and the Montyon prize is awarded to the superiress of the hospital, who, during forty years, was his devoted assistant.

M. de Vogüé does not fear to draw attention to the fact that the best and noblest of the acts that he holds up for admiration were prompted by religious feeling: "However perfect may be the telescopes of the astronomers they cannot make them see certain stars that are too far away in the infinite space; but the existence of these stars is revealed by an atmosphere of light whose source we cannot reach. So it is with virtue, its light must come from a world far away and far above us, for nothing can explain its existence in the poor world that is brightened by its rays." If this conclusion appears to us somewhat vague, we must remember that the Academy is not a religious body, although many of its members are high minded and religious men. Better than any homily, the deeds of the best among the prize winners proclaim the fact that faith in God is the safest and highest road to charity towards men.

AN ANGLO-FRENCH CATHOLIC.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

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A Central American on Turner's Yucatan

Under the title of "Sensation sans Sense," and the suggestive sub-title "Every time a jackass brays, he remembers something," *The Clarion*, of Belize, British Honduras, in its issue of November 25, pays its respects to John Kenneth Turner, who has been writing in one of the "yellow" magazines on "Barbarous Mexico," for his article on slavery in Yucatan. P. Stanley Woods, editor and proprietor of the paper mentioned, has grown to manhood in the colony; his standing as a gentleman of wide information, reliability and high social position is known and recognized in official and unofficial circles. We quote:

"For the past twenty years the writer has had close business associations with various parts of Mexico during which he has spent a year and a half in Yucatan enjoying the hospitality of the planters, including the gentleman to whom special allusion has been made [in Turner's article]. From his own personal observation amongst the Maya population engaged on the estates he most unhesitatingly asserts that he has never seen a happier and more contented lot working either there or in any other place in Central America. He was particularly struck with the paternal and kindly relations existing between the individual planter and his hands on the many occasions he has visited the latter while at work, as shown by the friendly enquiries, salutations and little conversations which passed between them without making any distinctions; while as regards the food supplied it was the best of its kind, according to the Mexican style, without strict or undue limit. . . . The labour is paid for in just the same way as in Central American places or British Honduras, viz., hiring by contract. . . . It looks as if he [Turner] were desirous of climbing into the ranks

of well-known authors by perpetrating something ultra-sensational with appropriate illustrations based on the broad foundation of 'Uncle Tom's Cabin.'"

British Honduras is separated from Yucatan by a river and not an ocean. Yucatecans trade back and forth to such an extent that Belize merchants employ clerks who speak Spanish and Maya. Mr. Woods is not a merchant and therefore is not personally interested in commerce, nor is he a government officer; but he has traveled so extensively in his own private interests that his opinion on any Central American subject is bound to be based not on fancy but on facts.

The American College Under Fire

Has it come to the point in the development of specialization among us that an "absolutism" has come into being which forbids a criticism of educational methods unless it proceeds from one who pertains to the esoteric few? Doctor Nicholas Murray Butler, in an article, "The American College under Fire," which appears in the current number of the *Educational Review*, indulges in statements which lead one to ask the question. Speaking of recent criticisms of the present position and value of the American college, Dr. Butler sarcastically refers to one source as "set in motion by the lapping waves of that presently popular tide whose yellow is, as the dictionaries have it, a token or symbol of jealousy, envy, melancholy. Probably through inadvertence, the dictionaries omit to add the word ignorance. This crude criticism of the baser sort may be first disposed of. Because ignorant, it is impertinent."

The President of Columbia has in mind the direct charges made by a Catholic Bishop regarding the ethical and religious teachings common in the secular colleges and universities of the day. One is tempted to ask, does Dr. Butler forget that the amenities of refined discussion forbid one to accept abuse as argument? Or, is it possible that a mere outsider, however capable and intelligent, however interested in the welfare of the youth now in training to bear the burdens of manhood, cannot question the logical trend of much of the present day influence in college training? The crude criticism referred to has made no uncertain charges. The natural duty of those who are responsible for such training appears to the ordinary mind to demand a fair answer showing the unfounded character of the indictment, or, in default of this, a manly admission of the contention and a refutation of the evil consequences of the asserted teachings. A flip-pant affirmation that the criticism is based on ignorance and therefore impertinent is unworthy of one in Doctor Butler's position. And especially is it unworthy when the ignorance claimed does not exist.

A recent declaration of one of Dr. Butler's confreres in university work in this country may be quoted as an illustration of the kind of religious teaching in certain American institutions of our time. President Jor-

dan of Leland Stanford University on November 25, addressed the Chicago Sunday Evening Club on the theme: "The Call of the Century." His speech as summarized was to the effect that as in the case of individuals we find well-marked lines of difference separating one from another, so too in centuries. "Hence," he affirmed, "the twentieth century is a 'religious age,' not in the sense that its teachings or practice shall be determined by the Bible or creed or symbolism or any special church. For the Bible is but a human record, full of error and absurdity, written subsequently to the events described whose accuracy and worth are further discountenanced by numerous errors incident upon ignorance and the ceaseless changes attending its transmission, and hence it makes no difference at all whether the whale swallowed Jonas or Jonas swallowed the whale. Bible, creed, ceremony, church and symbolism may help a few, but for the great majority they are useless. They do no harm but assuredly they do no good." Is it crude, ignorant or impertinent to criticise such teaching as destructive of all Christian religion? Or, will Dr. Butler airily protest that the universities are no more responsible for what their presidents say than the same presidents are for their professors?

The Neglected Habit of Thrift

The public health is a heavy charge on New York's civic purse. The care of the sick cost \$11,142,592 in 1908, and men whose opinions are worth something hold that nearly half of this went in the care of illness due to the crowded tenements. Moreover, special appropriations, \$5,000,000 for the tuberculosis campaign alone, are demanded to reduce such preventable disease. Landlords are getting large rents for tenement houses. The city is paying large sums on account of these houses. It is easy to jump at the conclusion that the landlords' greed is the cause of this heavy expenditure. This is hardly correct. There are greedy landlords; but these show their greed by neglecting the sanitary conditions of their houses, something the health inspectors can always remedy, and by evicting tenants whose rents are somewhat overdue. But the working classes do not live in tenements because landlords are greedy and will not give them anything else, but because they like to be near their work. The problem is much more complex than it appears at first sight.

Again, it is said that the hospitals are crowded with underpaid working people. This also seems to be an exaggeration. There are niggardly employers, but there are thousands of thriftless employees. Wages have increased, the hours of wages have diminished, and along with these the means of spending wages uselessly have multiplied. The most important natural means of bettering social condition is thrift, and we fear that too little is being done by sociologists to promote it while the first effect of Socialism is to discourage it.

If hospitals are crowded with these penniless employees, they crowd the bar-rooms, the cheap theatres, the dance-halls, the Sunday resorts, the cheap finery shops, the restaurants and ice-cream parlors, the cigar stands, and surround the slot machines, and the pool-sellers for many a day before they reach the hospitals. A habit of self-denial, of turning a piece of money over two or three times before spending it, of not carrying one's bank in the pocket, on the part of all, would reduce municipal expenses wonderfully in all departments.

Time's Swift Revenge

It is nearly ten years since the pamphlet, "President Eliot and Jesuit Colleges," by Rev. Timothy Brosnahan, S.J., was hailed by the *Bookman* as "one of the neatest bits of controversial literature that we have seen in a long, long time." Doctor Eliot was at that time an autocrat in the American educational world and his pet theory was electivism, viz., that students on entering college should choose their own courses instead of having them arranged and imposed upon them by an exacting faculty. Father Brosnahan's brochure subjected this theory to a keen analysis and showed how it failed to meet the tests, not only of experience, but of common sense. Brilliant as was Father Brosnahan's performance, and welcomed though it was by conservative professional educators, still to a large element of college workers, blinded by the glory of Harvard and its president, it was merely a faint voice in the wilderness crying out in vain against the ruthless march of progress. If Father Brosnahan felt the discouragement of unequal conflict with popular majorities and trusted to the future for the confirmation of his views, he must experience some satisfaction over the latest reports from Cambridge.

"The elective system," says a correspondent to the *New York Sun*, "instituted at Harvard by President Eliot and copied throughout the country as a model, has been smashed. President A. Lawrence Lowell is responsible for the change, and the faculty has by a vote approved his stand. President Lowell believes, and has said so on many occasions, that the elective system has not developed the best in students; that too much freedom has given them a smattering of many subjects but little training in any one."

This is practically the substance of Father Brosnahan's conclusions ten years ago. However, his satisfaction and ours at time's revenge must be tempered by the mournful conviction that it will take years for the country to recover from the period of educational whimsies which a great college and great personal prestige introduced, prolonged and made respectable to the scandal of the petty educators to whom a name is better than an argument. Such experiments are costly when they lower the intellectual standard of an entire generation.

The Limits of Sociology

Nurses know how disheartening is a refractory patient who will not obey orders and rails at the doctors because he is not well. They ward off for the moment the worst consequences of his illness with palliatives; but the time must come when these will no longer be effective, and they wonder whether the postponing of the inevitable be worth the trouble it involves them in. Modern society is such a patient. Christian sociologists are its nurses: the Pope and the bishops are the doctors, drawing their science from the Gospel. This gives an infallible remedy, bitter indeed, for it means privation and present renunciation; and society, which clings to sensuality and persists in loving this world and forgetting God, in hating Christ's cross and the perfect adjustment of all things in the life to come, will not hear of it and rails at the physicians. There are sociologists who think they can heal the patient steeped in moral debauchery with such remedies as public ownership, government workshops, the better housing of the poor, the extirpation of disease, prohibition, parks and playgrounds, democratic institutions, diffusion of knowledge, arbitration, peace societies, conferences between the representatives of capital and of labor, etc. The Christian sociologist is under no such delusion. Such things in themselves are but palliatives. Some of them may, with God's blessing, in their proper place and degree help towards the reestablishing of social health; but the radical cure is to be found only in the Gospel expounded by the Church to which Christ committed it. He uses those things as far as they are just, he studies how to use them most profitably, because he looks for a day when society will come to its senses and accept without reserve the healing of the Gospel. This is the substance of the teaching of the great Leo XIII.

"Gentle is as Gentle Does"

Matthew Prior, a poet of social attainments, when twitted with his lowly origin, asked the old question:

When Adam dived and Eve span,
Who was then the gentleman?

It would not matter much according to W. K. Chesterton, who defines a gentleman as "a man with a particular kind of good manners produced by a particular kind of economic security and uninterrupted lineage." His manners are merely external conventions which some inherit and others, such as sailors and butchers, do not; he may be a thief or even a liar, "of a particular kind," and still be a gentleman, for it is not what he is but what he seems to be that wins the designation. Thus has the good word gentleman shared the fate of "villain," which once designated an honest farmer; so that now one prefers to be called unequivocally a man. But fortunately, though "the grand old name of gentleman" has depreciated, the thing for which it stands continues to exist. "Economic

security and uninterrupted lineage" are not associated with miners, yet we have been reading lately a true story of real gentlemen in a coal mine—the last place Mr. Chesterton would look for his conventional type.

Twenty-one rough miners, mostly Slavs and Italians, had been entombed for seven days in the Cherry coal-mine, Illinois. They raised a barrier against fire and gas and then fairly divided what food remained. This was soon exhausted and the only water to relieve their burning thirst was the scanty drops that seeped from the coal walls. There was one sick man and all agreed that he should have the first share. Later two others became sick; the greater part of the water supply was given to those three and only one man of the remaining eighteen objected to the sacrifice. First-class passengers of shipwrecked vessels have not such a record. There was one pencil among the men and with that one pencil they all signed this declaration: "We, the undersigned, do not blame anyone for the accident that happened to pen us in here and we believe that everybody has done all in their power to relieve us. With best wishes to all concerned." Cardinal Newman says that a gentleman is thoughtful of the feelings of those present. These rough men were thoughtful of even the absent though their own sore straits might well exclude all other thoughts; and then, cooped up in their dark death dungeon, they continued to sing a hymn.

After seven days the barrier was broken open. The first message shouted to the rescuers was this: "Most of us are all right but there is one poor fellow, a Frenchman, who is almost gone. He'll be dead in a few minutes if he does not get fresh air." And they all denied themselves "fresh air" until Father Heaney had anointed that poor man before he died. When they heard that others were probably alive in the mine, Walter Waite, one of the rescued men, cried out: "Then I am not going out of this mine until I get the others," and he had to be carried out by force. Could a gentleman be more heroic?

Waite's son, Leonard, a little crippled boy, had thought his father dead. When he heard his father was alive he "threw away his crutches and ran without aid for the first time in his life." That the son of such a father should possess such vital force is not incredible.

The story strengthens one's faith in human nature. *Gentle* men are more numerous than "gentlemen." The word had a fine significance when men of English speech revered and strove to imitate "the gentle Saviour." It was then that "gentle is as gentle does" grew to be a proverb. The Cherry coal-miners have stood the test. God's image shines as brightly in coal-mines as in clubs.

In a day when no man is trusted, it is gratifying to record that the transfer of the control of the Equitable Life fund by Thomas F. Ryan to J. Pierpont Morgan, closes a great chapter in finance without question of the motive of the man who saved the fund from looters.

Portugal and its Cocoa Trade

Acting Consul-General of Portugal in New York City, A. S. Gouyea, has issued a protest against efforts to establish a boycott on cocoa from Portuguese West Africa, on account of alleged slavery and abuses of natives there. The agitation in favor of the boycott is the work of an agent of William Cadbury, cocoa manufacturer of England, and is encouraged by the Anti-Slavery Society of England. The statement of Mr. Gouyea insinuates that the attempt to boycott is engineered by those interested in the colonies of the British West Indies, cocoa from which has fared badly of late because of the great reduction in price brought about by competition of the cocoa from West Africa. The Consul-General affirms that the Portuguese Government has through its supervision of the cocoa plantations made slavery and other abuses impossible. He concedes that abuses exist in the interior of the West African islands where settled government has not been as yet established, but contends that his government has fully met this situation by absolutely prohibiting the recruitment of laborers in the remote interior.

Strike Among Manila Cigar- Makers

Labor is by no means in a settled state in the Philippines. The *Manila Times* of October 13 gives a graphic account of a strike among the tobacco workers of Manila who are adopting some of the methods used by American labor unions to bring their employers to terms with other features reminding us of the darker methods of the Black Hand. The strike began on September 26 and for a time it was believed that through the intervention of the Bureau of Labor in the Philippines the matter would end amicably. The hopeful were doomed to disappointment. "Last night and this morning," says the *Times*, "the strikers maintained guards around the factory for the purpose of intimidating those who desired to go to work, and effectively prevented them from so doing. The police have now taken a hand, but they are powerless to cope with the strikers." Accordingly an investigation was issued against the leaders by Judge Crossfield and a deputy sheriff accompanied by the chief of the secret service started out to serve the restraining order of the court. At the time the *Times* went to press banners were being carried through the streets of Manila bearing the inscription in Spanish:

"Union Obrera

" Filipinos!

" Strike and Boycott!!

" Against El Oriente "

Appended to the inscription was the request that all active sympathizers, especially women, should carry these banners through the streets day and night. The police took into custody four members of a mob that had at-

tacked a party of workmen and they were held on the charge of assault and inciting to riot. What has caused most apprehension is the discovery among the striking workmen of a life-pledge or contract quite as iniquitous as the "Pacto de Sangre" of the Katipunan Society. Translated from the Tagalog it reads: "I, N. N., am a cigar worker in the Oriente factory; I bind myself firmly not to violate the compact of my brothers which was entered into on the 26th day of September of this year; and at the same time I swear that if I am unfaithful to the cause, they are at liberty to kill me without incurring responsibility for the same with the authorities of this Archipelago." Anonymous letters to various employees in the factory, threatening them with death unless they quit work prove that the strikers are determined to win at all hazards. All which goes to show how fast the little brown brother is learning. At this rate it will not be long before he is sufficiently educated in the ways of occidental civilization to enable him to assume all the burdens and responsibilities of absolute independence.

The Naundorf Claim

For some years past a family named Naundorf, living at Delft, Holland, claims lineal descent from Louis XVII, son of Louis XVI and a prisoner in the Temple during the French Revolution. He is commonly supposed to have died there on June 8, 1795, but according to the Dutch claimants he was secretly rescued from his brutal keeper, Simon, and safely hidden in Holland, where he assumed the name of Charles William Naundorf, married, reared a family, and died in 1845. His grandchildren are the present claimants. M. Boissy d'Anglas, a Senator and a descendant of the Boissy d'Anglas who was one of the judges of Louis XVI, but refused to vote for his death, is to interpellate the French Government on the claim of the Naundorfs to the rights of French citizens under the royal name of Capet de Bourbon, as great-grandchildren of Louis XVII. Should the Government deny the claim, it will be driven to make public all that its archives contain concerning the unfortunate Dauphin and his supposed descendants. Premier Briand, like Clemenceau before him, promised thoroughly to examine the Naundorf papers, but since then, like Clemenceau, he has maintained a sphinx-like silence about them. The interpellation of the Premier on this subject is looked upon with suspicion by the Royalist party as a clever move to divert public attention from the Duc d'Orléans and his followers who have recently come into prominence by adhering to the collective letter of the French Episcopacy on education.

The citizens of Rochester, N. Y., are to erect a monument to the late Bishop Hendrick. It was from there he went to the Philippines. A solemn pontifical Mass of requiem was offered for him in the Cathedral of Rochester, Thursday, December 9.

LITERATURE

Habit-Formation and the Science of Teaching. By STUART H. ROSE, Ph.D., Head of the Department of Psychology and the Principles of Education, Brooklyn Training School for Teachers; Lecturer on Educational Psychology, Adelphi College, Brooklyn, N. Y. New York: Longmans, Green & Co.

The importance of the formation of good habits has been emphasized almost to triteness by writers on education. The nature of habit has been extensively treated, it has been differentiated from instinct, propensity, and habitude, its relation to hereditary has been minutely discussed, and many attempts have been made to formulate its laws. But the methods by which good habits may be formed have received the scantiest attention, and the teacher has been left to discover by experience how this very important and much emphasized work of education may be compassed. A little more than twenty years ago Dr. Paul Radestock wrote on habit a monograph which has been translated into English; this little work is interesting and suggestive in many particulars, but it hardly more than hints at the method of habit-formation. Dr. Rowe has made an attempt, which must be pronounced fairly successful, to give something like adequate treatment to the neglected subject. His book is designed to present "in scientific form the relation of habit to education," and to point out the way by which the child may be assisted to form good habits. The book contains fourteen chapters, a short appendix giving the method-form employed in the Brooklyn Training School for Teachers to impart knowledge and to form habits, a comprehensive bibliography of works dealing with some phase of habit, and an excellent index. A good idea of the scope of the work may be had from the titles of the various chapters. There is a brief summary at the end of each chapter.

The book of course makes a strong appeal to those engaged or about to engage in public-school teaching, and it is but natural that Catholics should not be satisfied with such statements as, "Education is most satisfactorily defined in terms of its aim, which in its turn must be derived from the end of man as determined by *ethics*," and "We throw the limelight on a man's belief and fail to emphasize his conduct." The dissatisfaction is due to the partial character of the statements, since Catholics maintain that the end of man is determined by religion, and that faith without works is dead. But Dr. Rowe evidently had no intention to be unfair, and he has not entirely overlooked Catholic writers in his bibliography. Slightly modified, he takes Father Maher's definition of habit instead of Radestock's. Radestock's cumbersome definition is the following: "Habit is the disposition of a psycho-physical organism by which it is enabled on given (outer or inner) inducements directly to perform relatively similar functions, simple or complicated (directly, that is, in a being more highly developed psychically, without any preceding consideration and arrangement of separate actions by a decided impulse of the will)." Father Maher's definition states directly, "By a habit is now commonly understood an acquired aptitude for some particular mode of action."

One of the results of the Herbartian pedagogy has been the formalization of the steps of instruction in practically every subject of the elementary school course. Not long ago, however, it became evident that the formal steps of instruction have to be modified when applied to subjects in which the purpose is not the attainment of knowledge but the acquisition of skill. Dr. Rowe now makes clear what every teacher ought to be aware of, but which formal pedagogy has tended to confuse, viz., that lessons involve habits as well as ideas. He points out that good teaching involves the recognition of the distinction between ideas and habits so as to determine what automatisms should be formed, or, in other words, what are the points that require

drill. Of course Dr. Rowe does not advocate the purely formal drill of the memoriter type. Thus, in discussing the teaching of reading, he says: "The habit of getting and rendering the meaning is to be striven for from the first," and "In composition, evidently, the habit of speaking and writing in sentences, in dividing them into clauses and phrases for a closer glimpse of the parts, is essential. But before that a habit of free expression must be developed." He does not omit specific mention of the various automatisms that have to be acquired in order that the main habit may have a chance to be formed. Nor is the discussion of habit-formation limited to the acquisition of good habits of study.

Discipline comes in for a fair share of treatment, and reference is made to the very prevalent tendency among teachers to follow exclusively systems of teaching the various subjects of the school course, whether these systems are the embodiment of their personal experience or the formulation of plans as found in text-books. One of the good results to be expected from the careful reading of books such as Dr. Rowe's is in the habit the teacher forms of seeking the principles underlying the several activities of the class-room, and of making the methods employed the application of the principles with due consideration of the attainments of the pupil and of the end proposed in the activities themselves.

J. H. H.

Les Contresens Bibliques des Prédicateurs, par J. V. BAINVEL, S.J. Deuxième édition, revue et augmentée. Paris: Lethielleux. 2 fr.

The first edition of Father Bainvel's work on misuse of Scripture-texts appeared in 1895. A second edition is now called for in France and elsewhere. The purpose of this Jesuit professor of the Catholic Institute of Paris is to call attention to some of the texts of Holy Writ that are very commonly used, rather, abused, by an accommodation that is not borne out in the sacred text. Catholic exegetes commonly lay it down that there is only one literal meaning to Holy Writ. The face value of the words that is inspired and God-intended is one and only one. Besides this God-intended word-meaning of Holy Writ, there is also a God-intended type-meaning in certain portions. Some persons and actions of the Bible are types of other persons and actions thereof. The Fathers speak of the blood of the lamb that washed the posts and lintels of the houses of the Israelites in Egypt as the type of the Blood of the Lamb that washed away the sins of the world. This type-meaning is not a meaning of the words. The words have one and only one meaning that is inspired. To give this one meaning of Scripture is to interpret the Bible. To apply the words of the Bible to any other meaning than this one inspired is called accommodating the Scripture.

Until the time of the Reformation, the fitting of the Bible-words to a meaning that was never intended by God was a very common practice. St. Bernard uses the very language of the Bible to such an extent that one may say his style is Biblical. In St. Bernard's day there was no danger of misunderstanding his meaning; he ran no great risk to lead the people into a wrong interpretation of the Word of God. Now the state of things is altogether otherwise. Protestants have been so arbitrary and fantastic and multiform in their interpretation, that it is of the utmost importance to insist on the one and only one God-intended meaning of the Holy Writ. Hence we should do more interpreting than accommodating of Scripture nowadays; we should rather *use* the inspired meaning than *play* with the uninspired words of the Bible.

When we interpret, we should make use of the original text; we should look at the context. Scripture is not a heap of isolated texts, but a living and jointed whole. If we rely merely upon the works of past preachers and ascetical writers, we shall often make egregious blunders. Again and again we hear the preacher insist: "This is the will of God, your sanctification."

He interprets it as if St. Paul meant that our striving after the perfection of the counsels were God's will in our regard. If he only looked at the whole text, he would read: "This is the will of God . . . that you keep from fornication." (I Thes. iv.) The one and only inspired meaning of the text is that we keep from fornication. To use the text in any other sense is not to give the meaning of Holy Writ, but to fit the words to a meaning that neither the writer nor the Author had in mind.

If we accommodate and do not interpret, Catholic exegetes are unanimous in saying that it is fit to apply the words to a kindred meaning and not to far fetched or contrary meaning. Not only the text but the context, too, should fit in with the person to whom we accommodate Scripture. We often find on the pedestal of a statue of St. Joseph the words: "Posuerunt me custodem." The context goes on: "Non custodivi." The Sisters would never apply to St. Joseph so uncomplimentary a text, if they knew its context! Take another instance. Cardinal Newman writes: "Quickly they go, the whole is quick; for they are all parts of one integral action. Quickly they go; for they are awful words of sacrifice, they are a work too great to delay upon,—as when it was said in the beginning, 'What thou doest, do quickly.'" Here the great cardinal fits to the priest the words that mean the treason of the first bad priest. It is against such abuse of Scripture that Father Bainvel writes. His collection of misused texts is most instructive and useful to the priest.

WALTER DRUM, S.J.

Trauer und Trost, an den Graebnern unserer lieben Toten, von ANSELM FREIHEREN VON GUMPPENBERG. Regensburg, New York: Fr. Pustet.

In this collection of 170 funeral sermons the author's intention is not so much to serve as a model, as to open a source of thoughts from which priests may draw the subject-matter of their short addresses at funerals. What pastors look for in such works is not ready made sermons, but a variety of appropriate thoughts, which will enable them, after a short meditation, to pour the balm of consolation into bleeding hearts. This book undoubtedly offers a great wealth and variety of thoughts; but we would have preferred had the author arranged these thoughts under more definite headings, instead of giving us ready sermons. The book would have lost in bulk, but gained in merit, if he had omitted the detailed sketches of the lives of the deceased; for the incidents in the life of the deceased, the application of the thought to a particular case, cannot be found in a book, but must be taken from the circumstances in that particular life. The very extensive index (pp. 594-632) will be of great help for a ready selection of the desired subject-matter. Wherever the tradition of the parish compels the busy pastor to preach at every funeral, the book will be both useful and welcome.

C. F. A.

A Source History of the United States, by HOWARD WALTER CALDWELL and CLARK EDMUND PERSINGER of the University of Nebraska. Chicago: Ainsworth & Co.

This work is brought out "in the hope that it may aid in solving the problem of the better teaching of history." It is to be used in secondary schools in conjunction with the text-book, or as the basis of class work with access to other authors.

The bane of a teacher's life is an unintelligent, parrotlike recitation from a student who seems to be only an animated phonograph. The pupil who not merely memorizes but also learns to reason, to compare, and to draw conclusions is the promising pupil. The ideal which the authors have in view is high and not without its difficulties; but by quotations from documents and references to the better known school histories they have made personal investigation and comparison at least feasible.

Our High Church Anglican friends will sniff at the "Protestant

Episcopal Church" of Henry VIII (p. 34). The burly Tudor autocrat was no Protestant and no sympathizer with them. The reference to the Anglican John Wesley, whose posthumous child was Methodism, should not be shut up in a class book: "Mr. John Wesley, who had come over as a clergyman of the Church of England, soon discovered [manifested] that his aim was to enslave our minds. At last, all persons of any consideration came to look upon him as a Roman Catholic [for] he most unmercifully damned all Dissenters of whatever denomination." (p. 142).

It is well to note (p. 315) President Jefferson's opinion of the Louisiana Purchase: "The Constitution has made no provision for holding foreign territory, still less for incorporating foreign nations into our Union." Besides the great and historical facts and principles of the republic, many delicious tid-bits bearing on social and political matters have been diligently gathered together for the student's benefit. The great constitutional questions and the events hinging on them are handled with perspicacious impartiality.

The Christian Philosophy of Life, by TILMAN PESCH, S.J., translated from the German by M. C. M'LAREN. St. Louis, Mo.: B. Herder. Price \$4.50, net.

"Amid the eager rush to secure the means of life, there is danger lest the purpose of life be ignored." These words from the author's preface are an exhortation to take up the study of this world's problems under the guidance of the unfailing light of faith. From the love of truth and fidelity to conscience we are led by the imitation of Christ to the glorious consummation. Six hundred and fifty pages attest the keen spiritual discernment no less than the unflagging industry of the reverend author who here sums up in almost aphoristic utterances what he had taught in the pulpit, in the confessional and in retreats, but especially by his own living example, during almost half a century of religious life. The work is an amplification of the *Spiritual Exercises* of St. Ignatius. As they can be followed with great spiritual advantage not only by religious but also by those whose vocation is in the world, so Father Pesch's encyclopedic book will furnish solid instruction to all who take seriously the object of life and strive after those "better gifts" to which St. Paul invites us. Open it at random and find in a line matter for serious reflection.

The Faith of Catholics, compiled by REV'DS. J. BERINGTON AND J. KIRK, with Preface, etc., by RT. REV. MGR. CAPEL, D.D., Domestic Prelate of His Holiness, Leo XIII. New York: Fr. Pustet & Co.

A third and enlarged edition of this work speaks well for the good taste and discernment of Catholic readers. The Church is often charged with having drifted away from the teachings of the early Councils and from the purity of faith which characterized the first centuries of our era. To meet this objection of our adversaries, the authors made a diligent study of the Fathers of the first five centuries and drew up in orderly fashion their testimonies on the authority and inerrancy of the Church, on the Scriptures, on private judgment, on the sacraments, and on the many other questions in which the views of the various sects are not in harmony with Catholic teaching. The Rev. J. Waterworth spent four years in patiently revising the work, in verifying quotations from the Fathers and in adding fresh references, the fruits of his own deep researches. The final touches have been given by one whose established reputation for theological learning adds materially to the worth of the work. In divinely guarded security, the Church looks back upon the past and its trials and without misgiving, contemplates the future and the ordeals that may come. This is the heartening lesson set before us in a most erudite work.

Reviews and Magazines

In a learned and interesting article in the December *Ecclesiastical Review* Dom Feasey, O.S.B., reviews the festivities and external observances of Christmas-tide and shows that they are largely Christian adaptations of customs that antedate Christianity. Rev. T. Campbell's eloquent plea for a more extensive study of positive theology from Scripture and the Fathers is equally remarkable for soundness of view and literary suggestiveness. Fra Arminio, in an illustrated article, urges a resumption of the chasuble form adopted by St. Charles Borromeo as more artistic and ample, but the model he offers scarcely bears out his contention. Rev. A. Brucker, S.J., commences a series of papers on Ecclesiastical Heraldry with the object of correcting errors in the coats-of-arms of church dignitaries. His story of the rise and fall of the "noble science of armory" is instructive and often amusing. His implication that Sir Bernard Burke is always reliable requires limitation. Among the Studies and Conferences we would particularly commend Rev. Arthur Dunne's "Remedy for Mixed Marriages" to the careful consideration of every pastor in the country. The "Farewell Sermon" is bringing Canon Sheehan's great story to a noble close. In this connection it is but just to state that the Catholics of the United States as well as general literature owe a debt of gratitude to the editor of the *Ecclesiastical Review*, whose enterprise and literary insight first introduced Canon Sheehan to the American public. To have been sponsor for "My New Curate," "Luke Delmege," "Lisheen" and "The Blindness of Dr. Gray" is an achievement of which any editor might be justly proud.

The *Catholic World's* Christmas number is so full and finished that it is impossible to do it justice in a short notice. An account of the Nativity pageants of Catholic England, by Rev. R. L. Mangin, S.J., marks the contrast between their "mingling of innocent mirth and childlike devotion, their depth of spiritual suggestion, with the frank vulgarity and thinly-veiled lasciviousness of many of our modern fairs. . . . The 'glorious' reformation gave the mystery plays their death-blow," with the result that "to-day 'Merrie England' sounds like sarcasm." There are two excellent Christmas stories, one of the Tyrol, by Jeanie Drake, and the other truly Irish, by Pamela Gage; also a pretty Christmas poem by Katharine Tynan. The same author's serial, "Her Mother's

Daughter," introduces the reader to high English society whose talk is reminiscent of Oxford, but the hero will soon visit Ireland, where "those Kerry fjords in June will be simply ripping." Rev. C. Plater, S.J., reviews the condition of modern democracy in "The Background of Life," and finds the most hopeful sign in the Retreats for men that have lately found a new development in England and the United States. "Catholics and the Public Library," by E. L. Haley, is a thoughtful and practical contribution on a matter of pressing importance; the story of the Manchester Catholic Conference and Canada's First Church Council will also afford instructive reading to Catholics. Rev. T. V. Moore, C.S.P., exposes Professor James' latest fallacies and palpable contradictions, and Maurice Francis Egan contributes a fine poem from Elsinore.

In the literary section of the New York *Times* of December 5, Maurice Francis Egan, American Minister to Denmark, writes on "Hamlet as a Real Dane." The paper is a review of Shakespeare's great tragedy in a Danish environment. After a study of the Castle at Elsinore, Mr. Egan finds it not difficult to believe that "Shakespeare in some capacity or other, perhaps as a young man too unimportant to be mentioned in any list of actors, visited Denmark and the Castle of Kronborg" (Elsinore). He shows that many points in the tragedy are cleared up if one grants in the playwright an acquaintance with the court of Christian IV, whose sister was Queen to James I. As an instance, the dumb show, performed in the body of the play, is quite in keeping with Danish traditions.

An explanation that is illuminating is given of the word "crants," which occurs in the lines:

"Yet here she is allowed her virgin crants,
Her maiden shrewments, and the bringing hence
Of bell and burial."

This word which to-day in every flower window in Copenhagen is spelled "Krans," is evidently another Danish importation, says Mr. Egan. "The very name Rosenkranz, according to the family legend, is due to the zeal of one of its earlier members for the wreath of roses, the 'rosary,' or beads, who took it with a Pope's blessing, as his surname to show his zeal."

"Hamlet," he concludes, "can only be understood in relation to its background—the thought, the point of view, the philosophy of the sixteenth century, and the

key to the heart of the mystery lies in Denmark of that century."

The *Cosmopolitan* puts first in its December number a gossip commentary on a set of pictures of "Children who will be Kings." The story is told attractively, but pictures and commentary provoke sad thoughts. Who can tell in these changeful times whether the lot of these little-ones will not be exile or even a cruel death, instead of the ancestral crown? From this point of view they are, perhaps, timely in the last month of the dying year. But there is another year less known to the readers of the *Cosmopolitan*. The last month of the civil year is the first of the ecclesiastical. In it we dwell constantly upon the coming to men of the one Child whose throne was to be for ever and ever, whose earthly Kingdom must endure to the end of time. But of this Child and this Kingdom the popular magazine has nothing to say. Its function is to please the children of this World sitting in darkness and the shadow of death and loving their darkness rather than the light.

BOOKS RECEIVED.

- A Military Consul in Turkey. The Experiences and Impressions of a British Representative in Asia Minor. By Captain A. F. Townshend, F.R.G.S. Illustrated. Philadelphia: J. B. Lippincott Company. Net \$3.50.
- Those Nerves. By George Lincoln Walton, M.D. Philadelphia: J. B. Lippincott Company. Net \$1.00.
- In Japan. Pilgrimages to the Shrines of Art. By Gaston Migeon. Philadelphia: J. B. Lippincott Company.
- English Poems. By Walter C. Bronson, Litt. D. Chicago: The University of Chicago Press. Library Edition \$1.68 postpaid. School Edition \$1.15 Net.
- Literature in the Elementary School. By P. L. MacClintock, A. M. Chicago: The University of Chicago Press. Net \$1.00.
- The Social Ideals of Alfred Tennyson, As Related to His Time. By William Clark Gordon, A.M. Chicago: The University of Chicago Press. Net \$1.50.
- Heralds of American Literature. A Group of Patriot Writers of the Revolutionary and National Periods. By Annie Russell Marble, M.A. Chicago: The University of Chicago Press.
- Bulletin, The Catholic Educational Association. Vol. 6, No. 20; Vol. 7, No. 23; Vol. 10, Nos. 109 to 118. Bronx Park, N. Y.: New York Botanical Gardens.
- Felicità. A Romance of Old Siena. By Christopher Hare. New York: Frederick A. Stokes Company. \$1.25.
- Bulletin The Catholic Educational Association. November Issue. Proceedings and Addresses of the Sixth Annual Meeting, held in Boston. Columbus, Ohio: Catholic Educational Association.
- The Morality of Modern Socialism. By Rev. John J. Ming, S.J. New York: Benziger Bros.
- The Book of Christmas. Introduction by Hamilton W. Mabie. New York: The Macmillan Company. Net \$1.25.
- Mexico. By W. E. Carson. Illustrated. New York: The Macmillan Company. Net \$2.25.
- The Picturesque Hudson. Written and Illustrated by Clifton Johnson. New York: The Macmillan Company. Net \$1.25.
- The Bibliographie Hispanique 1906. Edited by M. Raymond Foulche-Delbosc, Editor of the *Revue Hispanique*. New York: Hispanic Society of America.
- A Source History of the United States. By Caldwell and Persinger. Chicago: Ainsworth & Co. \$1.25.

EDUCATION.

The banquet and reunion of the "old boys" of St. Gabriel's School, New York, held at the Marlborough Hotel, November 30, should not be allowed to pass with a word of mere chronicle. The two hundred and fifty of the former pupils of this "notably successful parochial school, among them men of distinction from every sphere of the active life of the metropolis, in their welcome to their old pastor, now Archbishop of New York, celebrated that evening the golden jubilee of an event which marked a most important step in the early growth of Catholicity in this part of the country. Some old-timers will recall the circular issued by Archbishop Hughes in 1850, in which he placed himself in the forefront of the movement for the building of the parish schools. Shortly before the State legislature had enacted laws looking to the organization of a system of general education in which, under the plea of excluding sectarianism from elementary education, they attempted to divorce all religious instruction from the public schools. In his circular Archbishop Hughes made no attempt to conceal his views concerning the new law. "I hope that the friends of education may not be disappointed," he wrote, "in their expectation of benefit from this system, whilst for myself I may be allowed to say that I do not regard it as suited to a Christian land, whether Catholic or Protestant, however admirably it might be adapted to the school conditions of an enlightened paganism." It was in this same circular, whilst instructing his people, as good citizens, to pay the taxes the new law imposed upon them, although they might not accept "the doubtful equivalent which is to be given for the taxes collected," that Archbishop Hughes first made use of the slogan that was thereafter the rallying cry of Catholics in their work for Christian education—"I think the time is almost come when it will be necessary to build the school-house first and the church afterwards."

In the founding of the parish of St. Gabriel's there was exemplified for the first time and to the fullest extent Archbishop Hughes' motto: "The school before the church." When, in 1859, the Rev. William H. Clowry was appointed pastor of the then newly constituted parish his first care was to erect a school-house. On a number of lots donated by Prof. Henry James Anderson, of Columbia University, a distinguished convert, he erected two large, well-equipped school buildings, one for the boys and one for the girls. The church was not built for five years, being completed in

1865, and in the meantime the congregation used the school building as a temporary church. That school, but recently torn down to make way for a thoroughly modern school edifice, made a worthy record in the history of parish school training in New York. St. Gabriel's school has trained many of the clergy of the diocese, and in law, medicine, as well as business and political life, many of its former students have won distinguished place. No wonder Archbishop Farley, guest of honor at the reunion, who had presided over the destinies of St. Gabriel's parish for seventeen years previous to his elevation to the Archbishopric of New York, was deeply moved as he looked out upon the familiar faces before him. "Fifty years," he said, "fifty glorious years have passed since the day of the venture which made St. Gabriel's the pioneer in carrying out the principle of erecting church and school together." His Grace in his address made ringing appeal for justice in behalf of parochial schools and deplored the fact that Catholic parents are compelled to pay a double tax in order to educate their children in the love of God. A feature of the enthusiastic reunion was the presentation of \$2,500 to the present pastor of St. Gabriel's, Rev. William Livingston, a sum donated by members of the alumni to help along the work of Catholic education.

In the *Philippine Catholic* of October 29 there is a very interesting sketch of the history of the College of S. Juan de Letran, the accompanying pictures of which show that it is an institution equipped with all the modern conveniences to be found in the best colleges of Europe and America. The college dates from the year 1630, when its foundation was laid by the charitable work of Brother Diego de Santa Maria, a member of the Dominican community of Manila. The college is still under the direction of the Dominican Order and is affiliated with the famous University of Sto. Tomas. We know so little about our "little brown brother" that it will probably surprise many to learn that the students at this college numbered 2023 in 1883. The list for 1909 contains 746 names in spite of all the drawbacks that the results of the war of occupation and the revolution offered to the prosperity of educational institutions in the Philippines.

The Advent lectures of the extension course of the Catholic Summer School of America are being delivered on Friday evenings at the Catholic Club, by Dr. James J. Walsh and Mr. Thomas Augustine Daly. The lectures begin at 8.30

o'clock. The annual musicale and reception of the Alumnae Auxiliary Association of the Summer School will take place at the Hotel Astor on the evening of Wednesday, December 29.

SCIENCE

Dr. Thomas Jonnesco, Dean of the University of Bucharest, Roumania, and associate member of the medical faculty of the University of Paris, who has merited the title of "the man who has dared," is visiting America to demonstrate to the medical profession his discovery of a compound of stovaine and strychnine as an anesthetic. He claims that patients, under the influence of the drug, have watched the operations performed on them, have laughed and talked while these were in progress, and when they were over, have left the operating table and walked to their beds.

On Dec. 6, Drs. Leo Berger and Benjamin Jablons are reported to have operated on Mrs. Ida Muskowitz, in the Har Moriah Hospital, New York, applying the anesthetic, novocaine, their own discovery. During the operation, which necessitated a cut of several inches, the patient felt no pain and, though afflicted with heart trouble, experienced no injurious results. The details of this operation are not given minutely; but exact details are given of four operations directed by Dr. Jonnesco on the following day, Dec. 7, at the Rockefeller Institute, New York, in the presence of 50 eminent physicians. All the patients were perfectly conscious during the operation, and felt no pain nor hurtful consequences.

Professor T. J. J. See, director of the United States Naval Observatory at Mare Island, whose so-called "capture theory," intended to supplant the nebular hypothesis of La Place, has already been noted in AMERICA, announced to the Astronomical Society of the Pacific a few days ago a novel explanation of the origin of the lunar craters. Since the time of Galileo it has been generally believed that these craters are volcanic; but this Dr. See denies. In proof he points out that the typical crater on the moon is a very large circular depression with steep walls inside, sloping walls outside and a small central peak with its top below the average top of the crater surface, and assumes that volcanic eruptions could in no wise cause a depression nor could any force directed from within hollow out a circular trough about the peak in the center. Another difficulty which he judges the volcanic origin fails to meet, is the overlapping of the craters.

Dr. See holds these craters to be indentations caused by the impact of the smaller satellites upon the moon's surface before it was drawn by the earth into its present

orbit. The roughness of the moon's surface, he thinks, favors his theory, a roughness unaffected by atmosphere or water as in the case of other planets that have been similarly pelted.

Father Searle, C.S.P., gives a detailed forecast, in the December *Catholic World*, of the appearance of Halley's Comet. It will probably pass the perihelion at 4.30 A. M., Greenwich time, April 20, 1910, and across the sun's face between 7.30 P. M., May 18, and 1 A. M., May 19, New York time. The transit will probably be noticeable in Northern Europe, Asia and the Pacific Ocean, but hardly in the United States. The comet itself, if seen at all, would be an indistinct blur on the sun's surface, unless there is a decided concentration or a solid mass about the nucleus. Its distance from us will be one-sixth that of the sun and "its hundred thousand miles of coma and several million miles of tail should produce some effect on the light coming through it." Its tail will point directly towards us but will do us no harm, affecting only sensitive scientific instruments. It will appear early in April and can be seen best before sunrise. It will remain until the end of May and then, going behind the sun, can be again caught by telescopes in the winter of 1910-1911.

Emulating the Germans, the War Department designed a balloon-destroying gun. Its trials at Sandy Hook, however, proved it a failure, twenty explosive shells fired at the close range of 1,000 feet missing the target. Experts who were present refused to say whether the failure was due to poor marksmanship, difficulty in finding the range or the gun's mechanism. The Department of Ordnance, however, is understood to be preparing further experiments to find a means to cope successfully with the aerial foes which may play an important part in future military operations.

The growing use of radium salts in medicine has raised the price of that rare substance enormously. Experiments have therefore been made in the hope of discovering a mechanical means of obtaining rays of the same nature as those emitted by radium. A Philadelphia physician stated lately before the Maine Medical Association, that cocoanut charcoal can absorb radio-active rays to a high degree. It is charged in the following way. Air from a compressor is passed through a wash-bottle into a tube containing a solution of radium, and thence into a tube of cocoanut charcoal, which thus acquires a radio-active energy it will retain for weeks. This charcoal can be administered internally or applied externally.

ECONOMICS.

In his annual report the Secretary of the Interior recommends that the Government retain the title to all water-power sites, leasing them to responsible parties for periods of which the maximum shall be thirty years, with rights of renewal upon specified terms. The lessees shall deposit plans and specifications of their proposed work and pay a substantial fee; they shall be bound to develop 25 per cent. of the power within four years unless for adequate reasons the Secretary of the Interior grant an extension of time; a moderate charge shall be made on capital or gross earnings, to be adjusted every ten years; failure to fulfil conditions or combination to extort unreasonable prices, or failure to keep the works in operation shall cause the forfeiture of the lease; the books shall always be open to the inspectors of the department.

The tunnel through the Andes to connect Argentina and Chili has been completed, so far as boring is concerned, and it is expected that trains will be passing through it about next April. It is about 10,300 feet long, that is, nearly two miles, and is about the same height above sea level. Work was begun at the Argentine end in October, 1905, but was carried on with little energy. At the Chilean end more work was done. In February, 1908, Messrs. Walker & Co. (limited) took over the work in Argentina, and in December of the same year that in Chili.

The Jesuits of Madrid, Spain, have opened, under the title of El Instituto Católico de Artes é Industrias, what an enthusiastic writer styles an Industrial University. The program includes forging, casting and fitting metals, and mechanical and electrical engineering.

"The preponderatingly theoretical nature of our teaching," says M. H. Villaseca, "was and continues to be in most cases a true national calamity. From our institutions of learning do not come forth ordinarily young men equipped to compete successfully in the struggle for existence, but rather charlatans unprovided with common sense, champions scantily endowed with what they need to occupy an honorable position in the arena of life."

The school is amply provided with fine workshops and laboratories. The hours of instruction are from 8 A. M. to 6.30 P. M., with an intermission of an hour and a half at midday.

Reports from the charitable societies in New York that fewer came to the

Thanksgiving dinners than they had provided for indicates that the condition of the workers has improved. City officials confirm this by observation and assert that the general situation is most gratifying.

SOCIOLOGY

A Catholic Women's League has been organized in London, under the patronage of the Archbishop of Westminster, with Father Bernard Vaughan, S.J., as spiritual adviser. Its stated object is to appeal to all Catholic women to recognize the greater efficacy of organized over unorganized work, and of corporate as contrasted with individual influence, and to band themselves together on the strength of the interest and the privileges which they have in common. And it calls upon them to do this in order that the following ideals may be realized: (1) That the practical work which lay women do for the Catholic cause may reach the highest state of efficiency and may more effectually meet the immediate needs of the time. (2) That the moral and intellectual influence of Catholic women may be more directly exercised in counteracting the anti-Christian propaganda of the day. (3) That the experience and knowledge of those who come of Catholic families, and the experience and knowledge of converts, may, by a closer co-operation, be employed to a greater advantage. (4) That the waste of energy, of time and of money which result from overlapping, or isolation, may be prevented. (5) That the number of Catholic social workers may be greatly increased. (6) That practical training in the various branches of social work may be brought within the reach of all. (7) That solidarity and a habit of concerted action may be established among Catholic women, which will be invaluable when some Catholic interest or principle is at stake. And that those members of the League who have enjoyed special opportunities for studying the various social problems and perplexing questions of the present day, may help others to form opinions consistent with the teaching of the Catholic Church. And that thus Catholic women of all classes may be better enabled to range themselves upon the side of Christian progress.

The program of the League for the current year includes ten lectures on social science in two courses.

Mayor Galvin of Cincinnati has issued an order to the police to arrest all theatre owners and billposters who persist in flaunting illustrated vice in the face of the public by indecent theatrical posters and play bills depicting crime.

ECCLESIASTICAL NEWS

The flourishing state of the Church in the New York Archdiocese is indicated by the number of cornerstones of churches and schools recently laid and the number of new schools and churches dedicated. Since September 1 the total number is eleven and their value more than \$600,000. Besides these a number of important buildings are under construction. Among the new churches are Our Lady of Mercy, Fordham; St. Brendan's, in the Bronx; the Immaculate Conception, Stapleton, S. I.; the Incarnation, on the upper West Side; St. Athanasius' Church, Hunt's Point; and the latest, Our Lady of Mount Carmel, Mount Vernon, which was dedicated by the Right Rev. Thomas F. Cusack, Auxiliary Bishop of New York, on December 5. The new Chapel of St. Sebastian, at Fort Slocum, was solemnly blessed by His Grace Archbishop Farley on November 14. The chapel is for the use of the Catholic soldiers at Fort Slocum and was built by the voluntary contributions of the parishioners of the Church of the Blessed Sacrament, New Rochelle, of which the Rev. Thomas P. McLoughlin is the pastor.

A meeting of the parochial branch of the Society for Promoting Christianity among the Jews was announced to be held in the Town Hall, Kensington, England. Lord Swaythling and other Hebrews of standing protested against the letting of the Town Hall to help "the turning of bad Jews into worse Christians." Notwithstanding, the meeting was held, the Bishop of London presiding. A Jewish gentleman asked how many converts the society had made, and whether it be true that each costs £2,000. The Secretary put the question aside by answering that the society's object was to set Christianity before the Jews and leave them free to accept it or not.

The Universal Association of Catholic Children, founded by the Countess Clotilde de Hamel de Manin, to unite children of every nationality in a crusade of prayer for the defense and preservation of Catholic education, numbers two million members. The Pope has sent his blessing to the little crusaders, and all who assist them in their work.

Of the amount needed to decorate the Chapel of the Sacred Heart, in Westminster Cathedral, London, \$1,750 remains to be subscribed. It is believed that some American Catholics might wish to assist in

finishing this shrine, and for this an appeal is made to their generosity during the Christmastide.

Last week the Good Shepherd Sisters of Newark held a three days' celebration in honor of Blessed John Eudes, founder of the Religious of the Good Shepherd, who was recently beatified by Pope Pius X. On the last day of the Triduum solemn Pontifical Mass was celebrated by the Right Rev. John J. O'Connor, D.D., Bishop of Newark, and a sermon was preached by the Very Rev. J. R. Meagher, Prior of the Dominican Convent, New York.

PERSONAL

Mr. Louis Brennan, inventor of the Brennan torpedo and of the gyroscopic mono-rail, of which he has recently given a successful exhibition in London, was born in Castlebar, Co. Mayo, Ireland, and married a daughter of Mr. Michael Quinn, of that town. He was from 1887 to 1896 superintendent of the Government Brennan Torpedo Factory, of which he is at present Consulting Engineer. The first mono-rail for commercial purposes will soon be in operation in Cashmere, India. Mr. Brennan estimates that it can easily attain a speed of 140 miles an hour and that danger is practically negligible.

Archbishop O'Connell of Boston celebrated his fiftieth birthday on December 8. He was born in Lowell, Mass., on December 8, 1859. "All that I am," he has said, "I owe to my mother." To few men of our time has it been granted to offer so interesting and distinguished a career of fruitful work as the result of lessons so lovingly acknowledged.

In the recent appointment of Denis McCarthy, of Syracuse, as Fiscal Supervisor of State Charities, Governor Hughes has selected one of the representative Catholics of this State. Mr. McCarthy is peculiarly fitted for the duties of this position inasmuch as he has had a wide business experience, and has long been active in charitable and philanthropic work.

The Rev. Dr. Leo McGinley, of Philadelphia, has been appointed Secretary to the Apostolic Delegation in Washington.

The Rev. Dr. Thomas C. O'Reilly has been appointed Chancellor of the Diocese of Cleveland, succeeding the Right Rev. Mgr. George F. Houck, who has held the office for the last thirty years.

DRAMATIC NOTES

"Septimus," Hackett Theatre.—Rarely does a novel lend itself to successful dramatization, even though its story be in itself dramatic. This is largely due, no doubt, to the fact that when once a subject is fitted into a certain literary form it is difficult to recast the mould. But a novel of a purely psychological character is above all others least adaptable to the stage, and Wm. J. Lockes' "Septimus" in dramatic setting is an anomaly. The interest of the book is so purely psychological that even its perusal grows wearisome. Transferred to the stage the lights and shades of the story and the subtler delineation of character almost entirely disappear. Mr. Arliss' impersonation of Septimus Dix is in many respects admirable. The irresponsible, whimsical, inconsequential and unselfish elements of the character are brought out with fineness and delicacy, but the pathos—and in this lies the intensely human interest of the book—is entirely missed. Septimus on the stage is ridiculous simply; in the book the ridiculous side of his character is redeemed by the pathos of his unselfish and unconscious devotion to his ideal. In Mr. Arliss' characterization Septimus is laughable but scarcely lovable; in the book he is indeed laughable but very lovable. The story consists in the generous and impulsive act of a young mechanical genius in marrying a fallen girl in order to shield her from shame. This phase of the story as exploited on the stage is over frank and bold and grates on refined sensibilities.

"His Name on the Door," Bijou Theatre.—A play dealing with a fraudulent insurance company and dishonest lawyers, with the addenda of a love story whose course does not run smoothly. Its construction is loose and its situations crude. The love story is subordinated entirely to that of dishonest financiering and has little vital interest on the plot. It is hard to discover the *raison d'être* of "His Name on the Door."

"Arsène Lupin," Lyceum Theatre.—A melodrama much above the average. It is of the "Raffles" type, the story of a gentleman thief, who follows burglary simply to gratify his desire for excitement and adventure. It is based on a series of daring robberies by Arsène Lupin, who as the Duke of Charmance has ingratiated himself into the favor and friendship of a wealthy family, even to the extent of becoming engaged to the daughter of the people he is robbing, for the furtherment of his plans. Meantime the companion of the young woman to

whom he is engaged falls in love with him and becomes the unwitting accomplice of his crimes, and even clings to him when she discovers, through his own confession, that he is the perpetrator of the robberies. The incidents are well worked out and a good deal of wit and humor interspersed, without violence to the movement, to relieve the tension of excitement and smooth away the sometimes highly exaggerated melodramatic moments. The denouement leads to nowhere; Lupin, entrapped by the officers of the law, escapes and disappears. The story is simply melodrama; utterly improbable and without the slightest ethical significance. It is, however, thoroughly well constructed and sustains the interest unabated from beginning to end. It is the cleverest play of its type that has been presented on the American stage for years.

"Inconstant George," Empire Theatre.—A clever, clean and humorous play. Inconstant George is typical of his name, and his inherent weakness of falling in love with every member of the fair sex whom he chances to meet, with consequent and embarrassing complications, furnishes the theme of the comedy. After wooing and winning three fair ladies, he falls captive to a whimsical young lass who finally holds him, much to his own surprise. The texture of the plot—if plot it can be called—is very fragile indeed, but withal it is highly amusing. John Drew, who essays the rôle of the Inconstant One, is a bit too staid in his delineation of the character and does not altogether rise to its youthful and ebullient feature. But Mr. Drew is no longer young and Inconstant George is very young indeed.

The return of Barrie's "What Every Woman Knows" to the Empire Theatre will be welcomed by theatre goers. The play is wholesome and full of human interest. It is a story of womanly devotion, wit and sanity. One of its most admirable points is its keen exposition of the folly and sheer silliness of what is wont to be called in modern drama and fiction a problem under the high-sounding name of "sex affinity."

Mr. Barrie has a delightful way of showing up the folly of what some moderns, under the stress of a view of life all awry, have distorted into tragic problems. Ibsen would have made a lugubrious drama out of one episode of "What Every Woman Knows." Mr. Barrie has depicted it as it really is, the nonsense of some seriousness. "What Every Woman Knows" is worth while knowing.

OBITUARY

The Reverend Henry J. Dumbach, S.J., for years a popular and efficient member of the Jesuit Community of Chicago, died on December 3, from prostration following a shock that came to him whilst engaged in the round of his regular duties the day before. Father Dumbach was noted for his personal kindness, which perhaps more than any other characteristic had made successful his long years of service in prominent position in Chicago and won for him the sincere regard of a numerous following in that city. He was born in St. Louis, August 17, 1862, and after completing his college course in the Jesuit University of that city he entered their novitiate at Florissant, Missouri, July 26, 1879. Father Dumbach spent the subsequent years until his ordination in 1893 in study at Woodstock, Maryland, and in professorial work in the colleges of the Society in St. Marys, Kansas, Chicago and Cincinnati. Following his ordination to the priesthood the deceased priest was sent again to Chicago, where he filled a subordinate executive position in St. Ignatius' College until September 3, 1900, when he was promoted to the charge of President of that institution. His term of office will be memorable for the perfecting of the plans for the development of a University out of the college course, which began in 1870. As a preliminary step to the material expansion of the institution Father Dumbach secured a large piece of property along the north lake shore and well removed from the commercial and manufacturing districts. Here a new parish was organized and arrangements were made for the immediate erection of Loyola Academy, the first of the imposing group of educational buildings planned by the Jesuits in their new home. Father Dumbach lived to see the happy completion of this first step in this great undertaking, not, however, as President of the institution. Failing health led to his retirement from office early in 1908, since which date, although frequently urged to take a long rest to recuperate his failing strength, he insisted upon filling some active charge in the parochial work of the Holy Family Church attached to St. Ignatius' College. Father Dumbach will be affectionately remembered by the many who came into contact with him in his unselfish labors in the cause of Catholic education in Chicago.

The Rev. Victorinus Scheppach, S.J., died in Buffalo, N. Y., on November 28. He was born in Bavaria, February 14, 1848, and entered the Society of Jesus in 1870. After his ordination he was sta-

tioned in Portico, England, in Jamaica, and came to Buffalo in 1887, where he taught at Canisius College. He was next pastor of St. Mary's Church, Cleveland, for eight years, and then went back to Buffalo as rector of St. Ann's parish.

The Rev. A. Reineke, the oldest priest in the diocese of Belleville, Ill., who had been pastor of St. Dominic's Church, Breese, for fifty-one years, was buried on November 30. He was 77 years old.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

I beg to thank you and all the editors of AMERICA for the kindness in sending me a bound copy of the first copy of this Review. At the same time permit me to offer you my sincere congratulations for the great success of AMERICA, and for the great good which it is doing amongst our people. May God bestow upon all the co-operators of this great Catholic work his choicest blessing.

Yours truly in Christ,
D. FALCONIO, *Apostolic Delegate.*

To the Editor of AMERICA:

I wish to thank you very much for your courtesy in sending me the first volume of AMERICA. Your new venture has passed through its period of probation and has not been found wanting. Its praise is on the lips of many, and it has succeeded in meeting the desires of our best people, who have been looking forward so long for something of this kind. Praying God's blessing on the enterprise and the writers, I am,

Very sincerely yours in Christ,
JOHN M. FARLEY,
Archbishop of New York.

A CORRECTION.

To the Editor of AMERICA:

In the issue of November 20, p. 160, the paragraph on the blessing of the 65th regiment armory, at which I was present, states that the Archbishop gave his blessing *after* the laying of the crowning stone. To be correct, as your paper always endeavors to be, you should have said that the crowning stone was blessed *before* the laying by Sir Frederick Borden took place, *i. e.*, that precedence was politely given to the Archbishop. I take the liberty of mentioning this fact for the sake of future reference.

Yours sincerely,
D. MASSON.

Montreal, Nov. 23, 1909.

I firmly believe your fine paper is bound to produce much good fruit.—*Rev. Joseph Hallé, Levis, Canada.*

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CHRONICLE

The Week at Home.—In his annual report to Congress Attorney General Wickersham makes explicit statement regarding the intentions of the Government in the Sugar Fraud cases. "While it is feared," he says, "that the statute of limitations may have run in favor of many of the malefactors who are responsible for these frauds, yet no effort will be spared to ascertain the precise amount of which the Government has been defrauded, to recover all moneys due, and to punish all those who may be found to have participated in any respect in the frauds, whether as officers or agents of the importers, or as officials of the Government." He makes special request for an appropriation of \$50,000 to prosecute this work effectively. Equally clearly does the Attorney General state his purpose to undo as far as can be the frauds "which have been for so long a time perpetrated in the procuring for private individuals of portions of the public domain contrary to the conditions under which Congress has authorized these lands to be patented."—A deadly harvest was reaped by the terrific storm which passed over Lake Erie last week. Late reports show that fifty-nine lives were lost and more than \$1,000,000 worth of shipping was laid waste.—Food prices just now are higher than ever before known in this country during December, and within a small fraction of one per cent. higher than ever known at any time according to *Bradstreet's Review* for the week.—A legal fight which will be followed with unusual interest began this week in the United States Circuit Court

sitting in Buffalo. Backed by a million dollar corporation the Wright brothers are endeavoring to prove that Glen Curtiss and the Herring-Curtiss Company have infringed their aeroplane patents. The action presents a striking contrast to the attitude of the Wrights three years ago when they offered to sell to the Aero Club of America all their patents and to build ten aeroplanes for \$100,000. The sole condition attached to the offer was that the club bind itself to present all the secrets of the invention to humanity. Equally striking is the fact that some of the present-day stockholders in the company ready to spend a fortune to defend the Wright patents declined three years ago to invest one dollar in the same patents.—The interminable friction among civil, military and diplomatic officers on the Isthmus ever since the work of canal construction was placed in charge of Col. Goethals, has been the subject of discussion in frequent conferences of late between the President, Secretary Knox and Secretary Dickinson. It has been decided that it will be for the best interest of both this Government and of Panama to abolish the post of Minister to Panama and to combine the diplomatic and civil duties in the office of Governor of the Canal Zone.—After years of fruitless endeavor, submarine mines have been placed in the deep waters of the "Race" at the eastern entrance to Long Island Sound, thus better fortifying New York against attack by sea than ever before. The announcement of the solution of this difficult problem comes from Gen. Arthur Murphy, chief of the Coast Artillery, in his annual report to the Secretary of War.—A temperature near the zero point over practically all of the Middle

West, following the snow-storm of last week, caused considerable distress for several days throughout that section. Telegraph companies found themselves handicapped in transmitting messages because of broken wires. These breaks were quite general, every line out of Chicago being disturbed. The difficulty interfered more-over with the dispatching of trains. Officers of the companies said the conditions were as bad as at any time in years.

Report on White Slavery Traffic.—But one ray of comfort leaps out of the most revolting disclosures of an international system of traffic in the degradation of men and women contained in a report of the white slave trade submitted to Congress by the United States Immigration Commission. The commissioners report that they were unable to find any evidence of "a great monopolistic corporation whose business it is to import and exploit unfortunate women." The most vicious feature of the sensational charges in recent magazine literature thus goes unconfirmed. But almost every other phase of the fearful story finds a place in the striking setting forth in the report of well attested facts as to the compulsory consignment of innocent immigrant girls to an evil life. "It is unnecessary," says the report, "to comment on the ruinous influence upon domestic and social life or on its horrible effects which come alike to the guilty and the innocent." The report fully bears out the President's declaration in his recent message: "I greatly regret to have to say that the investigations made in the bureau of immigration and other sources of information lead to the view that there is urgent necessity for additional legislation and greater executive activity to suppress an evil which, for want of a better name, has been called the white slave trade."

National Rivers and Harbors Congress.—Probably the most interesting features of the sixth convention of the Congress were the enthusiastic reception tendered to the President and the strong address in favor of waterways improvement made by Mr. Taft in response to the hearty greeting. The President based his approval of the purpose of the Congress on the influence the desired improvement would exert on the reduction of railroad rates, as well as its value in transportation of that kind of freight that the rivers were especially adapted to handle. He warned his hearers of the need of tact, telling them that "the test of your strength will come when you get off this platform and begin to favor a project instead of a policy." Cautioning the delegates to remember that there was great opposition in Congress to the issuance of bonds to meet the expense of the improvement, he urged them to go slowly in insisting upon that project, advising them to labor first to get from Congress a declaration of policy in the shape of a vote that a certain improvement ought to be carried out, and to have the declaration spread upon the minutes in the

form of a resolution or a statute. The work would thus begin with an ordinary appropriation, and once launched in the enterprise Congress would be obliged to provide bonds unless the revenue of the country should be sufficient for the work.

New Policy in Negro Appointments.—President Taft in his ante-inauguration speeches had already forecasted the policy his recent declarations affirm. In appointing negroes to Federal offices he proposes to reverse the rule of Mr. Roosevelt regarding the selection of negroes for good places in Southern States. Hereafter such negroes as are chosen for Federal positions will be in the North. There appears to be no reason to assume that in carrying out this policy the President will name more than the usual few that are provided with good places under every Republican administration. The change of policy arouses much interest.

Railroad Troubles in the Northwest and East.—Regarding the freight-handlers' strike in the Northwest, President Earling of the Chicago, Milwaukee and St. Paul Railroad made light of a situation which threatened last week to be a serious one. "The strike is about over," he affirmed, "and freight is moving promptly over the St. Paul lines. It will be impossible to grant an increase in wages unless higher rates per ton are received for handling freight." President Earling reported business conditions in the Northwest to be in an exceptionally healthy state. In the East indications were strong that the demand of the Brotherhood railroad men for a ten per cent. wage increase would not be granted by the managers of the thirty-two Eastern roads. In explanation of their stand the managers claim that a wage increase would have to be met by an increase in freight rates, to which the consent of the Interstate Commerce Commission would have to be obtained. The conviction rules that a conference lasting months will precede a final conclusion in the matter.

British Empire.—The coming election occupies public attention almost to the exclusion of any other business. Mr. Balfour states that the reform of the House of Lords is urgent.—The cotton manufacturers have decided to continue their mills at short hours, 40 a week instead of 55½, till February next. AUSTRALIA. The coal strike in New South Wales has been paralyzing business for some weeks past. The acting-Premier announced in Parliament that the Government was determined to use every constitutional means to end it, going, if necessary, to the extreme measure of a compulsory wages board. INDIA. The talukdars (land owners) of Oudh have elected under the new laws the Rajah of Partabgarh to the Viceroy's Council, and the Rajah of Balrampur to the Provincial Council. The Rajah of Mahmudabad in an address to the Lieutenant-Governor of the United Provinces of Agra and Oudh expressed

his fear lest the Socialistic tendencies now visible in Great Britain should find their way to India and that the talukdars there should be attacked as the peers in England.

Canada.—The *New York Herald* publishes an interview with M. Danserau, editor of *La Presse*, one of the chief French Canadian papers, on the subject of Canada's connection with the British scheme of Imperial defence. M. Danserau objects to the project on the grounds that Canada gets nothing from the Empire under existing conditions and that British Consuls actually work against Canadian merchants in favor of those of England.

Ireland.—The Irish Party abstained from voting against the Lords on the Budget on the ground that the Government had not yet made Home Rule a part of their immediate program, which alone would induce them to join in the fight against the Upper House. The Liberal Premier has now made the required pronouncement. Addressing in Albert Hall, London, December 10, "the most representative and militant Liberal meeting since the days of Gladstone," Mr. Asquith said: "Speaking last year before my accession to the Premiership, I described the Irish policy as the one undeniable failure of British statesmanship. I repeat to-night what I said then, and on behalf of my colleagues and, I believe, on behalf of my party, I reiterate that this is a problem to be solved only in one way—by a policy which, while explicitly safeguarding the supreme, indivisible authority of the Imperial Parliament, can set up in Ireland a system of full self-government as regards purely Irish affairs. There is not, and cannot be, any question of separation. There is not, and cannot be, any question of rivalry or competing for supremacy subject to these conditions. That is the Liberal policy. For reasons which we believe to have been adequate the present Parliament was disabled in advance from proposing any such solution, but in the new House the Liberal Government, at the head of a Liberal majority, will be in this matter entirely free."

Though this announcement commits the Liberals, if reelected, to introduce a Home Rule measure, more or less on the lines of Mr. Gladstone's, it does not clearly define its scope, as there is much difference of opinion on the lines of demarcation between local and imperial affairs. The interpretation will largely depend on the Irish members' control of the balance of parties. The new Attorney-General for Ireland, succeeding Mr. Cherry, who has been made Lord Justice of Appeal, is Mr. Redmond Barry, and he is succeeded as Solicitor-General by Mr. Serjeant O'Connor, Q. C. It is the first time since 1860 that the Attorney-General and Solicitor-General are both Catholics. Mr. D. F. Browne, K. C., also a Catholic, succeeds Judge Shaw, a non-Catholic.

The School Question in France.—The question of the lay schools, says a Paris cablegram of the 10th inst., is still in the foreground, daily giving rise to fresh incidents. In many places in the department of Marne, the primary school pupils, encouraged by their parents, have refused to write an historical composition, the subject of which was the Reformation, according to M. Despiques' manual, which appreciates very harshly the conduct of King Charles IX and the Catholics with regard to the Huguenots. There is talk of expelling the recalcitrant pupils. The curé of Fourqueux (Seine-et-Oise) gave a lecture on school neutrality, in the course of which he said: "We Catholics are not rebels. We respect the laws of our country, but we demand that these laws be applied in entire good faith and that they cease to be employed as weapons against us and against our faith. The law on school neutrality is not applied. We demand that it be respected, and that the beliefs of the children shall not be undermined by an anti-Christian education." Even M. Briand, the Premier, has been moved to protest in a speech in the Chambers, against the hostility toward France manifested in reports that appear in foreign publications concerning the religious policy of his government.

Germany.—Through the explosion of two huge gasometers in the city gas works of Hamburg, much damage was done to life and property. The cause of the catastrophe was the bursting of a new gasometer which had but recently been put in place. The many workmen engaged in the immediate neighborhood were caught in the sea of fire that swept in after the explosion, and of their number thirteen have been taken out dead, fourteen more are reported missing, whilst many others were severely injured. Emperor William and Prince Henry of Prussia telegraphed their sympathy immediately after news of the accident had been received.—Eleven of the twenty-one fishing smacks belonging to the fishermen of the Island of Finkenwärder reported missing since the fearful tempest which recently swept the coast are announced safe in the harbor. The remainder of the fleet is thought to be surely lost. More than forty fishermen were in the smacks thought to have gone down in the storm.—Two submarines, the U 3 and U 4, lately built at the imperial shipyard in Dantzig, have just completed a record trip from Cuxhaven to Kiel, passing around the northernmost point of Jütland. The journey, which was made without any convoying ships, marks a run of 540 miles and was completed in forty hours.—The United States Consul-General in Berlin reports a marked increase in exports to the United States. In his own district the increase for the months of October and November amounts to nearly five million marks.—Chancellor von Bethmann-Hollweg made his maiden speech in the Reichstag. He announced that the Government would stand aloof from parties and factions. Measures would be submitted to the Reichstag, but no

reference was made to the parties from which the Chancellor expected support for these measures. "Germany needs," he affirmed, "not party government but continuous and steady policies both at home and abroad to satisfy the people in order that their work, either material or intellectual, may be undisturbed by disorders or experiments."

Austria.—For the first time this year a direct discussion of the questions of policy dividing the German and Czech members of the Reichsrath took place, but no compromise was effected. The desired understanding between the parties is lacking because of one principal difficulty. The Czechs insist upon a reconstruction of the Bienenrath cabinet before they shall assent to the cabinet provisions demanded by the Government. Against this position the German members take a united stand. Their program calls for an immediate settlement of the budget question, after which, they declare, they will be ready to consider the question of the mooted ministerial changes. The final outcome of the bitter controversy cannot be foreseen.—It will be recalled that in the course of the recent Balkan controversy the well-known historical writer, Dr. Henry Friedjung, published an article in the *Reichspost*, which charged that the Servian representatives from Croatia to the Hungarian Parliament were in the pay of the Bulgarian Government, and that they were intent upon the separation of Bosnia and Herzegovina from Austria in order that with Servia these provinces might form a new kingdom, Greater Servia. It was hinted in addition that Francis Kossuth would use their attempt as an occasion for the separation of Hungary from Austria. The twenty-two Servian representatives entered a suit for damages against Dr. Friedjung and the *Reichspost* and the case came before the court this week. The trial proceedings will probably consume ten days and sensational revelations are looked for. In well-advised circles the report is common that Count Aehrenthal, the Minister of Foreign Affairs, is backing Friedjung. In an address which he was permitted by the court to make, the accused author declared he wrote the article from a motive of patriotic duty at a time when war between Austria and Servia seemed imminent, and that he is prepared to prove every statement made when he accused the Servian Government of endeavoring through its agents to incite a popular rising in Bosnia, Croatia, and South Hungary, and the plaintiff deputies of receiving Servian bribes to promote such risings.

Italy.—Lieutenant Natale Imperatore, a Garibaldian from 1848 to 1860, who managed the plot of 1863 for the assassination of Napoleon III, has just died. He was sentenced by the imperial tribunal to twenty years imprisonment, but was released in 1870.—The Superior Council of Fine Arts has caused the Roman Municipality's plan of modifying the piazza of Michel-

Angelo on the Capitol to be given up.—Baron Sidney Sonnino, the new Premier, to whom was delegated the task of forming a Cabinet in succession to the retiring Premier, Giovanni Giolitti, has named the new ministry. The Premier and Minister of the Interior will be Baron Sidney Sonnino, and Count Guicciardini the Minister of Foreign Affairs.

Roman Affairs.—The Pope's episcopal Jubilee was closed November 28. Great crowds assembled in the principal churches to sing the "Te Deum." Cardinal Rampolla, Archpriest of the basilica, presided at St. Peter's.—In receiving the Catholic officers and men of the British battleship Duncan, the Holy Father assured them that he could never forget the services they had rendered during the Messina earthquake.

Nicaragua.—Conflicting and contradictory reports about the condition of affairs appear daily. It has been learned that the arms shipped from New Orleans for the insurgent troops in spite of the protest of Consul Altschul, consisted largely of Mauser rifles and Remington cartridges, which cannot be used in rifles of that model. United States Consul Caldera has cabled from Managua that an attempt to incite an uprising against Americans has failed. Ex-President Cárdenas of Nicaragua has set out from Costa Rica with 500 troops to attack Zelaya, who drove him out of office in 1891.

Honduras.—President Dávila has placed the whole republic under martial law. Ex-President Bonilla of Honduras, who was deposed by the present incumbent with the help of Zelaya, is at the head of a revolution to oust Dávila and regain control with the ultimate object of forming a confederacy among some or all of the Central American republics.

A Strong Hand in Finland.—To quell possible resistance to Russia's plans in Finland, the Emperor has chosen his second cousin, Grand Duke Nicholas Nickalaievitch, to take full and direct charge of affairs in Finland. Grand Duke Nicholas, until recently President of the Council of National Defence, is noted for ability to deal with disturbing elements. A half-dozen attempts upon his life have been made by the revolutionists, and one such conspiracy resulted in the shooting of seven conspirators.

Greece.—The political unrest continues. A requiem was celebrated in the cathedral at Athens for Cretan revolutionists who fell some years ago in attacking the monastery of Arkadi. The Bishop of Larissa, denounced to the Government, forbade his clergy to give evidence before the Bishop of Messina, who was sent by the Synod to investigate the matter. The Synod then summoned him before it in Athens. He refused to go and has appealed to the nation against the authorities in the capital.

QUESTIONS OF THE DAY

Three New Books

The publishers have sent us three new books which we find interesting from a variety of reasons. The authors are clergymen—Catholic, Anglican, and Congregationalist—and they have stepped out of the pulpit to seek an audience that is shy of homiletic eloquence. We have no fault to find with such stooping to conquer, especially if the purpose aimed at is to lead souls from the contemplation of the things they know to a higher knowledge and correspondingly nobler standards of conduct. On the contrary, we are inclined to be of the opinion that there is not enough effort made on the part of clergymen to synthesize the natural with the supernatural. The two spheres are allowed to appear as if they were entirely separate, instead of being for all their distinct difference, as closely united in the concrete as soul and body.

The danger, of course, in a synthesis of this kind is that the supernatural is apt, in less orthodox hands, to be completely absorbed in the natural, somewhat like the union of the lamb and the lion in the unmillennial fable. Whereas, if the supernatural means anything at all, it is obvious that it is the important element in the union, purifying nature, elevating it, and, in the bold words of St. Peter, even deifying it. Remembering, then, the danger besetting the path of the clergyman who goes out into the streets with his message, the three books we have referred to convey an instructive lesson, besides furnishing us incidentally with a large portion of literary pleasure.

In "The Temple" (New York: The Macmillan Company), Lyman Abbott, who is properly speaking, a retired clergyman and an editor of the *Outlook*, says many wise things well. For instance: "There are some knowledges that are real and are important to the few but are valueless to the majority. The doctor needs to learn the names and places of all the bones in the body; but the layman does not. If I call him when I am sick, he needs to study my symptoms and understand what is the disease. But the less I study my symptoms and think about my disease the speedier will be the recovery.

. . . Most of us would better leave psychic research to specialists who have time and talent for it. Half-knowledge is often the worst form of ignorance."

We really are tempted to say, "*Tu quoque!*" There are very many pleasant and valuable observations and reflections in Dr. Abbott's book; but we would have enjoyed them more if the reverend author (reverend, because he really preaches in this little volume) had not made his lamb swallow the lion. In other words, his synthesis of the natural and supernatural is too thorough; is indeed a transformation in which the supernatural is entirely eliminated. He talks about "Socrates

and Jesus of Nazareth." The connumeration is sufficient to fix in our minds Dr. Abbott's position on the supernatural. We feel, moreover, a bit annoyed at the Doctor for his easy acquiescence to the Protestant who "looks with self-satisfied pity upon the Roman Catholic who repeats the Pater Noster and keeps account of the number of the repetitions by her beads." The context shows that the author believes it to be a stupid performance. And yet he must admit that very wise persons have been guilty of it. The old saying that "repetition is the language of love," might help him to capture the Catholic point of view and to forget about the pity.

Rev. F. J. Grierson, A.M., Rector of Oldcastle, does not precisely go out into the streets in search of listeners; he invites them into the library of his parsonage and in "De Libris; Being Six Chapters on Books" (Dublin: Sealy, Bryers and Walker) he sits back in his arm-chair with good books all about him and discourses most engagingly and in a sensible manner upon the subject of reading. He loves to quote and to make literary allusions after the manner of Miss Repplier—a manner which we confess to have a liking for—and so helps us to review the reading of our life-time and to renew old recollections and old motives for confining ourselves to the greatest and best in literature. But the reverend Mr. Grierson also reminds us painfully of the hazy and uncertain state to which religion is reduced even in such a conservative quarter as Anglicanism. We hope we are doing him no injustice when we suspect (he is very vague on the point) that he confuses the inspiration of the scriptural writers with that of profane authors. "For what is inspiration but genius?" he asks; and continues: "As inspiration in its noblest intention is divine illumination with respect to religious truth; so, in its more popular sense, it is that light of the spirit of God within a man's soul which compels him to speak out whatever of truth, righteousness, or beauty he may find within himself."

We need no such exaggerated claims for genius in order to respect and revere it. The lamb, again, contrary to all laws, swallowing the lion! Does not Christ speak of the existence of "a world" which would be forever in antagonism against His Church, and for which He, the Incarnation of Love, would not pray? How can He be said to inspire the prophets of that world in the same way that He inspired Isaiah?

In the "Art of Life," which is not strictly speaking a new book, but rather an old one in a new edition (Dublin: The Catholic Truth Society of Ireland. New York: Benziger Brothers), the Rev. Frederick Charles Kolbe discusses the paramount issues of human existence with deftness and literary allusiveness, and yet with a seriousness and sense of truth that keeps his appeal to lovers of beauty from being a disgraceful surrender of supernatural truth to the prejudices he aims to overcome. On its first appearance this little book received wide welcome and notice. Father Kolbe shows amply enough

that to forget the supernatural is to close the eyes to illimitable oceans of beauty and to fasten the attention upon faint reflections, as who should shut his eye-lids upon the golden sunlight to study the curious glow effects produced by the stimulated nerves within the eye. The synthesis of the natural and the supernatural is not easy, because the theme is the loftiest a writer can select. But the author of the "Art of Life" makes a brave and interesting attempt, and he leaves us the hope that some day another St. Thomas may arise who will gather the best experiences of current life and transfigure them with "bright shoots of everlastingness." This writer of the future will not make the lamb swallow the lion, or the reverse. He will teach what the Church teaches, the Church that feared Pelagius and would have naught to do with Calvin.

J. J. D.

What is Morality?

The tradition of an English quarterly review is to bully. A monthly literary magazine may indulge in a certain arrogance; but conscious of its lightness and its transient influence, it is seldom utterly in earnest in its arrogance. The quarterly is with us for three months; its articles may be studied; it is ponderous. Had Jugger-naut's car been conscious, it would have said to itself as it crunched the prostrate devotees: This is my proper function. Should the British take it from me, I am no better than a brewer's dray. So, too, the quarterly: If I am to give up crushing and grinding, I may as well come down from the heights; for I am little better than a monthly. The *Edinburgh Quarterly* in its October number bullies not a little, and, as is the custom of the ponderous, talks much nonsense so ponderously as to make it appear real sense.

An article, "What is Morality?" in praise of two volumes by Edward Westermarck on the origin and development of moral ideas, bullies the Christian moral system as a matter of course. The reviewer rails at his opponents as men of little intelligence, incapable of comprehending his theory. Mr. Snagsby was always on his guard against "putting too fine a point on it." The reviewer makes his points so fine that they are Euclidean in their character. Whatever the case may be with others, Catholics read very carefully the books of their adversaries; and, not lacking in either parts or training, have good reason to presume that they comprehend the theories these propound, as far as they are comprehensible to minds accustomed to measure all such by the principle of contradiction. Moralists such as Westermarck and his reviewer do not always treat us in the same way. The second, indeed, despite his arrogance, either is a very weak philosopher or else he has never read a Catholic treatise on Ethics. Had he done so with the most ordinary intelligence (for in this subject we are as averse to ultra-refining as Mr. Snagsby) he could

never have asserted that the system of morality of mankind at large, by which terms is indicated not obscurely the Christian system, has no particular relation to men's welfare on earth; that it is not deducible from first principles; that it derives both its sanction and its compulsory character from the rewards and punishments of another world; that it is accepted as a revelation, and that its followers refrain from violating its precepts merely to avoid the pains of hell. Even Mr. Snagsby would not think it too fine a point to distinguish "compulsory character." This may signify the exterior force that ensures the submission of the recalcitrant, and then it is identical with sanction, and the reviewer's copulative conjunction is out of place; or it may signify the intrinsic power of the moral law to bind the intellect and the will, in which case no Christian will admit that it has anything to do with the hope of heaven or the fear of hell. However cloudy may be the minds of others, we have very clear ideas on the distinction between the obligation of the law and its sanction. Moreover, we admit, not only the revealed supernatural sanction, but also a natural sanction taught by reason and the sanction of civil authority charged by the Creator with the office of protecting social order. Lastly, the sanction of the moral law is no more the ordinary motive of its observance by Christians than is the fear of the policeman the ordinary motive of their obedience to the statute law.

All this, useful as it is to meaner intellects, is thrown away upon such as the reviewer, who in his own theories has reached such sublime obscurity that he finds unanswerable the question: Is political assassination murder? not because he thinks the dispute as to its rightness or wrongness, interminable (for this, though erroneous, would not be irrational), but on the ground that to attempt to define it would be to envelope it in one's own sentiments, to yield to the strong tendency of an unphilosophic human nature to "objectivise" morals, or, in plain English, to recognize that there is such a thing as right and wrong. We may, therefore, turn for a moment to Professor Westermarck. The practical man is struck at once by the disproportion of the professor's ponderous work to its subject. Of their very nature morals in general cannot be a very recondite study. The world at large can get on very well without knowing anything about quaternions and the fourth dimension; but nobody can keep clear of morals. From morning to night every one is acting morally, that is, in conformity with or against a standard of right and wrong; and acting rationally, or in other words, with a sufficient knowledge of this standard which, all are convinced, is entirely independent of their likes or dislikes. As Professor Westermarck has undertaken to prove the whole race of men with the exception of himself and the little school of which the *Edinburgh* reviewer and he are shining lights, to be in the blindness of utter error, the practical man does not fail to understand why he has produced

laboriously two volumes, the second published two years after the first.

Among the many assumptions necessary for his thesis that morals originated in mere emotions of indignation and approval which became stereotyped by natural selection, since those who were moved by indignation, knocked on the head such as were mildly submissive, is the absence of any morality in primitive man. He tries to justify it on the testimony of missionaries and travelers that there are savages to-day without any idea of moral obligation. One of the most provoking things about such scientific people as he, is their ignoring of the clearest rules of logic. They pretend that the inductive method is the only road to truth. One expects them, therefore, to use this method with the utmost care, and naturally is put out to hear them drawing gravely the widest conclusions from observations quite insufficient. Even if the missionaries and travelers be right, Professor Westermarck must prove, what no man yet has proved, that these unmoral savages are not degenerates before he draws from their condition a conclusion so sweeping. As a matter of fact the missionaries and travelers are hardly to be trusted, since their testimony is contrary to that of such Catholic missionaries as have got closest to the barbarous mind. The missionary or traveler is too often of the arrogant scientific type. Filled with the notion of his own vast superiority he looks upon the natives of the countries he visits merely as subjects to be investigated. He never dreams that to these he is an object of horror; that his color, his ways, his contempt of their most cherished traditions makes him abominable in their eyes, and that even should he acquire their language sufficiently to seek into their mind, it is most improbable that they would disclose to him their innermost thoughts. Imagine an inquisitive Japanese or Hindu swaggering through one of our villages and questioning its people. It is not hard to conceive the answers he would get, and what a travesty upon our moral ideas would be the report he would carry to his own people. Such as he cannot even reach the secret thoughts of the Italians, Hebrews and Slavs that come to our shores, and how can they expect to fathom those of the African and the Australian aborigines? Besides, Professor Westermarck fails to see that one may have a very definite idea of moral obligation, the inevitably binding will of a superior being, and yet be unable to formulate it in other words than, it is right. Such would naturally escape from the difficulty by having recourse to ancestral customs and traditions.

Professor Westermarck, then, has written two volumes, not because he is a seeker after truth, but because he is a special pleader against Christianity. When Christians shall be courageous enough to despise the clamorous praises the world heaps upon such false science, they will recognize the utter worthlessness of its flatulent professors.

H. W.

Church Spoliation in Mexico

IV.

While Juarez was thundering from Vera Cruz, his troops were gaining substantial victories and slowly approaching the capital. Miramon, Zuloaga's successor, finding his soldiers driven back and his supplies cut off, stole out of the City of Mexico between two days and succeeded with great difficulty in reaching the coast, where he boarded a French vessel for Europe. After a residence in Vera Cruz of two and a half years, Juarez re-entered the capital in triumph but not for a peaceful stay. During the two years that followed, several other decrees were issued against the Church. The first forbade street processions for conveying the Holy Viaticum to the sick; the second declared all hospitals and charitable institutions under the control of ecclesiastical corporations to be national property; the third confiscated the archbishop's seminary, but permitted the seminarians to take possession of a part of the former convent of San Camilo. Finding himself sorely pressed by the French "army of intervention," by a fourth decree, dated February 26, 1863, Juarez seized all convents of nuns and all their community property, the sisters being allowed one week in which to find accommodations in private houses, where they were permitted to live as individuals but not in community. The Sisters of Charity were exempted by name from the effects of this decree. Priests were forbidden to wear in public any garb distinctive of their profession.

Seeing that he could not hold the capital against the French, Juarez retired northward to San Luis Potosí, where he set up his government for a time and then gradually withdrew as far as Paso del Norte on the Rio Grande. After the overthrow and death of Maximilian and the restoration of the government to the capital in July, 1867, the name of the little town which had been the capital was changed to Ciudad Juarez (Juarez City) and a bust of the wandering President was placed in one of its public buildings. A more imposing monument is now in course of construction.

The remaining five years of Juarez' rule were spent in rigorously enforcing the laws against the Church and in suppressing insurrections which broke out at short intervals in all parts of the country. His re-election in 1871 made many say that the republic was at an end. Among his active opponents was one who as a barefooted boy had trudged over the mountains from his home in Oaxaca to defend the capital against General Scott's army of occupation, who had later borne arms against President Santa Ana, who had fought the French with a price on his head, and had rejected the overtures of Maximilian towards reconciliation with the mushroom empire. Turning his weapons against Juarez, under whom he had fought, he took the field and called for recruits. Porfirio Diaz was in arms against Juarez! He

was in open, armed rebellion when the President suddenly sickened and died after a few hours' illness. Diaz haggled in vain with the new President Sebastian Lerdo de Tejada y Corrial for more favorable terms of amnesty but was forced to return to the Liberal fold without having gained any special favor or recognition.

Lerdo signalized his administration by forbidding all religious demonstrations outside the churches, by expelling the Sisters of Charity, who had been spared by his predecessor, and by securing incorporation in the Constitution as amendments (!) the savage decrees published by Juarez against the Church.

Diaz was soon in the saddle again. Towns, cities and states "pronounced" in his favor. After desperately trying to check the revolution, Lerdo, seizing all the funds he could, including \$5,000 from the national pawnshop, gave up the fight and fled to New York. His successor, José Maria Iglesias, played president for a while, published a brave manifesto to the nation and escaped to San Francisco.

Diaz became provisional President on November 28, 1876. At the election which followed over 90 per cent. of the votes were in his favor! He stepped out of the presidential office in 1880 and gave way to his friend, José Manuel del Refugio Gonzalez y Flores, who retained him in the cabinet. In 1884, Diaz returned to power—and stayed. Since November 28, 1876, we may say that his hand has been on the throttle. Though no new laws against the Church have been made, the Juarez and Lerdo laws remain; some of them, however, are less rigorously enforced. We can see with what tremendous difficulties the Mexican bishops have had to cope. Deprived of their property and revenues in a country impoverished by half a century of intermittent war, they have had a mighty struggle to educate their seminarians and keep the light of Faith burning. Their success and progress show that, in spite of appearances, Mexico is largely and soundly Catholic, and her people are far from being unanimous in their approval of what was done against religion in a fit of desperation during a time of bitter and bloody political dissensions and divisions.

D. P. S.

The Sermons of Cardinal Newman

Men of different temperaments and creeds, Gladstone and Wiseman, Dean Church and Sir Francis Hastings Doyle, Shairp, Mozley and James A. Froude have borne testimony to the lasting effect produced upon them by the sermons of Cardinal Newman. The St. Mary's sermons stirred Oxford to its depths. The Catholic discourses showed no less of power; there was a gain even in breadth and warmth of feeling. These masterpieces are to-day a storehouse of spiritual energy, a mine seamed with lodes and veins of purest gold.

Yet John Henry Newman was not an orator. He lacked many of the physical qualities, some perhaps of

the mental and emotive endowments generally attributed to the wizards of the spoken word. The sermons were usually read. There was little action, the voice was weak, the manner slightly constrained—some have called it awkward. But as Gladstone wrote, taking the man as a whole, "there was a stamp and a seal upon him; there was a solemn sweetness and music in the tone, there was a completeness in the figure which made his delivery singularly attractive." What was the stamp and seal, what was the attraction?

In every speaker certain elements ultimately determine and gain success. A commanding personality; sound, noble ideas, even if not highly original; the gift of exposition, coupled with a persuasive charm of style that wins the heart, never fail. Of these qualifications, the first is undoubtedly the most essential. Without it intellect, genius has failed; with it alone, the less gifted have wrought marvels. That commanding personality Newman had in the highest degree. To all who saw him at St. Mary's, or later as priest or cardinal, his presence in the pulpit must have been an inspiration. At Oxford he was the spirit of unworldliness personified, the embodiment of principle, a voice crying out: "Make straight the paths," the Atlas who bore on his shoulders the weight of the world groaning with a new life. Later when he spoke, with the authoritative voice of a priest of the Catholic Church, there was a nobler seal upon him. He had a right to speak of God, of Conscience, of Justice, of Truth. He had suffered in their cause. For them he had breasted the icy tides of sorrow; for them he had groped disconsolate amid the encircling gloom. He could point the way of Faith; that Faith had ever been his guiding star. He could call men to holiness and humility; for pride and worldliness he had ever loathed. The man's saintly life, the sacrifices he had made, the sorrows which had waylaid his path, his chivalrous loyalty to Truth and Principle, shone from his brow, spoke in conquering accents on his lips. He dwelt on those serene heights, where he saw life's rounded orb as God wants us to see it. To use a phrase of the Schoolmen he viewed that life, not, "*sub specie temporis*," not from the standpoint of time—too often distorted—but "*sub specie æternitatis*," from the standpoint of eternity. Hence the recurrence of a few leading thoughts in ever new, original and striking form, the organ-like undertone of his sweet and solemn music.

A sermon on "Human Responsibility" weaves together in one sentence ideas which seem to have mastered him. "It has always been the office of Religion to protest against the sophistry of Satan and to preserve the memory of those truths which the unbelieving heart corrupts, both the freedom and responsibility of man, the sovereignty of the Creator, the supremacy of the law of conscience within us." Ideas such as this, especially the idea of the Creator's supreme dominion over us, the Creator's right to rule His rational creatures by ways and means and an economy of His own choosing, are the

very warp and woof, the core, the central theme of the sermons.

Consequent to this is the concept of that visible Kingdom of Christ on earth towards whose dimly-seen border-land he groped so long, but the sight of which gladdened at last his straining eyes, that Kingdom "coming to us from the very time of the Apostles, spreading out in all lands, triumphant over a thousand revolutions, exhibiting an awful unity, glorying in a mysterious vitality, so majestic, so imperturbable, so bold, so saintly, so sublime, so beautiful." To extend that Kingdom, to make the followers of the King less worldly, more knightly, was his dream.

To press home these thoughts Newman had some peculiar gifts. In the pulpit, he evidently felt ill at ease before those broad, general questions common to some even of the great preachers. He narrows his field. He selects a very limited, a circumscribed subject. "Forms of Private Prayer," "The Mental Sufferings of Our Lord in His Passion," "The State of Grace," "Religious Emotion," "Secret Faults," "Perseverance in Grace," "Intellect the Instrument of Religious Training," "Neglect of Divine Calls and Warnings," such are the subjects he prefers. Generalizations he could handle brilliantly, but these practical subjects suit his apostolic purpose better. His subject thus chosen and fenced in between the limits of this narrow but not barren field, he fastens upon one or two central thoughts, with one end in view, to make his audience not merely understand but realize them.

Here lies his power. He flashes the subject before you as on a screen. He seems at the same time to be thinking your thoughts, evoking the subject out of your own heart and soul, realizing it with you and for you. So true is the artist's stroke, there is such sureness of outline and brilliancy of coloring, that the canvas once painted never fades. That power is heightened by the use of apt and telling illustration. No one understands better the art of building windows into the solid structure of discourse, through whose spacious openings his clear intellect pours its white lambent beams. Add the cumulative effect of his work, for we see the marble shaft of thought capped block by block before our eyes. Steadily he moves on "with extreme orderliness, masterly elaboration and unchecked progress" to the foreseen, predetermined end.

Newman's gifts of persuasion are no less remarkable. How characteristic his motto: "*Cor ad cor loquitur*," "Heart winneth heart!" He had an unerring insight into the state of mind, the views, the prejudices of his hearers. Walter Bagehot describes him as "a consummate master of the difficulties of the creeds of other men." With the instinct of the dramatic poet he could project himself into the moods, the feelings, the temperament of his fellows. He possessed the magic "Open Sesame," which unlocks the secret chambers of the soul. His diagnosis is faultless, relentless; but there is a pa-

thetic tenderness, a restrained emotion which finally beats down the hearer's guard and wins him. The sermons, if the comparison be allowed, have something of the slow, silent, all-conquering power of grace.

One factor of that power is the style. His style is stamped with a note of urbanity to be found in the same degree in very few of the great English writers. Yet its rich texture is shot through and through with bits of solid homespun. For that style is idiomatic, familiar, colloquial; it is never crude or clumsy. It is individual, but it is neither manneristic nor odd. It is sufficiently emphatic, yet mindful of proportion and reserve. "It employs," says Mr. Birrell, "a vast vocabulary and it does so with the ease of the educated gentleman, who by a sure instinct ever avoids alike the ugly pedantry of the book-worm, the forbidding accents of the lawyer, and the stiff conceit of the man of scientific theory." It addresses the intellect, and it sounds its message full and clear; it appeals to the imagination and it glows with color to the heart, and it has pathos and tenderness, sometimes a compelling, resistless power.

The traveler standing before the frescoes of Fra Angelico, feels what the canvases of Raphael or Rubens can never inspire. On the stainless, untroubled brows of those Madonnas, in the eyes of that radiant company of saints and angels buoyant with immortal life, he reads the beauty and splendor of a soul adorned with sanctifying grace. In reading the sermons of John Henry Newman, we listen not merely to a clear and lofty intellect, we not only catch the strains of a great prose-poet and master of melody, we hear the very heart-throbs of a pure and saintly soul. JOHN C. REVILLE, S.J.

The Chances and the Forces of the French Monarchy

III

The Monarchists are not blind to the fact that their party is in the minority. One of them has even written, "We know that France is not monarchical." But they do not think it necessary that she should be monarchical to accept the monarchy. The history of the past hundred years shows that an energetic minority is sufficient to effect the triumph of a political party at the most unexpected moment. The very fact that the Republican State has exiled the pretenders to the Crown of France proves that the régime feels it is at the mercy of Chance or of a bold stroke.

The energetic minority does exist. It is served by clever and powerful organs, such as *La Gazette de France*, *le Soleil*, and above all, *L'Action Française*. There are quite a number of monarchic papers in Provincial France especially in the South and Southwest. A very active and very enthusiastic nucleus of traditionalism is already discernible among the young men in the schools and in the universities. The monarchic ideas are getting to be "the fashion" with the students, and that in

France is always a significant symptom. Finally we have already pointed out a certain disaffection in the world of letters and of learning toward the revolutionary and republican ideas. Remarkable conversions have taken place, among others, of two very well-known writers, Paul Bourget and Jules Lemaître. The latter has related the stages of his political development in an eloquent and witty pamphlet entitled: "*Un nouvel état d'esprit*," which has been published by M. Charles Maurras in his "*Enquête sur la Monarchie*." (Paris, 1909, Nouvelle Librairie Nationale.) Slowly but with continuity the monarchical idea is making its way.

The provinces, the regional groupings of the South and of the West, Avignon and Bordeaux especially, are active centres of Royalism. One of the serious mistakes of the Revolution has been its upsetting of these natural subdivisions of the provinces which once constituted countries, and still survive, to some extent everywhere: Quercy, Limange, Agenais, Médoc, Bigorre, Armagnac, etc. These have been replaced by administrative abstract divisions, the departments that have nothing real. We have seen that this centralization was a logical necessity for the Republican State. But by causing the life of the nation to flow into Paris a certain condition of irritation, of secret opposition towards the metropolitan policy has been created. Moreover, it is in the rural districts, in the small towns that respect for traditions is deeprooted and genuine, and that is where the monarchy will find its natural allies. This phenomenon, it seems to us, is already indicated by certain regional literatures. Thus the beautiful Provençal literature has retained its purely Catholic and monarchic traditions. On the other hand we know how obstinately Brittany resists the invasion of Jacobin ideas. Whether it be passive resistance, as it is with the Breton country, or spirited and active opposition as in the South, these are so many counter-revolutionary currents the force of which may be found formidable.

And yet, if the monarchic idea is to be realized in France, it will be through the union of the Catholics. It is well known that the Catholics first made a loyal attempt to be on good terms with the Republican government. At the outset it did not seem that there was irreconcilable antagonism between the régime and religious liberty. But very soon the French State wished to have its "*Kulturkampf*." It provoked the conscience of Catholics and made them feel the full weight of its despotism. Since then a social Catholic party was formed whose leader is M. de la Tour du Pin who wishes to establish the closest solidarity between the French Monarchy and French Catholicism. The Church herself remains outside and above this political movement, but it is obvious that she cannot refrain from having preferences for a political system which would favor her spiritual liberties and interests. The Neo-Royalists have understood that the new monarchy implied a "re-Catholicizing" of France. We have even witnessed the

curious spectacle of certain minds brought back to Catholicism through their monarchical convictions, and who returned to the Faith because they were Royalists. Such has been the case with M. Paul Bourget; and M. Jules Lemaître himself, after having been a sceptic, feels a Catholic soul reawaken within him. He exclaims: "I have seen so many virtuous, humble lives whose secret nourishment was in the catechism and nowhere else! The anarchism of the persecutors, their inability to construct, make me naturally relish what there is in the Church that is well-ordered, hierarchic, conducive to unity among men and to the preservation of human society."

Finally, another powerful and unexpected auxiliary of the monarchical restoration may present itself: the working class. In the departments where there are already thirty fairly powerful royalist organizations the groupings made up entirely of laboring men are the most numerous. In the suburbs of Paris, such as La Villette, St. Denis and St. Martin, thought to be largely won over to the revolutionary cause, there are, nevertheless, intense centres of Royalism. A monarchist writer says: "Were the people of Paris brought face to face with the accomplished fact they would wake up Royalists." There is no doubt that an atavism of many generations has fashioned in the French a monarchic soul in which neither the Revolution nor the Empire has succeeded in impairing its unconscious loyalism. It has often been noticed with what naïve enthusiasm the people cry: Long live the King! whenever a foreign sovereign visits Paris.

But there are weightier and more direct reasons to believe that the working class would take kindly to a monarchy. These reasons we see in the present syndicate movement, looked upon with hostility and distrust by the Republican régime, and which the future monarchy might be able to conciliate. The clear and lofty mind of the Count de Chambord had foreseen the importance of this current. He devoted to it numerous essays every one of which tends to show that Royalty has always been the patron of the working classes, and that the "establishments" of St. Louis, the "regulations" of crafts, the system of "guilds" were already anticipations, so to speak, of the modern syndicate movement. The reconstruction of professional groups, demanded by the Socialists, would be more surely guaranteed and favored by monarchy than by Social Revolution. (Cf. *Lettre sur les Ouvriers*, 20 Avril, 1865.)

On the whole, the program of the French Neo-Royalists shows a curious evolution of the monarchical idea. The latter is so anxious to adapt itself to the temperament of the nation that it becomes realistic, positivistic. Should the day come when the nation will recognize that the Republican régime and true liberty are incompatible, on that day the Monarchists will become the undisputed directors of French consciences and the monarchy will be an actual fact in the eyes of the people. To use M. Ch. Maurras' own words, "all that will then

remain to be done will be to realize it as the postulate of public opinion generally."

Interesting documents on French Neo-Royalism can be found at the Nouvelle Librairie Nationale, 85 rue de Rennes, Paris. This house also publishes a periodical, *La Revue critique des idées et des livres*, which gives precise information on the movement of traditionalistic ideas in France.

LOUIS CONS.

The Present in the Light of the Past

In the lull that follows the storm there will be found time and occasion for calm reasoning. If personal feeling and national antagonism could be eliminated from the judgment that we pronounce on public events, truth would be better served and justice would have fewer foes.

It is now nearly a quarter of a century since the republic was stirred to its very centre by the perpetration of a crime which brought violent death to some and terror and dismay to many, for it was the first great treacherous onslaught on our civil institutions that the country had witnessed. It was past ten o'clock at night on May 4, 1886, that a meeting was being held in Desplaines street, Chicago. There were three speakers, each of whom urged his hearers to acts of violence. The throng, estimated by different witnesses at from eight hundred to two thousand, filled the street. As they listened to the harangues which with the most exciting and most persuasive arguments urged them on to bloodshed, they gave noisy expressions of approval.

Then the police appeared. Under two hundred in number, they were led by Captain William Ward, who approached the wagon from which the speeches were being delivered and, as directed by the law, "in the name of the people of the State of Illinois" commanded the crowd to disperse. Not a blow did the police strike, not a threat did they utter. Then came a blinding flash and a terrific detonation. Not from the wagon but from the sidewalk an explosive bomb had been hurled into the closely formed ranks of the keepers of the public peace. Sixty-six officers were injured, of whom seven died of their wounds.

Eight men, including the three speakers at the meeting, were brought to trial for murder. When the tragedy took place, the city was not under martial law and the case was conducted throughout in strict conformity with the criminal code of the State. No attempt was made to connect any one of the eight with the actual throwing of the death-dealing bomb. They were tried, in the words of Judge Gary, who presided, "for procuring murder to be done, and being therefore themselves guilty of murder."

Nearly a thousand men were summoned before a jury satisfactory to the prosecution and the defense could be secured. According to the Illinois law a jury in a criminal case not only determines the guilt or innocence

of the accused but also, in cases of conviction, fixes the penalty. The judge, therefore, in passing sentence is simply the spokesman of the jury. The trial lasted six weeks. Legal talent of the first order appeared for the State and for the accused.

Long before the case now before us, the Supreme Court of Illinois had decided on an appeal: "If several persons conspire to do an unlawful act, and death happens in the prosecution of the common object, all are alike guilty of the homicide. The act of one of them, done in furtherance of the original design, is, in consideration of law, the act of all, and he who advises or encourages another to do an illegal act is responsible for all the natural and probable consequences that may arise from its perpetration."

Such was the law of the State, declared by its highest tribunal, and under that law the jury fixed the death penalty for seven men who by their frantically written and spoken appeals to pillage and murder nerved the unknown hand that hurled the Haymarket bomb. Whoever will take the trouble to reread the handbills which were scattered broadcast in Chicago in that eventful spring of 1886, and go over once more the ferocious calls to loot and bloodshed which appeared from day to day at that same season in the *Arbeiter* and *The Alarm* of the same city will have an excellent translation into German and English of the Spanish program and manifestoes which appeared in Barcelona last July. But we live in America, and Spain is far away. Righteous indignation for one set of murder-provoking miscreants and snivelling sympathy for others of the same litter! We Americans should need no other lesson than the Chicago Haymarket to teach us the worse than criminal folly of applauding a system whose chosen agents are lawlessness, arson and murder. But perhaps a lesson similar to that of Barcelona may yet come to warn the republic against cherishing a serpent in its bosom. D. P. S.

Christianizing Japan or Modernizing Buddhism

"Will Japan become a Christian Nation?" by Thomas E. Green, in *Hampton's Magazine*, is in many ways a striking article. Shintoism and Buddhism have been the religions, and Confucianism the moral code, of Japan for more than twenty-five centuries. Shintoism is merely "a mechanism for preserving the continuity of the nation's veneration for its ancestors." It has no dogma but "recognizes the immortality of the soul and the existence of supernatural power." Buddhism, which exists side by side with Shintoism, supplies the dogma and ritual. There are thirty-five sects differing radically in theory and practice. The Shin-Jodo, a kind of Japanese "High Church," believes in "but one god; that salvation is by faith, and faith to be vital must show its works in morality." It is significant that Dr. Green mentions as a distinctive Shinist plank: "They provide for the salvation of women." But the Shin sect is apparently a

small minority and, "much of it (Buddhism) is hopelessly decadent." The people, however, pray and worship mechanically in the traditional way, not bothering about theories, though gradually their deities have grown into an innumerable multitude. The high-class Buddhist temple still suggests the exclamation of the early Catholic missionaries who "wondered if Satan were not mocking them with a wicked mimicry of their own worship."

The intellectuals are agnostics though they admit that religion is necessary for the people. Prince Ito and the Mikado had planned to make Christianity the religion of Japan, merely as a political device, and, "had we possessed a united religion instead of 157 different forms and kinds of religion, Prince Ito's plan might have been carried out." Some Japanese intellectuals became Christians just "to see how it would work." They found that Christians of their class were no better than themselves and had little faith in the Bible, which, like their own sacred books, was "unscientific." Hence why should the nation become Christian?

Dr. Green has no convincing answer to the question. On his own showing the belief and practice of the Shin sect are quite as good as anything his "hundred and fifty-seven sects" have to offer. He has no more faith in the Bible or Christian dogma than the Japanese experimenters. He would have the "over thirty different Protestant denominations of every sort and shade of belief now at work in Japan besides innumerable independent evangelists whose cult is their own," discard dogma and "take the Golden Rule spoken in almost the same syllables by Gautama, by Confucius and by Jesus." But if the Japanese have the Golden Rule already why should mission societies pay out millions to take it to them? And how can Japan "become a Christian nation" by adopting a code from which everything distinctly Christian is carefully excluded?

The writer, who has been "a prominent minister for many years and a profound student of theology," would throw all theology overboard. The title of his article is a misnomer for the Christianity he would give the Japanese would bring them no nearer to Christ. He would have his gospelers abandon "the archaic creeds whose usefulness, if they ever had any, long since passed away," and confine themselves to secular teaching, Red Cross nursing, Y. M. C. A. socials and "the universal gospel of high and holy living." This he says, is "the supremest epitaph of Jesus of Nazareth of whom it was said, 'He went about doing good.'" But Christ also taught many truths, among others that He is God; and should the Japanese, who include the Bible in their literary course, ask their creedless teachers and nurses, "Who is the Christ?" these could not answer: "He is the Son of the living God," nor could they declare the Bible "the word of God," for to many of "the hundred and fifty-seven sects" such beliefs are "archaic." But the Japanese could very logically insist: "If your Christ is merely a human teacher, why should He replace our

Confucius and Gautama who for ages have moulded our lives and who also went about doing good? If your Bible has no more authority than our sacred books, why would you force it upon us, especially as you yourselves only accept of it what you choose? We also find it good as literature and make selections from it for our school-books."

The details of "high and holy living" would prove equally embarrassing. Divorce, which flourishes in Japan only a little more extensively than in the United States, could not be consistently denounced by creedless evangelizers who held to it even when they had a creed; nor could they have any better grounds than have the Japanese for proving that women have immortal souls, if indeed the elimination of "archaic creeds" should leave them belief in immortality of any kind. Excluding supernatural motives they could add nothing to the natural objections against murder, lying, theft and other immoralities nor logically impugn the Shinto creed: "Follow your natural impulses and obey the laws of the State." A free gift of godless schools and hospitals would no doubt be appreciated by the Japanese who have many such of their own. Such institutions, when motivated by Faith and animated by Charity, have always exerted a powerful spiritual influence throughout the Catholic world, but creedless nurses and tutors are not the propagandists one would select for the spread of Christian ideas. Pagan philanthropy is not Christianity.

It is no wonder if "non-Christian nations do not want to become Christian" and "the foreign missions are not getting adequate returns for the millions expended in Christianizing foreign peoples." Christianity, not money, is what the evangelizers need. "Had we been able to approach Japan two decades ago with a Christianity united in its operations, agreed in its dogmas, one in its structure . . . the mind and heart of Japan might have turned to the lofty ideals of Christianity." But now, to secure unity, the sects must abandon Christian ideas and ideals and, while holding to the name, discard all that means and makes Christianity. This might modernize or Americanize the outward aspects of Buddhism but it will never make Japan "a Christian nation."

And yet there is a Church that has labored and still labors successfully in Japan and possesses all the qualities that Dr. Green considers essential. He barely alludes to St. Francis Xavier, and altogether overlooks the fact that the only time Japan was in the way of becoming "a Christian nation" was when Catholic missionaries preached to its people all the doctrines and moral precepts of Christ—a Christianity one in doctrine, structure and operation—and did not trim Christian truths to the measure of Elder Statesmen or public opinion. Then Japanese Christians were not experimenters. They were so sincere that the only way to kill the faith was to kill the faithful, which the government, instigated by members of the sects, proceeded to do with unparalleled rigor.

But relentless persecution failed to exterminate them.

The 90,000 Catholics in Japan are mostly descendants of Christians who, persecuted and priestless, handed down the faith unbroken for two hundred years. Their presence will serve to recall to their countrymen the memory of the most heroic of their ancestors and, should the question of adopting a form of Christianity again arise, they are most likely to select that which alone is unchangeable and logical, adequate to their mental and moral needs, and identical with that for which so many of their fathers laid down their lives. When some fifty years ago a French priest discovered the Japanese Christians, they asked him: (1) if he obeyed the great Father in Rome; (2) if he revered the Virgin Mother of Christ, and (3) if he also was a virgin. Those who may not stand such a test can never Christianize Japan; the picture of St. Francis Xavier, publicly exhibited by the Japanese Government, points out the creed and character of the apostles who alone can make her Christian.

M. K.

A By-Path of International Politics

In July last a few lines appeared in the daily press about a prospect of trouble between the South American Republics of Peru and Bolivia over a boundary dispute. The incident soon gave place to other news, and was forgotten. Although treated in a light fashion because of the comparative unimportance of the states directly involved, the matter was more significant than appeared on the surface, and nearly resulted in a change of the map.

The inside facts are these: The President of Argentina, having been appealed to by both Peru and Bolivia to decide the vexed question of the boundary, fixed a line which gave 3,360 kilometers of the disputed territory to Peru, and 3,310 to Bolivia, saying frankly that the ancient treaties and other documents adduced as evidence of their claims by the contending states, were so obscure and contradictory that the only solution lay in the practically even division made. Anti-administration forces in Bolivia claimed the result unjust to their country and incited disturbances in the capital, La Paz, during which Peruvian business houses were sacked and the Peruvian Minister and his Argentine confrère were attacked.

Chile, Peru's ancient enemy, was bound by treaty to remain neutral, but was strongly in sympathy with Bolivia. Dr. Arce, Bolivian representative in Santiago, Chile's capital, was refused official assistance in arranging a war loan, but a hint was quietly given him as to where this could be obtained. He succeeded in negotiating the loan; succeeded, too, in securing a supply of rifles and ammunition, ostensibly from private parties, freighted a ship with them in Valparaiso under the peaceable guise of china and glassware, and telegraphed the result to his Government at La Paz. Unfortunately for the success of a little plot in which the crockery was

to figure, the message fell into the hands of a spy of *El Comercio*, the leading Lima daily, who deciphered it. It appeared in full in that paper, to be promptly denied by Chile. Dr. Arce was accused of inventing the contents, and, not being of the stuff of which martyrs are made, he at once made a statement laying bare the entire transaction.

Peru, at her wits' end, by agreeing to relinquish certain claims in another boundary dispute which she had with Brazil, induced the latter to intimate to Chile, in no uncertain terms, that any open or secret assistance of Bolivia would lead to serious results. The ship with the fragile cargo was virtuously forbidden to land it at the port of Antofagasta, the Chilean terminus of the railway to La Paz; a large contingent of Chileans that were gathered in La Paz, as individuals, returned to their country by the same road, and the incident was closed. Current gossip made it an open secret that the intention had been to swoop down upon and occupy the other railway leading from La Paz, through Peruvian territory, to the Peruvian port of Mollendo. Once in possession of this line, a status quo would have been established with the unspoken support of Chile, and Peru, to regain her own, might have had to go to war with both, which she was entirely unable to do. Thus Bolivia would have attained her great need, a seaport, and the map of South America would have been considerably changed. Once again a scarcely known newspaper has played the principal part in an international complication. L. C.

A communication from Piqua, Ohio, contains some interesting information as to the manner in which Catholic fraternal organizations can exercise in a practical way their power for good. A member of one of these societies declared in a meeting of his council that the librarian in the local public library had requested him to obtain for the library a set of "The Catholic Encyclopedia." The council took the matter up at once and decided that the five other Catholic fraternal bodies in the town should be asked to cooperate with them in purchasing and presenting the work to the library. As a consequence representatives of the six independent societies met and appointed one of their number to confer with the Library Board and petition them to purchase the Encyclopedia; but the Board anticipated the representative of the societies by sending him a letter empowering him to obtain the work at their expense. And so the torch of learning is passed on from hand to hand and the cause of truth furthered by a display of initiative on the part of one Catholic fraternal society. If similar interest in the work of Catholic publication agencies were shown by other councils and societies Catholics would have less occasion to complain of prejudice and misrepresentation. The average man and woman are willing enough to see the light if it is held up to them. We should not blame them for stumbling over us when we shirk our duty of contributing something to dispel darkness.

CORRESPONDENCE

Social and Charitable Activity in Germany

MUNICH, NOVEMBER 29, 1909.

A paper in a late number of the *Allgemeine Rundschau* in which the author deals with the tasks and prospects lying before the Catholics of the German Empire, contains some very interesting data regarding the charitable and social activities of German Catholics. The writer claims that the *Kulturkampf* was a blessing to Catholics in that it gave them occasion to learn the singular advantages which organization affords. In the happy following of this knowledge German Catholics have undertaken and thus far carried to successful outcome a war upon the destructive evils which the economic and cultural progress of the empire brought into being. The charitable and social developments among them in this struggle show the inherent strength of Catholicism, while they serve at the same time as admirable proof of the talent for organization and the adaptability to meet the conditions of the times characteristic of German Catholics as well as a striking argument of the material progress achieved by them.

The many millions which year after year are collected for definite work by the various social and charitable Vereins established by Catholics do not represent, it is true, interest-bearing principal laid by in banks or invested in profit-bearing paper of trusts and corporations, but they are an evidence of a spirit of sacrifice, of a readiness of submission to the Church and its teachings, and in a manner, too, of the ever growing material well-being of German Catholics. I have thought that the readers of AMERICA might find a summary account of these activities interesting reading, mayhap that they might see in them an impulse to fuller and wider organization along similar lines themselves.

Zeal for the spread of the Church and interest in the work of the Catholic missions among the heathen deserve the honor of first place on the list of good works encouraged by our Catholic brethren here. Reliable authorities declare that at least four million marks yearly are contributed by the associations favoring this interest. The well-known Bonifacius Verein, the Francis Xavier Verein, the Ludwig's Mission Verein, largely a Bavarian association, and the association for the care of the Holy Land, are the principal workers in this field. In the field of active charity towards the needy poor the Society of St. Vincent de Paul naturally leads. Within the past year the members of this admirable body have collected more than a million marks, but the fact that more than 14,000 men lend their personal service in the carrying out of the society's objects is strongest evidence of the influence the organization exercises among the Germans.

In close accord with the aims of the Vincentians, are those of the Elizabeth Verein and the association for the protection of the young, whose yearly offerings to meet the expense of their effective purpose total more than half a million marks. Complete statistics are lacking concerning the sums collected each year for the upkeep of numerous institutions for the protection of young girls, refuges for abandoned children and infants, nursery schools, orphan asylums and mercy homes for young women. But some idea of the excellent spirit that rules our people here may be gathered from the single fact that 1,450 hospitals throughout the empire with accommoda-

tions for 80,000 patients are supported by Catholic charity exclusively. In addition to these there are in existence Catholic homes for the blind, the deaf and dumb, for cripples and for idiots. All told 3,500 well equipped institutions devoted to charitable and social work are in charge of some 34,000 members of religious congregations of men and women; while (a work of mercy cultivated in a marked degree with us in Germany), in their own homes nearly 80,000 sick have been cared for during last year by the grey nursing sisters.

Equally excellent results are to be noted in the matter of Catholic effort in lines of more strictly social development and progress. Space will not allow me to cover in detail the aims and purposes and the specific organization proper to associations flourishing here in Germany, which have been called into being to safeguard the faith and the moral growth of men and women, young and old, in the conditions that meet them in their different avocations.

For the present it may suffice to affirm that much of the splendid efficiency of the guilds which flourished in Catholic times is reappearing in our day through the organizations devoted to the interests of working men, business men and professional men. Unquestionably the spirit shown by Catholics in these latter years and their readiness to unite for the safeguarding of the common welfare are to be traced to the wide influence of the Catholic Press in Germany. The Catholic dailies among us have a subscription list of some two million Catholics, whilst the list for Sunday papers and magazines totals more than four million and a half.

M. J.

Political Outlook in Spain

ROQUETAS, SPAIN, NOVEMBER 25, 1909.

The impression grows stronger each day that the Moret cabinet will be short-lived. A month has passed since the Liberals came into power and yet they still hesitate at reopening the Cortes, though Sr. Moret has stated on several occasions that the reopening of the Cortes is now an absolute necessity in order that the Government may receive authorization to meet the heavy expenses of the war in Africa and to solve many economic difficulties. Some of Sr. Moret's colleagues do not favor his proposal; they are fearful of a crisis and the downfall of the cabinet. The Conservative opposition seems to hover as a ghost before the eyes of the present Ministry, even though Sr. Maura has intimated that the Conservatives will do nothing in the Cortes to impede necessary economic legislation. Many reflecting Catholics fear that the fall of the Moret cabinet may bring into power the rabidly anti-clerical, Liberal element under Canalejas, of "Association Law" ill-fame.

For Catholic interests it was a misfortune when Moret rose to power; it will be a worse misfortune if Canalejas or his rival in anti-clericalism, Romanones, comes into control of public affairs. One month of Liberal Government has made many a Spaniard suspect that the Liberals care but little for the best interest of the country and are only striving to remain in power as long as possible. By attempting to suppress the printed process of Ferrer the Liberals have left their Government open to the serious charge of having but little regard for the fair name of Spain and of seeking to place Sr. Maura and his cabinet in a false light before the world in order that the Liberal Ministry may continue in power. Every concession is being made to the Republicans and Radicals who but four months ago plotted the ruin of Spain. Lerroux, Sol y Ortega, and other revolutionary fugitives have not

only returned to Spain but have been honored by representatives of the present Government. Law abiding citizens who passed through the "Sad Week" in Cataluña, marvel at the Liberal interpretation of patriotism.

The Vickers, shipbuilders, find themselves in an awkward position in carrying out their contract for the construction of the new Spanish warships. The appointment of Sr. Concas as Minister of Marine puts the English firm in an unpleasant position. When the awarding of the contract was under consideration by the former Government, Sr. Concas openly and strongly opposed the Vickers. Now that he has been appointed to the Ministry of Marine, those familiar with naval affairs claim that the mutual misunderstanding between officials and builders can have but one effect—the delaying of the construction of the thirty-one vessels which were planned by the Conservative Government.

The present Government is releasing many of the imprisoned Anarchists of the July disorders. The newspapers are recording the fact that coincident with the release of the pupils of Ferrer there has been a notable increase in the number of reported cases of burglary and highway robbery in the suburbs of Barcelona.

C. J. M.

The New Biblical Institute

ROME, NOVEMBER 26, 1909.

The new library of the Biblical Institute which was formally inaugurated by Father Funck in a learned discourse on November 22, was thrown open on the following day to the general public desirous of visiting and admiring it. Although the present place is provisional, still its size and the convenient arrangement of shelves, none of which are against the walls, make it a credit to the Institute and to the librarian. Naturally, the library is far from complete so early in its existence, but it already has a remarkable number of works of great price and rarity.

The library is composed of thirty sections cast into three grand divisions. In the first division is found introductory matter, such as bibliographical material and recent biblical periodicals and reviews. In the second, we find a collection of commentaries on the sacred text, historical, didactic, prophetic, poetic, Pauline, apostolic, apocalyptic, etc. In the third division, there is a selection of complementary matter, dogma, geography, archeology, philology, liturgy, and the like.

In an annex to the library proper, there is an interesting museum of botany, anthropology, zoology and mineralogy, embracing whatever may be of assistance in the pursuit of biblical studies.

The number of students and hearers is on the increase. At present it reaches one hundred and twenty, of whom the majority are Italians.

L'EREMITA.

A Zealous Serb Catholic

There died recently in Dalmatia, an exemplary priest and ardent Serb patriot, whose name will not soon be forgotten on the Adriatic coast. Father Bernard Markovitch, of the Order of the "Petits-Frères," was beloved for his many winning qualities and esteemed for his intellectual attainments. Besides his unwearying ministry to souls, Father Bernard took interest in academical studies. He found time, moreover, to cultivate music,

painting, and numismatics. Unlike most of his brethren, in religion Father Bernard was a stout advocate of Serb nationality and did not conceal his antipathy to the Austro-Magyar propaganda in Dalmatia. A native of Fiume, erstwhile a Serbo-Croat city and now under Magyar domination, he never ceased to plead the cause of the Dalmat Serbs, and to uphold their language and political rights.

He was himself a splendid specimen of the hardy, virtuous Dalmat population, finest branch of all the Serb race. From men like these a yeast of Catholicity might be formed to leaven the mass of their kindred, sunk in the torpor inevitable among the half-hearted adherents of Orthodoxy. Under the black robe of the Roman Catholic monk beat a heart devoted to his people, and these sentiments well known in Ragusa and Fiume led to his appointment as chaplain to the Austrian Legation in Montenegro.

Here he was *persona grata* to Catholic and Orthodox alike, the prince himself delighting to honor him in public and treat him as an intimate friend in private. For the first time, perhaps, a Serb by birth and feeling filled this important post, a living refutation of the axiom that no true Serb can be other than Orthodox.

By his writings Father Bernard did much to further a better understanding between Serbs of different creeds. The citizens of Ragusa, irrespective of politics and belief, united at his burial to manifest their respect and affection for this worthy member of a distinguished Order.

BEN. HURST.

A report of the U. S. Vice-Consul at Mukden, Manchuria, exposing the secret methods of Japan in that district, has been published by the *New York Times*. General Fred. D. Cloud dates his report from Mukden, China, September 4, and states that while Chinese and foreign importers have to pay heavy duties on all Japanese imports, Japanese merchants are allowed to bring in their goods to Manchuria free of duty. He submits figures in proof of his contention that the complaints of the Chinese and foreign importers against the Japanese on this head are well founded, and that Japan has nullified the "open door" agreement following the Russo-Japanese war.

The *Narodny List* of Zara (Dalmatia), has an interesting account of President Taft's visit to Montana and his conversation with the Catholic Serb and Catholic Croat population. The President assisted at the laying of the foundation stone of their new college and remarked on the solid moral and intellectual qualities of the Southern Slav emigrants to the United States. He sympathized deeply with their wrongs and said the policy of forcible denationalization which was driving them from home could not, in the face of the world, be condoned or justified. A Dalmatian priest, the Rev. J. Medina, describes the President as easier to approach and more modest and genial in converse than the lowest clerk in any Austro-Hungarian administrative department.

Official statistics compiled by the British authorities show that in spite of all efforts to stop the drain, emigration from Ireland still continues. The returns show that during the ten months ending 31st October, 41,461 emigrants left Ireland as compared with 35,473 for the corresponding period of last year. Theories have been put forward from time to time to account for the growth of emigration, but no employment is the cause.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

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Nicaragua's First American President

Like a meteor, he made his appearance in that little Central American world; he flared up and flickered out. Such in brief is the life story of the Tennessee lawyer, physician, newspaper man, William Walker, one time President of Nicaragua.

The caldron of life was still fiercely seething in California when Walker, then barely thirty years old, organized an expedition in San Francisco to establish an independent republic in Sonora, Mexico. He landed at La Paz, Lower California, decreed the union of the peninsula with Sonora, and proclaimed a republic with himself as president, assisted by a competent corps of adventurers and vagrants as civil and military aides. But the benighted Sonorans put so little faith in Walker and his philanthropic schemes in behalf of liberty that they chased him and his rabble out of the country.

Walker's breast was still a fiery furnace of freedom. The same spirit which prompted James Buchanan while our minister to Great Britain to advise either the purchase or the forcible seizure of Cuba from Spain, led our hero at the head of a motley following to Nicaragua in 1855, when that republic was enjoying one of its wonted military taffy-pullings. Leaguings himself with the "outs," he was made colonel of fifty Americans and twice as many natives. Having almost succeeded in capturing President Estrada, he was made brigadier-general and made himself military dictator to the government of Patricio Rivas, who became provisional president when Estrada fled to Honduras.

By direction of Walker, Rivas was deposed and was succeeded by Fermin Ferrer, who ordered a presidential election. With no regard for constitutional provisions, Walker was declared duly "elected" and was at once

recognized as president by the United States Minister, John H. Wheeler. One of the new president's first acts was to reestablish negro slavery.

Walker was soon attacked on all sides, not only by Nicaraguan forces but also by troops from the neighboring republics, those from Costa Rica being led by President Mora in person. Cornered beyond hope of escape, Walker surrendered to Commander Davis of the United States corvette St. Mary's and was conveyed back to this country. He at once organized another expedition and sailed from New Orleans for San Juan del Norte, but he was arrested before he could do any mischief and was again sent home.

A third time he headed an expedition to Central America. He effected a landing at Trujillo, Honduras, where he seized the funds of the custom house. Pursued by a body of Honduran troops, he and his men cut their way through the tangled masses of tropical vegetation, stumbling and staggering through quagmire and stream, until, ready to perish from exhaustion, they laid down their arms.

Walker was tried by court martial and shot, September 12, 1860. Though a Protestant of Scotch ancestry, he gratefully received the last ministrations of the Catholic Church. He was buried at Trujillo. The Great Seal of Nicaragua, which was found among his effects, was sent back to the people whom he had terrorized. Thus ended the leader of four hostile expeditions against friendly states, the president of two republics, the first noteworthy contribution of the United States towards the betterment and civilization of Central America.

A Lesson for the Laity

In an appeal to the Catholics of the Archdiocese of Philadelphia for a generous contribution to the annual collection for the Catholic University of America, His Grace Archbishop Ryan refers with special commendation to the recent action of Walter George Smith, who resigned as a member of the board of trustees of the University of Pennsylvania rather than countenance by the retention of his official position the immoral opinions of a professor of sociology in that institution. "As dogma is essential to religion," says the Archbishop, "giving motive for the self-sacrifice necessary for its exercise and clearing the intellect of many delusions, so are some principles of action the first essential of liberal education. Hence the importance of watching most vigilantly the principles taught and the men who teach them. Hence we approve most heartily the recent action of an enlightened, pure and fearless Catholic of this community, who, having been for nearly twenty years closely connected as trustee with the University of Pennsylvania, resigned this honorable position sooner than countenance the election of a professor whose principles of sociology—the very subject he is employed to teach—are in direct antagonism to Christian teaching, and expressly favor

the destructive doctrine of divorce, with power to marry again." "We certainly need a Catholic university," is the Archbishop's evident deduction, "with the great influence which as an educational head it must have on all the schools of our system."

Civil Service Pensions

It has long been taken for granted that the huge burden of taxation placed upon the American people by its pension system in the natural course would become less heavy year by year. A purpose to perpetuate the burden and even to increase its hardships seems, however, to be gathering strength in certain quarters. One of the projects of the National Civil Service Reform League, it appears, is to extend the principle of the pension system to the army of civil service employees now on the pay-rolls of the Government. In the meeting of the League last week Dr. Chas. W. Eliot, its president, delivered the principal address and pleaded earnestly for the principle of civil pensions. No doubt our law-makers will note the wisdom of a prudent discretion in regard to the project. The experience other peoples have known because of the building up of an aristocracy of civil servants does not appeal to the democratic spirit of equality our institutions are supposed to foster. The principles of just and fair taxation will afford ample opportunity to pick flaws in the reasoning of one who defends the pension system as a means of providing humanely for men and women who have been long in the governmental service and whose efficiency is reduced by advancing age. Sound economics have it that the State should not attempt to do for the people what the people themselves can accomplish by private enterprise. And it is difficult to recognize just why men and women who are pleasantly situated as are our government employees, who have good salaries, who have reasonable hours of service, who have tasks not particularly burdensome, should be especially favored in provision for a care-free old age in comparison with the mass of the people whose toil is not brightened by a similarly felicitous prospect.

After Death What?

Professor Cesare Lombroso, the alienist Professor of Psychology of the University of Turin, was for most of his life what he called a monist—there was but one source of energy in the world and that was inextricably attached to matter and while he deprecated the word materialist, practically that was the term which best designated his philosophic outlook. He became interested in spiritism and by experiment and observation came to the conclusion that there were forces in the world quite apart from matter and absolutely independent of it. He also secured proofs as he thought of the existence of human beings after death. In spite of the protests of his friends he determined to publish a book on the subject. As he

tells in the preface they said to him: "You will ruin an honorable reputation—a career in which after so many contests you had finally reached the goal (Lombroso was never accused of over-humility); and all for a theory which the world not only repudiates, but worse still, thinks to be ridiculous." The book that results from his determination bears the title "After Death What?" Shortly after it was published and indeed before the publication of his English translation by Small, Maynard & Company, Boston, its author died. It represents then his last words to the scientific world on an important subject.

Lombroso's career is a type of much modern university work. Early in life he worked out a sensational conclusion supposed to be founded on scientific data. This was that criminals are not responsible as a rule, but are born with criminal tendencies and are scarcely to be blamed for working them out. Much of the work done in this line created a bitter controversy and most of it has now been discredited. Lombroso proceeded to show that men with certain irregularities of skull were of the criminal type and over and over again it has been pointed out that some of our best men, such as Lincoln for instance, would be thus placed in the category of criminals-born. All of this work in criminology was founded on monism or materialism and the necessary denial of free will that these involve. His last book is more or less inevitably a recantation of much of the earlier teaching, though he himself has not seemed to have recognized that nor to have realized how far the ideas most prominent in it make for a rehabilitation of old-fashioned philosophy.

"After Death, What?" is a type of modern professional book-making in many ways just as Lombroso's career was of that of the professor. It is a jumble of every sort of evidence, real and supposed, except philosophic evidence for the continuance of existence after death. For instance, there is a chapter in which a number of old ghost stories of haunted houses is supposed to lend its weight of evidence. Then there is a chapter on the beliefs in spirits among savages and among ancient peoples in which a number of curious but scarcely critically selected stories are thrown together. Next comes a chapter of Transcendental Photographs and Plastiques, that is, the impression of spirit hands and features in paraffin and plaster. Finally, of course, there are the spiritistic phenomena, even mediums and magicians in savage tribes have their place. All of this is supposed to be cumulative evidence and yet a good deal of it would be dismissed with a smile by any serious scientific investigator.

The one thing that is interesting about Lombroso's book and also valuable is recognition of existence after death. Every distinguished scientist of the modern time who has given himself seriously to the study of this problem has come to the same conclusion. At times it seems very clear that it is not so much the evidence that con-

vinced them as the inevitable tendency of their own natures to belief in continued existence leading them to accept the evidence as it was presented. Monism or materialism is dying. Dying by its own inertia—since men refused to study philosophy, yet occupied only with material things they are finding even in them the proofs of immaterialism. Lombroso's book is extremely interesting then, but scarcely at all as its author intended. Very few except those already spiritists will find any convincing evidence for human survival of death in it, but as a symbol of the curious topsy-turvydom of thinking that has come as the result of the neglect of the study of philosophy it is an absorbing summary of present-day educational tendencies.

The Socialistic Budget

Many an honest Englishman of the hearty, rosy, "God bless my soul" type will, during the next few weeks, be running about denouncing the rank Socialism of the Budget and imploring every elector he meets to save Old England from the Socialistic ministry which is hurrying it to ruin. Mr. Lloyd-George, Mr. Churchill and their friends will flout him, sneering at his ignorance of what Socialism really is (a method of defence much affected by Socialists), and asserting that they might as well be called Ascetics or Fire Worshippers as Socialists. "We found," they will say, "the country in a hole, needing money to pay its bills, so we set to work to levy it wherever we could find it."

The hearty John Bull Englishman is no fool. He lacks, it is true, the facundity, the brilliant epigrams and happy repartee that make Mr. Lloyd-George and Mr. Churchill so acceptable to certain audiences; and having devoted his leisure to better things than the dreary wranglings between the followers of Marx and those of Lasalle, he is not able to define and divide the incongruities of Socialism. On the other hand, he has a wonderful faculty of seeing into things in a practical way; and if in his choking, disjointed speech he reiterates that the Budget is Socialistic, it is guineas to greengages that he is right.

Socialistic, like every other such term, has two meanings. It may express a tendency only, or the actuality, in the subject of which it is predicated. In styling the financial policy of Mr. Asquith's Government, Socialistic, one may mean, either that the principles which move its authors are such, and therefore it is a policy tending towards perfect Socialism; or that it is Socialism so reduced to practice that the taxes it proposes can be defended only on principles strictly Socialistic.

The taxes most criticized are the super-taxes on incomes over £5,000, and on inheritance and succession with respect to large estates, and the tax on unimproved urban lands. Considered in themselves they can not be called Socialistic. Had Mr. Lloyd-George said frankly: "We are in difficulties. There is no way of reducing

expenditure: in this all agree. The greatest part of our expenditure is for defence. Therefore we propose to lay the burden chiefly upon such as have most at stake," there might have been grumbling, some might have doubted whether in the making up of the Budget distributive justice had been observed, but no one could have stigmatized the increasing and the grading of income, inheritance and succession taxes as socialistic. As for the special tax on unimproved urban lands, there exists in New Zealand, British Columbia and, perhaps in other colonies, a similar tax which no sensible person connects with Socialism. In the early days of those colonies speculators took up near the newly founded towns large tracts of the choicest land, which they kept unimproved, waiting to sell at a high price what had cost them next to nothing. So much valuable land withdrawn from settlement was a public detriment, checking the growth of towns and hindering immigration. The Governments therefore laid a heavy tax on such lands with the avowed intention of forcing them into the market. Some may challenge the justice of the tax; but, again, it clearly is not Socialistic. Neither could Mr. Lloyd-George's special tax on unimproved urban lands have been so termed had he connected it in a similar way with the general welfare of the towns in which such lands lie.

But such were not the ideas of Mr. Lloyd-George and Mr. Churchill, who seem to dominate the Asquith cabinet. Behind all these taxes lurks the socialistic principle, that there can be no private ownership in land lying at the foundation of all wealth; that the sole efficient cause of wealth is labor essentially one's own, and therefore the wealth of the rich is the usurpation of the fruits of the labor of others. Hence, the attack upon incomes and inheritance and succession, the talk of unearned increment in connection with unimproved urban land, and the sneers at dukes as representatives of the landed proprietors; while the distinction between earned and unearned incomes and the discrimination against these in the scheme of taxation is purely Socialistic. Hence, too, in speaking to sympathetic audiences of the working classes, both those cabinet ministers said openly what they could only hint at in Parliament. The honest Englishman then is right.

Why Italy is Anti-Clerical

Some of our contemporaries have animadverted on the anti-clerical tone of the pro-Ferrer meetings in Italy. What other tone could those meetings have? Let us remember that for more than a generation the Church has been maligned and misrepresented by Italians in official station and scandalously illtreated by writers and cartoonists. Whatever could bring her into bad odor and disrepute has been industriously spread among the people with an utter disregard even for decency. The present generation in Italy came into existence and has grown to manhood in an atmosphere simply saturated

with all that could make "church" and "religion" a veritable stench in their nostrils, for in a campaign of scurrility the Italian is not a whit inferior to the Frenchman. But what about the justice of thus holding up to shame an organization which has displayed and still displays so much activity for the betterment of men? Why this hostility to the Church should be shown in an ostensibly Catholic nation seems to be a puzzling question; but the answer is not far to seek. Among our Catholic immigrants, the Italians have not conspicuously excelled all others in their knowledge of Catholic faith and practice. Not a few, it appears, have developed much as Topsy did; all the dwellers in the little village were Catholics, the air was Catholic, the spirit was Catholic, but the knowledge of things religious was surprisingly and painfully meagre. The easiest task of our American bishops to-day is not that of providing Italian congregations with suitable priests from their own fair land. The intricacies of our English language have not always been a terror to one who would strive wildly to wind his way among them rather than to pour out upon his compatriots floods of fervent eloquence in tones familiar to his tongue and their ears. The half-hearted attempt to counteract by a moderate antidote of religious instruction on Sunday the poison of a school week given over to a deliberate attack on religion is as vain in Italy as elsewhere.

Our Common Duty

It is well now and then that an object lesson come to us to prick the consciences of easy-going Christians, else were there danger that our practical indifference might forever kill the hope of suppressing viciousness through the united stand of good men and women in opposition to its wantonness. Such a lesson may be read in a recent happening in Chicago. The notorious "First Ward Ball," which has been held annually for the past twelve years in that city, and which each year had grown more brazen in its public flaunting of hideous vice has been stopped owing to a combined attack of reformers and of church organizations, Catholic and non-Catholic. Grand Jury action was threatened and the mayor, it is reported, forced the politicians behind the project to abandon their plan. The ball has been worth \$30,000 annually. It was a tax on the vice district and the money returns were supposed to go to campaign expenses of those who managed the disgraceful show. We are glad to record the fact that a particularly strong protest against the ball was sent in by the members of a Catholic Young Men's Society of a Chicago parish.

The Pope, on December 14, appointed the Rev. James O'Reilly, Minneapolis, Minn., to the bishopric of Fargo, N. D., and the Rev. M. F. Fallon, D.D., of Buffalo, now Provincial of the Oblate Fathers, to the bishopric of London, Canada.

LITERATURE

CATHOLIC AND DEVOTIONAL BOOKS

The past year has been, we think, more than usually rich in the production of Catholic devotional books of a high standard. The English translation of Father Meschler's "Life of Christ," which has been reviewed in these pages, will remain a classic in its field of literature for some time. An English nun deserves our thanks for that treasure. We are indebted to another for a similar classic. "Practical Devotion to the Sacred Heart, for the Use of the Clergy and the Faithful," by A. Vermeersch, S.J., and translated from the French by Madame Cecilia, a religious of St. Andrew's Convent, Stratham (New York: Benziger Brothers), is a work well known to nearly all but English readers. The translation is from the latest French edition, and, with its storehouse of devotional thought and suggestion, it will not fail to stimulate the religious spirit of its readers.

Rev. Henry C. Schuyler, S.T.L., of Norristown, Pennsylvania, has contributed a small and interesting volume to the devotional study of the life of Christ. "The Courage of Christ" (Philadelphia: Peter Reilly. London: Kegan Paul, French, Trübner & Co.), is the first of a proposed series treating of particular virtues in the life of Christ. The present volume makes admirable Advent and Lenten reading, and ought to be a means of encouragement at all times to the faint-hearted and the suffering.

Devotion to the Blessed Virgin will be helped by "The Glories of Lourdes," by the Chanoine Justin Rousseil, and translated from the second French edition by Rev. Joseph Murphy, S.J. (New York: Benziger Brothers). This book is recognized on the Continent as a standard work on the events of the famous Grotto of Massabielle. It is beautifully bound and generously illustrated and combines devotional spirit with historical accuracy of statement.

"The City of Peace" (Dublin: Catholic Truth Society of Ireland. New York: Benziger Brothers), has reached a second edition. It is written by seven Catholic converts who tell the history of their conversion. A glance at their names—among them those of the Rev. Dom Bede Camm, O.S.B.; the Rev. Joseph Darlington, S.J.; Mrs. Bartle Teeling, Susie Teresa Swift, formerly Brigadier-Organizer of the Salvation Army in the United States and now a Dominican nun—will guarantee the high value and interest of "The City of Peace."

The Reverend Martin O'Donoghue, of the Baltimore Archdiocese, is the author of "The Gospel Plea for Christian Unity" (Washington: Press of Gibson Brothers). In brief compass we have here the present divisions in the Christian Church submitted, without prejudice or bias, to the test of examination according to leading texts in the Gospel. The result is the inevitable conclusion that Christ intended His Church to be One and Universal.

Books of interest to priests and ecclesiastical students are "Sermon Delivery, a Method for Students," by the Rev. George S. Hitchcock, B.A. (New York: Benziger Bros. London: Burns and Oates); "Cereemoniae Missarum Solemnium et Pontificalium Aliarumque Functionum Ecclesiasticarum," a newly revised Latin handbook by George Schober, R.R.; and an "Officium Pro Defunctis cum Exsequiarum Ordine," in a small and convenient form. The last two publications are from the press of Pustet (New York and Cincinnati).

The Papacy, the Idea and Its Exponents. By GUSTAV KRÜGER of the University of Geissen. Translated by F. M. S. BATCHELOR and C. A. MILES. New York: G. P. Putnam's Sons.

In a certain sense it was gratifying to read these pages, because they are proof of the modern world's increasing appreciation of the Church. Professor Krüger admires the Papacy and its exponents. He sees in this keystone of the Church of Rome

an example of strength, durability and recuperative energy; and in its exponents the ideal of complete devotion to a cause. Such views are more or less inevitable in an age conspicuous for its interest in historical research; and at the present stage of the world's enlightenment we cannot say that we are praising Mr. Krüger very highly when we state that he, after the manner of many of his German contemporaries, might have manipulated all the common lies about her to suit his fancy, but did not. There is no mention of the excommunicated comet nor of the female Pope; he does not rave about the religious character of the Inquisition. He does not dwell unnecessarily on the vices of Alexander VI; nor does he, by clever presentation, skew Papal sublimities into the ridiculous. He might have done so; for Rome's greatness like all other greatness is open to travesty. She claims mighty rights with an unblushing coolness that to anyone disbelieving in the divine origin of her central see must appear to be the quintessence of audacity. He will not laugh with the scoffers. To him her theology is not a mass of jargon, nor her ceremony mummery, nor her spiritual rule tyranny, nor her patronage of art mere worldliness.

In spite of these concessions to the exigencies of a correct historical ideal, error has crept largely into Mr. Krüger's book. It is strange that the very man that discards so many ill-founded aspersions on the Papacy, admits others quite as baseless. The faults of his narrative show how prejudiced and out of focus his view has been, and lead us to suspect the violence he must have done his distinctly Protestant bias in order to be as fair as he is. Church authorities are accused of disregarding the safe-conduct letter given to Huss, as if this letter made him immune from ecclesiastical punishment. He was not guaranteed any such privilege. He was simply to be free from molestation on his way to the Council. This interpretation of the letter is founded on the interpretation given to it by King Sigismund, by the Bohemian Knights accompanying Huss, by the Hussite nobility and by Huss himself. The king declared that he would be the first to consign the accused to the flames in case of proven heresy. The knights, though friendly to the heretic, said: "Nor do we wish him to go unpunished, if he is shown to have uttered false doctrine." The Hussite nobility wrote a bitter letter to the Council after the burning; but not a word was said of the safe-conduct. Huss declared: "I will not refuse any punishment due a heretic, if they convict me of error." Surely these utterances are evidence of their belief in the limitations of the letter's guarantees; and the reader of Krüger's Papacy would fain see the proofs substantiating his position.

Alexander VII is represented as overstepping the doctrinal authority of the Church, in a matter of *fact*, in ruling that the condemned propositions taken from the book of Jansenius expressed the opinions of the Jansenists. But he had a right and duty to do so. If infallibility can not ensure a Pope certainty in seizing the real meaning of a doctrinal work, his *ex cathedra* pronouncements against heresy could all be easily evaded by false teachers by the simple statement that he missed their point. Pope Honorius is declared to have been condemned as a heretic by a General Council of the Church. This statement is untrue, because an Ecumenical Council could not impute heresy where there was none. But Honorius was not a heretic: for, in emphasizing the existence of one Will in Christ he was opposing the doctrine of two human wills in Christ, the one in the soul, and the other, concupiscence in the flesh, but not the doctrine that in Christ there was a divine and a human will. The fathers condemned him for negligence and for favoring heresy. It is true the word "heretic" is used by them; but the only authoritative explanation of that word was Pope Leo the Second's; and his interpretation was "favoring heresy."

Pope Clement XIV, in suppressing the Society of Jesus, is said to have accused the Order of causing divisions in various States and in the Church, of teaching doctrine dangerous to

Faith and Morals and of being greedy of temporal possessions. The Pontiff makes no such accusations, but says that his purpose was to restore peace amongst the princes of Europe.

Many of the writer's statements can be partially explained by attributing them to his non-Catholic view-point. For, it would be too much to expect non-Catholics to divest themselves of their adverse historical views so completely as to put their minds in consonance with the whole truth. It is amazing how a discerning historian of the Papacy, no matter what his religious connections may be, can close his eyes to its enduring strength and can prophesy its final dissolution. For, he that runs may read that, though human forces can explain much in the marvelous past and present of the Roman See, they cannot explain all. Statesmanship, art, theology, ritual and all other natural helps at the disposal of the Popes could not have enabled the Papacy to obtain the mastery of the Oriental and Western Churches in the early days, to recover from the Schism of the West, to prosper in spite of the reforming Churches of the sixteenth century and to set the world wondering by its marvelous display of vigor in the midst of reverses in these later times. Macaulay appreciated its indefectibility; but Krüger does not. He thinks that if the New Zealander on the broken arch of London Bridge were to live long enough, he could pencil and carry away with him still another sketch of still another ruined Church.

JOHN A. McCLOREY, S.J.

Catholic Social Work in Germany. Four Articles from *Dublin Review*, by CHARLES D. PLATER, S.J. M. A. Oxon. With Preface by the BISHOP OF SALFORD. St. Louis, Mo.: B. Herder, 35 cents.

It is an old failing of human nature to apply to other folk lessons which are meant for us; but in reading Father Plater's pleasant and vigorous essays an American Catholic is strongly moved to the contrary proceeding—to take what is meant for an exhortation to the Catholics of England, as a message to himself. For the achievements of Catholic Germany in the domain of social work, as they are stirringly set forth in this compact little volume, are not only admirable and even wonderful in themselves, they are a stirring object-lesson of what may be done anywhere, even under hard conditions, by a careful organizing of the forces of the Faith. The author's treatment of his subject, is strong and convincing. In the article entitled "The Call to Arms," we hear the mighty voice of that gentle giant Von Ketteler, summoning his brother bishops and their faithful flocks to band together against the three great dangers of the time—State Absolutism, bent on crushing out the Church; Socialism, corrupting the Catholic workingman; and the apathy of influential Catholic men of the professional and business classes, which was playing into the hands of the promoters of both the other evils.

Their call was heeded. In 1848, there met at Mainz the first of those great Catholic Congresses which year by year have stirred and guided the Faithful of Germany, along arduous but most effective ways of agitation and reform. In the next article, "The Autumn Manoeuvres," we trace the development of the social movement, as stimulated and organized through these annual assemblies, and see the Catholic Societies reaching out, with an ever more complex and effective organization, to grapple successfully with all the social problems of the times. "The Army in Action" carries the history further, shows us the rise of the Volksverein at the summons of the tireless Windthorst, and pursues its myriad activities of personal influence, of skilled direction and advice, of timely lecture courses and a wide range of printed instruction and appeal, to the point where it numbers six hundred thousand men for active members, and pours from its presses fifteen million publications in the year. Lastly comes "The Lesson of German Tactics," in which the teaching of the previous papers is very tactfully

and sensibly applied to the conditions in England. Following the natural course of things, as shown in the German movement, the author suggests that first of all a healthy interest in social work be aroused among the pupils in schools and colleges, among the educated laity, and among Catholic workmen, no less than in the ecclesiastical seminaries, to which the late Sovereign Pontiff so earnestly recommended the study of social questions of the day. Then, continues Father Plater, "we must create a Catholic platform and rally our forces upon it; we must enable our existing institutions to extend their activities, and we must facilitate the creation of new organizations to meet specific needs."

One should read the essays themselves to catch the full inspiration which they convey—but even from so imperfect a sketch it will appear how pertinent in the main are the author's suggestions and remarks to our own circumstances and needs.

Indeed when one remembers the ever-growing importance of social study, and the vital nature of the questions which Sociology, under present-day conditions, is ever thrusting upon us one can hardly lay down this timely reprint without reechoing the words with which the Bishop of Salford closes his preface: "I warmly commend this book. . . . feeling that it is likely to be productive of practical good quite out of proportion to the modest bulk of the volume." EDWARD F. GARESCHÉ, S.J.

Great Possessions. By Mrs. WILFRID WARD. New York and London. G. P. Putnam's Sons.

In most of the popular fiction of the day impossible plots introduce us to impossible characters with still more impossible adventures. Not so Mrs. Ward's novel. She sees life singly and sees it whole. The plot is simple and, without digression, unites chapter to chapter and book to book. It begins on the first page and ends with the last. At the very outset, one feels that Mrs. Ward is skating on thin ice; but as one goes on one is reassured. The thin ice—so light and delicate is her touch—is soon passed over without the semblance of a break. Strangely enough, the heroine and the villain of the story are one and the same person—a girl who, unlovely at times, is always interesting. Mrs. Ward succeeds in making us like this young woman—despite the fact that she is guilty of heinous dishonesty and of slander the most diabolic. May we not say that the gifted author, whose book is thoroughly Catholic, has caught the spirit of Christ—a spirit which hates sin and loves the sinner. The book is touched throughout with refinement, the interest is sustained; binding, paper and type are excellent; but the proof-reader has overlooked a number of typographical errors. F. J. F.

A Military Consul in Turkey, by CAPTAIN A. F. TOWNSHEND, F.R.G.S. Philadelphia: J. B. Lippincott Co. London, Seeley & Co., Ltd. 1910.

Captain Townshend, a British Military Consul from 1903 to 1906, at Mersina and Adrianople, has written an excellent book. He gives in the simplest language a quantity of useful and entertaining information concerning the parts of the Turkish empire in which he has lived and through which he has travelled. Content with narrating his own experiences and observations, he abstains from the political dissertations and the generalizing from a few facts, often unverified, which too often mar the works of travellers that have not come as close as he to the people. What deductions he draws from things coming under his experienced eyes he expresses with a modesty that wins confidence; but usually he gives the mere facts and leaves the reader to use them to confirm or correct preconceived ideas.

Throughout his book he is in sympathy with the people. Tolerant of their faults as of those of children, he can enter into their graver feelings, as the following short quotation will show:

"It seems a dreadful thing to us to think of coal fields and silver reefs and other elements of potential wealth lying dormant

in the mountains of Asia Minor; but it seems more dreadful still to the Turkish villagers to think of Europeans and mining plant established on the hillside, and bustle and confusion everywhere to disturb the peace of the Faithful. They think that mining companies would be but the thin edge of the wedge, and that it would not be long before the people found themselves in the position of laborers on their own lands."

This extract, somewhat weak in style, for a captain in the Royal Scottish Rifles will hardly be a stylist, proves the author to be a man with his eyes wide open to the methods Europeans follow in exploiting the barbarous regions of the earth. Captain Townshend knows how to tell a humorous story, and he tells many, some of which turn upon the corrupt practices in money matters of minor officials. To these he is indulgent, accepting their plea that they must live, they cannot live on air, and Abdul Hamid holds back their pay. For him he finds no excuse. But even in discussing the abuses of the Yildiz Kiosk, he is saved by his sense of humor from being unpleasantly denunciatory. The book is enriched with many photographs illustrating not only places, but also manners and customs. H. W.

Mexico, the Wonderland of the South. By W. E. CARSON. Illustrated. New York: The Macmillan Co.

This is the best popular book on Mexico that we have seen. Without being painfully learned, it tells the average reader all that he cares to know about ancient Mexico and gives him an excellent bird's-eye view of the country to-day.

The Spanish Inquisition gets the customary rap on the knuckles. Twelve persons were not burned at the stake in 1574 (p. 49); in fact, during the existence of the Inquisition in Mexico for two hundred and seventy-seven years only forty-one persons received the extreme penalty. At the time of Maximilian's execution (p. 84) a formal remonstrance from Washington would have prevented it. Secretary Seward's will would have been a law to Juarez, but the decisive word was not spoken. United States Minister Campbell, then in New Orleans, was advised by Seward to recommend a humane policy; but he remained in New Orleans and forwarded offensive dispatches to Mexico. The Secretary of State spoke to Romero, the Mexican Minister at Washington, it is true, but he showed no particular energy or concern until intervention was too late.

There has been divorce in Mexico (p. 158) since 1874, but it is from bed and board; under the law the marriage bond is broken only by death. The epithet "Gringo," now an offensive designation for an American (p. 175), was applied by the natives to the European troops sent into Mexico by Carlos III in 1767. The word, as we see in the Mexican Father Alegre's "History," seems to have been coined then.

The writer's account of the life of President Diaz (pp. 200, 201) is historically inexact. After having been in arms against both Juarez and Lerdo, Diaz spent less than four months in Texas, simply to organize and promote another revolution. In December, 1875, he left Mexico and established himself at Brownsville; on March 22, 1876, he crossed the Rio Grande at the head of an armed force.

"After Diaz, what?" In the light of recent events, we may well ponder the author's answer to his own question: "The people have learned the benefit of tranquillity, and they are alive to the most serious danger which would menace them were there to occur any grave civil strife. Under those circumstances it is practically certain that, in the interest of American capital and American residents, the United States would occupy and possibly ultimately annex Mexico." The dream of Aaron Burr would be more than realized.

The chapter on the Machinery of Government merits careful perusal. It teaches us that if the autocrat is of the right kind, there are worse things than an autocracy. The fine, well-chosen illustrations add not a little to the charm of the book.

The Women of a State University. An Illustration of the Working of Coeducation in the Middle West; by HELEN R. OLIN. G. P. Putnam's Sons, New York and London.

The object of this book is to prove from the experience of the universities of the Middle West, from that of Wisconsin especially, the desirableness of coeducation; its occasion, the disfavor with which not a few heads of colleges and universities are coming to regard this mixing of the sexes and the restrictions they are proposing to be put on it. The author is, therefore, a pleader for women, and, apparently, a special pleader. She dwells on the arguments in favor of coeducation; the objections to it she treats somewhat inadequately. Thus, in discussing the social life of the two sexes at the university and its abuses, she does not hint at the gravest abuse of all. Nevertheless the book is full of interesting information, most useful to such as would study the problems of the education of women. Its style is its chief merit. Particularly noticeable is the abuse "to emphasize," spelt "emphasise," in such expressions as "to emphasize relations, economy, elements, and so on." The first sentence of chapter III is an example of what style is not, and on page 20 appears the common misuse of "to accompany." But this is less the fault of the author than of the neglect of pure literature in modern education.

The Speakers of the House. By HUBERT BRUCE FULLER. Boston: Little, Brown and Co.

In the preface the author takes us into his confidence. Though a historical work, there is to be set before us for our instruction and entertainment not a heavy, prosy tome but a chatty volume instinct with life and spirit. The introductory chapter on the evolution of the office of Speaker of the House of Commons leads us to the kindred office of Speaker of the House of Representatives and its gradual development from the time of the first Speaker, to the present incumbent. And the truth is driven home upon us that, in our day, if the House is the great organ of the people, all but one of the pipes are plugged, subject to the will of the Speaker. The characterization of Clay, who was "more loved than trusted" by the people, deserves careful reading, even study, especially from ambitious politicians. Periods of political stagnation or turmoil in the country at large were faithfully portrayed in the various Congresses, and were seen in their most pronounced aspect in the House of Representatives. "The Speakers of the House" gives us the political history of the republic in a series of snapshots and moving pictures. The promise in the author's preface is fulfilled to the letter.

L'Observation Solaire. Par le P. MARIANO BARCELLS, S.J. Barcelona: Gustavo Gili, Universidad, 45.

The Observatory of the Ebro, near Tortosa, in Spain, has just published a large pamphlet of 135 pages, *Memoires* No. 2, dealing with solar observations. Father Mariano Barcells describes the apparatus and methods used at the Observatory in studying the sun's photosphere, and how its spots are classified, located and measured. He shows how the spectroheliograph admits of photographing the sun in any color or rather in any of its constituent gases, and how the results thus obtained are to be interpreted. In a third chapter he describes how the spectroscope is used to measure the velocity of a star in the line of sight, and in a fourth how the sun's heat radiations are measured. The pamphlet is illustrated by twenty-two diagrams and eight full page photographs.

As the Observatory was completed only about four years ago, the intention of the present and of a few other publications is to enter sufficiently into the description and use of the instruments employed, and into their mathematical and scientific explanation to enable students of astronomy readily to become familiar with them, and to use these publications somewhat in the manner of text books. As soon as this elementary series is completed, none but strictly technical publications will be issued.

William F. Rigge, S.J.

A Life of Christ for Children, by MARY VIRGINIA MERRICK. St. Louis, Mo.: B. Herder. \$1.00 net.

What the Countess de Ségur did so admirably for her little French grandchildren has now been done for American children by one whose heart beats warm for the lambs of the flock. Here is a story book containing the greatest, deepest, most far-reaching story, given in many bright, chatty chapters. Even the wee ones can drink in the wondrous mystery of God's love for man, so simply, so clearly, so touchingly, is it unfolded before them. Only a lover of children could speak as this book speaks. Many a less-gifted lover of children will gladly read to her young pupils or to her own little ones the appropriate chapters as the cycle of the feasts of the Church brings around the commemoration of the mysteries of the life of Christ. It is not catechism, it is not Bible history. It is a powerful appeal to an innocent child whose heart is always so sympathetically responsive to the call of love. Many have the will to guide the young to the feet of Our Saviour; here we have the way.

Elementa Philosophiæ Aristotelico-Thomisticæ. Auctore P. JOS. GREDT, O.S.B. Vol. I: Logica; Philosophia Naturalis. St. Louis: B. Herder. Price \$2.45 net.

The aim of the author of the "Elementa" was to produce a text-book for beginners who, under the professors' care, were to go somewhat below the surface in their research. The work is in its second edition and has been arranged for a three years' course. The division of subject-matter differs somewhat from the ordinary. The present volume contains Formal and Material Logic and Natural Philosophy. In Material Logic no criteriological questions are touched; and under the heading of Natural Philosophy is also embraced Psychology. The second volume is to contain Metaphysics and Ethics; Metaphysics covering Ontology, Criteriology and Natural Theology. As the true worth of a text-book can be thoroughly passed on only by one who has taught it, we cannot say here with full assurance just how successfully the author has done his work. Still some points are worthy of notice and praise. Aristotle and St. Thomas are followed as guiding spirits, and copious references, with quotations, are made to them. The author's style is clear and pointed. The proofs are short and in fairly good form, and present-day questions and difficulties are not neglected.

BOOKS RECEIVED.

The Approach to the Social Question. An Introduction to the Study of Social Ethics. By Francis Greenwood Peabody. New York: The Macmillan Company. Net \$1.25.

Abraham Lincoln. The People's Leader in the Struggle for National Existence. By George Haven Putnam, Litt. D. New York: G. P. Putnam's Sons. Net \$1.25.

Bishop De Mazenod. His Inner Life and Virtues. By the Very Rev. Eugene Baffie, O.M.I. With Portraits. New York: Benziger Bros.

The Life of Mary Ward. Foundress of the Institute of the B. V. M. Compiled From Various Sources. Introduction by the Right Rev. Abbot Gasquet, O.S.B. New York: Benziger Bros. Net 85 cents.

Philosophy as a Science. A Synopsis of the Writings of Dr. Paul Carus. Chicago: The Open Court Publishing Co. Net 50 cents.

The Renaissance of Hebrew Literature. (1743-1885.) By Nahum Slouschz. Philadelphia: The Jewish Publication Society of America.

Art, Religion et Renaissance. Par J. C. Broussolle. Paris: P. Tequi, Libraire Editeur, 82 rue Bonaparte. Net 5 francs.

Bridget; or What's in a Name? By Will W. Whalen. Boston: Mayhew Publishing Co. Net 50 cents.

American Prose Masters. Cooper—Hawthorne—Emerson—Poe—Lowell—Henry James. By W. C. Brownell. New York: Charles Scribner's Sons. Net \$1.50.

International Incidents; for Discussion in Conversation Classes. By L. Oppenheim, M.A., LL.D. New York: G. P. Putnam's Sons. Net \$1.00.

Ceres' Runaway and Other Essays. By Alice Meynell. New York: John Lane Co. Net \$1.00.

Sainte Bathilde. Reine Des Francs. Histoire Politique et Religieuse. Par Dom. M. J. Couturier, O.S.B. Paris: Pierre Tequi, Libraire-Editeur, 82 rue Bonaparte. Net 3 francs 50.

EDUCATION

The growth of the rolling snow-ball is the most apt term of comparison to describe the increasing sweep of adverse criticism directed against the proponents of the elective system in our schools and colleges. Professor Charles Terry, of the Columbia School of Law, is the latest to bear witness against it. Writing in the December issue of the *Columbia Quarterly*, Professor Terry passes this judgment on Dr. Eliot's pet educational hobby:

"The introduction of the system when it was first proposed was hailed with acclaim as an inspiration of genius. In fact, it was no such thing. What boy of seventeen, which is the average age at which the student enters college, is capable of selecting from a mass of subjects those which are best adapted to the training of his mind? What does he know at that age of the probabilities of his future? How can he tell what his life work is going to be? And if he did know, what difference would that make? He might accumulate a few facts along the line of his intended work, which he would be just as likely to forget, and meanwhile he would miss the real purpose of his college course, which is not at all the accumulation of knowledge."

The Professor's theme is: "Law as an Educational Study," and in his development of his concept of the significance and process of education, he takes occasion to administer a second sharp rebuke to the President Emeritus of Harvard. Describing a certain misconception of education Professor Terry says it "has found recent illustration in a statement by a well-known educator that any person may educate himself by spending ten minutes a day on five feet of books, provided he, the educator, were allowed to select the books. This is a good advertisement of the books, but a sad blow to education." It is unfortunate that Professor Terry in his generally strong and commendable paper failed to state with precision just what he understands by education. He tells us in crisp, pithy phrases what it is not, but beyond a general insistence that the mind is "rather like a set of muscles to be strengthened and made flexible and accustomed to hard and varied exercises, until its use becomes perfectly natural, yes, even automatic, and until it is a delight to the student to use it," he does not clearly set himself down as a defender of the old notion of education as a process of mental drill and discipline. That he means to hold this thesis, however, one may gather from the drift of his paper. His orthodoxy,

though, on this point makes perplexing Professor Terry's stand in opposition to the rule now obtaining in some institutions which requires previous college training as a necessary condition to admission to law schools. Surely the wider and fuller the educational drill a candidate may have received, the more general the cultural work through which he has passed as a preliminary to his special and professional studies, the greater the likelihood there will be of effective development in his more advanced studies. And it is but a weak objection to affirm that "we have all seen men in law schools who have had the advantage of the so-called college education, whose minds seem to be almost, if not quite untrained." Did it not occur to the Professor that their lack of training might have had some other explanation, especially in the prevalent strength of electivism which he so rightfully condemns?

The necessity of religious instruction as an element of our educational system is being insisted upon by an ever-widening circle of men interested in educational work. The spread of sentiment in this direction leads to the proposal of strange suggestions, strange at least in the sense that they evince complete lack of perception of what religious instruction requires. Thus, at the opening session of the annual convention of the National Reform Association which met in Pittsburg this week, there was submitted to the delegates a text-book explanatory of the principles of Christian government for pupils in the American public schools. The book contains abstracts of the laws against blasphemy, Sabbath desecration, profanity and immorality, with court decisions sustaining these laws. It is unique in its methods of removing all occasion of the imputation of sectarian instruction, but the sanction it alleges for its moral and Christian lessons scarcely brings it within the category of religious text-books.

A delegation representing the Board of Education of Freeport, Long Island, recently afforded Dr. A. S. Draper, State Commissioner of Education of New York, opportunity to express himself on a matter of school discipline in a manner which it may be well to set down for future reference. Following an order of the Commissioner prohibiting the reading of the Bible in the Freeport public schools* during the regular school hours, the Board of Education of the town fixed the time of the opening of the schools at 9.15 A.M. in order to allow teachers to read the Bible from 9 to 9.15 for those pupils who desired to attend

that exercise. The delegation of the Board waited on Dr. Draper to ask his opinion on this action. The Commissioner's reply, while not final, is sufficiently explicit. Briefly summarized it contains these points worthy of record: (1) The State does not upon its own initiative object to the reading of the Bible in the public schools. It does prohibit such reading when patrons of a school object, on the ground that all citizens have common rights in the schools, and there must be nothing in the procedure of the schools to which any may object on conscientious grounds. (2) The State education department has never held that a board of education might not hold religious exercises in the fifteen minutes prior to the opening of school each day, provided attendance thereupon was not compulsory. (3) There is no law, although there is a very general usage, about opening the schools at 9 o'clock in the morning. It is the policy of the department to leave boards of education to their own judgment about such matters until objection be raised to any course they may take. If the objection can not be settled by conference between the objector and the board appeal is taken to the department of education. (4) The education law provides for the determination of such appeals. All the parties are heard, either in writing or orally, so that no one may complain that he has not had his day in court. The decision of the matter by the Commissioner of Education then becomes binding upon the parties interested and also becomes the rule of procedure for the entire State. "The matter presented in the Freeport case," he concludes, "is one of such character that I think it should be left to determination upon appeal. In the meantime your Board of Education would have the right to carry out the action taken September 6, 1909, opening the schools at 9.15 A.M., and it would have the further right to hold religious exercises at which attendance of pupils was not required, in the fifteen minutes preceding the opening of school. If there are any who object to this they can bring about a determination of the validity of their objections by an appeal to the Commissioner of Education in due form."

The property of Johns Hopkins University, Baltimore, adjoins the St. Mary's Seminary building, one of the oldest Catholic institutions in the country. The University has purchased the Seminary structure and grounds and this institution will now be moved by the Sulpicians to a more desirable and suitable location in a suburban district.

SCIENCE

Perhaps nothing is more interesting than the change that has come over medical opinion, in the last few years, as regards the tissue degenerations caused by over-indulgence in alcohol. It used to be considered definitely settled that arterial changes of many kinds were a common consequence of alcoholism. After arterial change nephritis was supposed to be the next common result, and following this came cirrhosis of the liver, the hardening and shrinking of this organ. Now every one of these supposed characteristic changes due to alcohol is in doubt. Probably none of them is due to alcohol alone. They do not occur in the worst cases of alcoholism and they do occasionally occur in people who have not indulged in alcohol to any extent, and sometimes in those who have been abstainers from spirituous liquors of any kind. This is true for all forms of alcoholic drinks. The mild beers and wines and the strong liquors apparently have about the same results, and these are not the organic changes that we have just mentioned. It seems important to call attention to this because, as supposed knowledge has spread in recent years, the mention of certain affections, especially nephritis and cirrhosis of the liver, have almost come to carry with them the implication of alcoholic indulgence.

The autopsy records of poor-houses and general hospitals in Massachusetts, in which a great many inebriates, men and women who have indulged in alcohol to excess for many years, were carefully analyzed in a paper read by Dr. Cabot of Boston, before the American Medical Association at its Atlantic City meeting five years ago. The conclusions were a surprise to all present, for they contradicted most of what physicians thought they knew with regard to the tissue changes produced by alcohol. Prof. Osler commented on this and suggested that our supposed knowledge was evidently much less well founded than we thought and that much more remained to be done. A recent German contribution to this subject, then, is most interesting. Professor Fahr reported the autopsy findings of over 300 cases of men who had been inebriates for many years and who had died usually as a consequence of alcoholic indulgence. It is easy to understand that in the Harbor Hospital of a large seaport like Hamburg a great number of victims of chronic alcoholism would be among the patients. In nearly all of the cases, as is true generally of sailors, the alcohol had been taken in the form of spirits and not as beer or wine.

The result of these autopsies was reported editorially in *The Journal of the American Medical Association*, November

27, 1909. They are not in harmony with the idea that alcohol is a poison which produces widespread and gross anatomic changes throughout the body, or that it is a common cause of either arterio-sclerosis, that is, arterial degeneration, or nephritis. With regard to cirrhosis of the liver, less than five per cent. of drunkards suffer from it, while the autopsy records of patients without any alcoholic history in Hamburg itself show that it may occur quite apart from alcohol. Evidently some contributing cause is needed for its production, and this may act without alcohol, though alcohol predisposes to its action.

What was found, however, and is of the greatest importance, were changes in the nervous system which predisposed to the sudden deaths so common in alcoholism, and to that lack of resistance to all other diseases which characterizes the alcoholic subject. Fahr suspects that changes in the ganglion cells of the heart may be responsible for the sudden heart failure so common in this class of patients. Protracted feeding on alcohol fails to cause, in guinea pigs and rabbits, any of the changes that used to be considered so common in men, and even does not produce the fatty degeneration in heart and liver which is very common, but does produce a marked tendency to sudden and unexpected death. It seems important that knowledge of this kind should be widely diffused, because it adds another motive to the cause of temperance. At the same time it is very interesting to realize that most of the teaching of physiology in the public schools concerning what were the accepted conclusions as to the effect of alcohol upon the tissues is quite wrong and must now be corrected. It is this tendency to teach mere scientific opinions as absolute facts that has been deprecated by many scientists who have dwelt especially on the necessity for care in this matter as regards the young, since they will later have to be asked to correct previous false notions, to the serious detriment of what they think of science.

A cablegram from the Kiel observatory announces that Professor Poro, of La Plata, Argentine, observed Winnecke's comet on October 31, midnight, G. M. T. It was then in right ascension 17 hr. 11 m. 51.6 sec.; declination 27 deg. 18 m. 43 sec. The comet is visible in small telescopes. Winnecke's comet last made its perihelion passage on January 22, 1904. Its period is 5.828 years, its perihelion distance 0.92338.

The opinion that sand-filtering is an unsatisfactory way of purifying drinking water is being adopted by many sanitary engineers. Those of the German Imperial Sanitary Office and of the Pasteur and Koch Institutes have long since been of this mind, and it is now announced that

the Russian Government has discarded sand filters and is substituting the ozone process of sterilization, which has proved the safest means of destroying water bacteria.

An invention for preventing collisions on railroads has recently been perfected by the well-known Father Adrian D'Antonio, O.F.M., who came to America from Italy a short time ago to negotiate with American railroads who are interested in what promises to be a marked advance in existing methods.

The inventor has been engaged for nearly two years in perfecting his new system, and hopes in the near future to demonstrate its efficiency and practical character. If adopted it may mean the revolutionizing of railroading as regards signalling and protection of trains against collision. Father D'Antonio is at present residing at the Franciscan Monastery, Brookland, Washington, D. C.

The Nobel prizes have been awarded this year as follows: For chemistry, Professor Wilhelm Ostwald of Leipzig; for medicine, Professor Theodore Kocker of Berne; for literature, Zelma Lagorief. The physics prize was divided between William Marconi and Professor Ferdinand Braun.

Artificially crystallized rubies are claimed to be such perfect imitations of natural stones that experts have been obliged to resort to the microscopic test to distinguish them from natural stones. As the public is willing to pay from \$75 to \$100 a carat for these synthetic stones, importers of natural gems begin to fear a loss of trade.

Professor Thoulet, the French oceanographer, announces some interesting facts concerning the movements of sand, the result of waves and tides. They are, for the most part, in a zigzag direction. He calculates that each grain travels at least 8,000 yards up and down the beach. The lateral movement he estimates to be about one-tenth of an inch a minute.

A new comet was discovered on December 6, by Mr. Zaccheus Daniel of the Princeton observatory. The position is as follows: right ascension, 6 h. 16 m. 30 sec.; its declination, plus 33 deg. 50 min. The comet has a slow motion north and is readily discernible in a small telescope.

The invention of Padre Maccioni of an instrument giving warnings of an approaching earthquake is a notable step in the science of seismology. The instrument is based on the theory that every displacement of the earth's crust is preceded by an electro-magnetic disturbance.

DRAMATIC NOTES

"Divorce"—Lyric Theatre—A dramatization of Paul Bourget's novel by the author himself. The English version is by Stanislaus Stange. As is usual in such cases the story suffers in the adaptation from its original form. As a drama it loses all the shadings and gradations which blend and harmonize the development of its theme as a novel. The result is crude and somewhat mechanical. We perceive the manner of its makings, the piecing of its parts. This is regrettable, as it detracts materially from the effect intended i. e. the evil of divorce leading as it does to the destruction of family life and the subversion of religion. A woman has divorced her first husband, the Count de Chambault, by whom she has had a son, Lucien, married a second, M. Darras, while the first still lives. M. Darras is a rationalist and an atheist, who hates the Church, a common type in France at the present hour. He has consented however to allow his daughter, the fruit of the second marriage, to be brought up a Catholic, yielding in this to a sentiment of his wife, who on the occasion of her second marriage had given up her faith. When the time arrives for her daughter to make her First Communion, the mother, who has been instructing her child, finds that her faith is not dead and awakens to the realization that she is not truly married to Darras. Here ensues a struggle between her love and her revived conscience. This is enhanced by the conduct of her son Lucien by her first marriage. The young man has been brought up by his step-father as a believer in the absolute rights of the individual conscience. He proposes to live in free union with a young woman of socialistic ideas and is opposed by his step-father and mother. He retorts quite pertinently that they are united practically under the same arrangement much to his mother's horror and his step-father's indignation. He refuses to listen to their expostulations and departs from home. The son's attitude is a mirror to the mother's soul. At this juncture the first husband dies. Madame Darras believes that this will lead the way to the solution of her agonized perplexity and proposes a religious marriage to M. Darras. He indignantly refuses. Her conscience finally triumphs and she prepares to leave him. As she is about to depart, Father Euvrard, a priest whose advice she has previously sought and who has admonished her that she was living in a state of sin with M. Darras, enters, and counsels her to

remain for the sake of her daughter, whose faith her father has threatened to destroy, and in the hope that her obedience in time may soften her husband's obstinacy. This she does and so wins Darras' consent to a religious marriage. The denouement is abrupt and not at all convincing, nor is there any explanation of Father Euvrard's counsel. On what satisfactory ground does he advise Madame Darras to live with a man to whom she is not in truth married and who has violently and bitterly denied the virtue of a religious marriage? M. Bourget's moral theology seems considerably awry here. In spite of its many crudities and its abrupt conclusion "Divorce" is strongly dramatic and tense in its emotional situations. It does drive home its lesson of the evils of divorce, a lesson quite as sorely needed in this country as in France. No dramatist in America has dared face the evil and use it as the material of a play. In France where the Faith still largely affects public morals and opinion it is an essentially vital question and the conflict readily finds expression in the theatre. In America where its religious aspect is so largely ignored, though its evils are recognized well enough by the intelligent and serious minded, no playwright has addressed himself to its presentation on the stage in the hideous aspect it bears to-day. The Labor problem, the Negro problem, the Social problem, the Trust problem, have all been dramatically propounded. Why is it that the most serious problem of them all, the Divorce problem, yet lacks dramatization by an American playwright? Is it that the religious conscience has not been sufficiently quickened in this country to realize that this monster is at our gates seeking to devour us?

"The Nigger"—New Theatre—The Negro problem, so far from even being propounded in this play is but a concomitant incident of its action. The entire matter hinges upon the discovery by a young Southerner of high social standing, who has become Governor of his State, that he has a strain of negro blood in his veins. Brought up to believe that the negro is no better than an animal, a mere beast of labor, on the level with the brute, he regards this taint in his blood, though remote—for he has but the sixty-fourth of a negro strain in him—as an ineradicable disgrace. It changes his whole view of life, determines him to resign the governorship, break off his engagement with a young lady of prominent social position and devote himself to the cause of the negro; himself sinking to the position of a negro in the social status.

The premise is inadequate to the conclusion in a character such as the playwright depicts Phillip Morrow. He is delineated as a man of exceptionally high type, of the utmost honesty, sincerity, integrity and nobility of soul. Yet he is not able to rise above the social prejudice of his surroundings, and weakly surrenders to the stigma which he imagines the inheritance of a strain of negro blood has placed upon him. He is depicted as in his decision influenced by the mealy-mouthed philanthropy of a Senator Long, who preaches as the highest motive of a man's action what he dreams will be the condition of mankind two or three centuries hence. This is simply the injection of the cant of Humanitarianism into a situation, which—so far from being saved by it, is actually damned by it. Up to this point in the third act this action has been strong and consistent. Here it weakens and flattens into a foolish incongruity and sheer absurdity. A motive is thrust in, which in practical life has not force enough to actuate a man to lift his little finger, let alone to determine him to complete self-immolation. But the author of "The Nigger" has made a significant failure simply because he has laid down as his ultimate ethical fact the Humanitarian fetich of the hour. In his first two acts he has built up an intensely dramatic situation, which completely collapses in the third under the influence of a dominant fad. The New Theatre Stock Company play very ably their various rôles and in this only can the production be termed a success.

"The Lottery Man," Bijou Theatre.—After several attempts at placing a successful play, "The Lottery Man" at this theatre bids fair to hold its own for some time to come. It is a comedy, or rather farce of a wholesome flavor. Briefly, the story is that of a young newspaper man in financial straits who conceives the idea of offering himself in marriage by lottery. The winning number turns up in the shape of an unprepossessing spinster, to the intense disgust of the living prize. At the eleventh hour it is discovered that the spinster, who has insisted upon the fulfilment of the contract, had obtained the lucky coupon fraudulently. The victim is therefore released and marries the young woman of his choice. The play is well constructed, clever, and intensely amusing, with a thoroughly competent cast. The situations are humorous with here and there a touch of sentiment to heighten the general effect of the comedy.

CHARLES McDougall.

SOCIOLOGY

The census-enumerators for next year are to be chosen by the supervisor of the census in each district without regard to politics. As far as possible they are to be residents of the district they enumerate. Former enumerators will be preferred provided they are physically capable. An enumerator must be able to write plainly and with reasonable speed. Those wishing to be employed must send to the supervisor of the district in their own handwriting an application endorsed by two business men of the community in which they live. They must undergo a practical examination consisting chiefly of the filling up of a schedule of population or agriculture from data supplied. Enumerators may be of either sex and need not be over 21. Their compensation is to be from two to four cents for each person enumerated; from twenty to thirty cents for each farm and ten cents for each barn or enclosure of stock. When these rates are insufficient the director may fix a mixed rate of from one to two dollars a day and a suitable reduction of the fees just mentioned; or else allow three to six dollars a day for a day of eight hours. As a rule no allowance will be made for traveling expenses. Enumerators must take an oath of office, and once appointed, can not refuse to serve unless for urgent reasons. As the Government goes to great expense to obtain an accurate census, all are bound to give an exact account to the enumerator.

The Association of Belgian and Holland Priests, of which the Right Reverend Henry Gabriels, Bishop of Ogdensburg is chairman and the Reverend Alphonse Notebaert of Rochester, N. Y., is president, has undertaken the work of colonization in conjunction with the Catholic Church Extension Society. Archbishop Messmer of Milwaukee and Bishop Fox of Green Bay are also interested in the matter. The plan is to collect the scattered Catholics of Holland and Belgium in this country and to organize them in settlements of at least one hundred families, so that each settlement will be a self-supporting parish. Father Julius E. DeVos, who has spent a quarter of a century in such work, is director of colonization. He addressed the National Farm and Labor Congress during its session at Chicago, pointing out the advantages of Catholic colonization for both the immigrant and the country at large. He insisted upon the value of Italian, Slavonian and others who have lived on the land from time immemorial, and, therefore, bring to

this country robust bodies and skill in agriculture. This is a point of great importance. These peoples, unaccustomed to cities, too often degenerate in unsuitable surroundings, and from this comes a certain prejudice against them.

The second International Scientific Congress on Leprosy recently held at Bergen, Norway, was attended by one hundred and seventy delegates from various countries. The resolutions that were adopted insist on the contagiousness of the disease, preventive measures, and the isolation of lepers; those who have lived among lepers should be examined from time to time by specialists; certain occupations where the danger of communicating the disease is great should be forbidden to lepers; although no sure specific is known the congress does not classify leprosy among the incurable maladies.

ECONOMICS.

The imports of paper and its products in 1899 were valued at \$3,000,000. In 1909 the value will reach \$12,000,000. The exports of the former year were worth \$5,500,000; of the latter year, \$8,000,000. This account excludes books and engravings of which the imports were in 1899, \$1,333,000. In 1909 they will be \$6,000,000. The exports for 1899 were \$2,666,000 and for 1909 they will be \$6,000,000. During 1909 the imports from Germany will be \$7,000,000, from Great Britain, \$1,000,000; from France, \$500,000; from Japan, \$300,000. The imports from Japan are diminishing. Lithographic labels and prints made up nearly one-half of the imports. The chief exports are printing paper, \$2,000,000, writing paper and envelopes, \$1,000,000; paper hangings, \$300,000; playing cards, \$200,000. Of the printing paper, Great Britain, Canada and Australasia took nearly \$1,350,000. During 1909 Germany is the chief exporter of paper in the world: its exports being estimated at \$36,000,000. The Netherlands is next with \$22,500,000. Austro-Hungary follows, then comes Great Britain with \$11,500,000. Belgium and the United States export \$8,000,000 each.

Sugar was the chief import during 1909. The value of foreign sugar imported will reach a little over \$100,000,000; from Porto Rico and Hawaii about \$70,000,000. Next to sugar come hides and skins. The import for 1909 will be about 500,000,000 lbs., worth \$100,000,000. The highest import in past years was 399,000,000 lbs., worth \$84,000,000 in 1906. The average value of the yearly importation during the decade ending 1909 is \$57,000,000. Since the new tariff came

into force the average value of monthly imports is \$34,500,000: the average value before that time having been \$19,000,000 monthly. Goat skins are the chief import, their value being over one-third of the total. Hides of cattle are a little more than one-quarter. Nearly one-half of the goat skins come from the British East Indies, and of the hides over one-half are from Mexico and South America.

The domestic lake commerce for October was 12,018,212 net tons, being larger than that of the same month in 1907 and 1908. Over one-half was iron-ore, which exceeded the amount carried in 1907. Wheat, oats, corn, lumber, pig-iron, manufactured iron were larger than in 1908. Coal, especially anthracite, was less than usual. There were 8,470 departures of 13,840,365 net tons register, against 7,884 and 11,784,404, respectively, in October, 1908. The traffic for October through the Sault Ste. Marie canal was 9,127,240, being better than that of the last two years. For the season to the end of October 16,165 vessels of 39,188,066 net tons register passed through the canals, the highest figures ever reached.

Dr. Lyman Abbott, in an address to a meeting of 1,500 students of Yale University on Socialism, pointed out that Socialists would have the Government the only employer, and thus the political boss and the industrial would be combined in one person. This system would deprive the workman of the freedom in choosing his employer which he now enjoys. He urged his hearers to labor for as wide a distribution of wealth as possible, by opposing the giving away natural resources, the property of the nation, to private individuals and by helping to pass proper laws to control corporations.

At the recent Lake Mohonk Conference Vice-President Sherman, who, during his long service in Congress, had much to do with Indian affairs, paid a well-deserved tribute to the work of the Bureau of Catholic Indian Missions.

"The Catholic school mission located in Washington is officered by men of education and men of conscience—square men," he said. "So far as has come under my observation, this Bureau, maintained for the education of the Indian, and maintained at an expense which runs away up into hundreds of thousands of dollars, and almost entirely from private subscription, is well managed and is being conscientiously conducted, I believe, for the betterment of the Indians with whom we have come in contact."

ECCLESIASTICAL NEWS

The Brooklyn Alumni Sodality met in Brooklyn College on December 5, its first anniversary. Mass and Holy Communion were followed by breakfast and the election of officers. There were sixty-three members present. Dr. John H. Haaren was re-elected president and Dr. J. H. Walsh vice-president. During a symposium following the breakfast Dr. Haaren made an earnest appeal to the members to cherish high ideals in Catholic life and to take a leading and active interest in all Catholic enterprises, instancing in particular educational work, the Laymen's Retreat movement and the reading of "the latest and best Catholic Review of the Week—AMERICA." He assured his hearers that he read AMERICA from cover to cover every week and found its varied articles absorbingly interesting.

A central and permanent bureau for the purpose of unifying and systematizing the charitable activities of the archdiocese has been established in Philadelphia. It has a board of directors chosen from among the Catholic laymen of the city, and Mgr. N. F. Fisher has been elected its president. In connection with the Bureau a house is to be established wherein dependent children and adults can be taken care of temporarily pending their disposition in suitable institutions. The placing of orphans in families rather than crowding them in asylums is another work to be undertaken by the new Bureau.

The Rev. Terence J. Shealy, S.J., of New York, who is conducting the Retreats for Laymen, has announced the following schedule of week-end retreats to be given during the next six months at Keyser Island, South Norwalk, Conn.: January 14; February 10 and 25; March 11 and 18; April 8, 15, 29; May 6, 13, 20, 27; June 3 and 10. Retreats from the middle of June to the middle of September will be given every week-end at Fordham University. It is the earnest hope of the Retreat Committee to begin the building of the House of Retreats in the early spring.

Archbishop Moeller of Cincinnati, assisted by a number of prelates and clergy of the province, consecrated the new Cathedral at Nashville, Tenn., on December 7. The sermon at the formal opening on the following day was preached by the Rev. Emmanuel De La Morinière, S.J., of Spring Hill College, Mobile, Ala. The occasion brought together a very numerous and representative congregation and is regarded as one of the most notable events in the recent history of the Church in the South.

Press dispatches from Rome state that on December 9 the Pope received Bishop Walsh, of Portland, Me., in private audience. The Bishop presented the Pontiff with several articles made by Indians living in the Diocese of Portland. The Pope also received Bishop Kennedy and the students of the American College in Rome in their annual audience. Among those presented was the Rev. Dr. Henry A. Brann, rector of St. Agnes' Church, New York City.

A few weeks ago the Archbishop of Westminster was invited to join the Congo Reform Association. He refused, saying that he distrusted the methods of the Society, and that the perusal of Sir Arthur Conan Doyle's book, which it had been hoped would persuade him, only made him distrust them the more. Cardinal Mercier and the Bishops of Belgium have written to thank him for his prudent conduct. Speaking in Liverpool a few days ago, he took occasion, from the fact that that city is the centre of the agitation, to explain his position.

The matter involves three questions: the tenure of land, the taxes and the atrocities. With regard to the first every one is entitled to his own opinion, though Belgium had done only what other civilized powers had done. As to the second, it is quite lawful to discuss whether the natives should pay their taxes in money or in labor. Touching the outrages, the Congo is an immense territory, and no one has a right to generalize concerning the whole from isolated facts. It is just also to hear the opposite side. It has much to say which the Reform Association will not listen to. Moreover, missionaries scattered over 86 stations with 60,000 converts have nothing to say on the subject.

Five Brooklyn pastors will celebrate the silver jubilees of their ordination on December 20: the Revs. John F. O'Hara, Martin J. Tierney, Thomas J. McAleer, John G. Fitzgerald and Charles H. O'Dougherty. In the five parishes special preparations have been made for proper celebrations.

The Sisters of the Visitation of Rock Island, Ill., have been ordered to pay \$10,729 to the National Copper Bank Company of New York for damages on a note by judgment rendered in the United States District Court. The case grew out of P. J. Kieran's defalcation a year ago.

The Rt. Rev. Mgr. Thomas J. Shahan, rector of the Catholic University of America, was formally invested with the robes of a domestic prelate on December 16, His Eminence Cardinal Gibbons officiating.

The Right Rev. John Stariha, who resigned the See of Lead, South Dakota, last April, because of ill health, has been made titular Bishop of Antipatride in Palestine.

In succession to the Very Rev. L. F. Kearney, the Very Rev. Matthew L. Heagan has been elected provincial of the eastern province of the Dominican Order. Father Heagan has been Prior of the Immaculate Conception College at Washington, D. C.

At the ordinations in Rome, on November 1, a young Zulu, a student at the College of the Propaganda, was ordained to the priesthood. He is the son of a chief and the fourth member of his tribe to be ordained in Rome during the last ten years.

A Catholic Converts' League was organized in Washington, D. C., on December 8.

PERSONAL

The dinner of the Boston Society of Architects at the Exchange Club, on the evening of December 6, was made a very significant occasion by the presence, as principal guest, of His Grace Archbishop O'Connell, the others being Hon. Bellamy Storer, Rt. Rev. Mgr. Splaine, D. D., Rev. Father Gasson, S.J., Judge DeCourcey, Dr. J. Bapst Blake and Mr. Pierre Chagnon LaRose. Mr. Ralph Adams Cram, who presided, in introducing His Grace the Archbishop, recalled the historical events which had brought about the present estrangement between art and the Church, and accepting the presence of His Grace as a happy omen of a growing consciousness in both of a sense of mutual loss of prestige.

His Grace the Archbishop talked of the inner meanings of art, particularly of the need of a profound conviction in the mind and soul of the artist. After some pleasant remarks by Mr. Storer, reminiscent of his earlier relations with the late Mr. McKim, Mr. Charles D. Maginnis read a paper, illustrated by lantern slides, on recent Catholic Church Architecture in England and America, in which he emphasized the superior technical and ethical standards of English Catholic art. Mr. Maginnis maintained, however, that the exercise of an equally discriminating patronage on the part of the American Church would prove that these standards were not impossible to us. He protested vigorously against the spirit of commercialism which, particularly in this country, is so grave a menace to the development of a Christian art with responsible standards.

OBITUARY

Mr. Kendal E. O'Brien, M. P. for Mid-Tipperary, died in London, November 29, of pneumonia contracted in his journey to London and intensified by his insistence on taking part in the final divisions on the Land Bill. Born in Culleen, County Tipperary, in 1849, he took part in the Fenian movement, and sold one of his farms to pay O'Donovan Rossa's expenses in the Tipperary election of 1871. He was John Mitchell's most prominent supporter for the same constituency in 1878. His knowledge of agricultural conditions, as well as his ability and wise leadership, made him a marked man in the Land League campaigns, and he suffered both eviction and imprisonment in defense of his principles. On the passing of the Local Government Act he was elected Chairman of the Tipperary District Council, and for his opposition to the Boer War was removed by the Lord Chancellor from the Justiceship of the Peace. Elected to Parliament in 1900, he rendered good service by his constant attendance and his mastery of agrarian questions. He always showed himself as devoted to Catholic as patriotic interests.

The Rev. Lawrence Heiland, for thirty-nine years a priest of the Diocese of Cleveland, and rector of the Church of the Sacred Heart, New Bavaria, Ohio, died on December 1. He was born in Germany, December 21, 1841, and with his brother, the late Rev. John B. Heiland, was ordained to the priesthood, in Cleveland, December 17, 1870.

Brigadier-General Thomas McCurdy Vincent, retired, a Catholic veteran with a record of distinguished services in two wars, died in Washington, D. C., on December 7. He was born in Ohio and graduated from West Point in 1859. He retired from the army in 1896, after forty-three years of service. He was the author of several works and monographs relating to the military service.

Sister Mary Fidelis, former Superior of Our Lady of Lourdes Academy, East Oakland, California, died recently at St. Mary's Hospital, San Francisco. She was a sister of the Rev. A. P. Doyle, the distinguished Paulist missionary, and of Sister M. Louise of the Sisters of Mercy.

PULPIT, PRESS AND PLATFORM

At the convention of the Evangelical Lutheran Council, held in Minneapolis, the Board of English Home Missions, in its biennial report, strongly recommended that missions be opened at great educational centres, for the benefit of students who

came from Lutheran families. The board's report says:

"It is evident that, however much we may condemn the sending of Lutheran children to non-Lutheran, undenominational, irreligious and anti-religious schools, the conditions will continue. In many cases the only opportunity our young men or women have of securing an education is by means of such institutions and by the incurring of such risks. The Christian readers of our papers and magazines have no doubt been startled by the revelations made concerning the teaching in these so-called unsectarian and non-denominational institutions with reference to marriage, family, morals and the Bible. It is truly alarming when the very institutions which a Christian civilization has nourished into greatness undermine the foundations of our civilization."

LETTERS TO THE EDITOR

PRIESTS AND PROFITS II.

To the Editor of AMERICA:

"Priests and Profits" to-day was good; warnings are always good. Yet as money and a knowledge of its care is absolutely necessary if one would get along, it is not well to decry too strongly new schemes on the money question in relation to church affairs. I therefore beg leave to submit these ideas, anonymously, so that my authority or lack of authority shall not influence the judgment of readers.

In this city there are many churches, parochial schools, colleges and other church property, the aggregate value of which is very great. It is all insured, and the annual premiums must also be very great. I have not the faintest idea of the total, so I shall not venture to say whether they amount to \$25,000 per annum or twice or thrice that. Suppose now the Diocesan Council would deliberate on the matter, and enact that a certain proportion e.g. 10% or 20% of the insurance should not be renewed at the next renewal, and that the portion of the premiums so saved on the hundred or more churches in the city should be paid into an Insurance Fund to be controlled by the Council. The next year another fraction could be taken off, and in five or ten years no insurance be effected, but the premiums to continue to be paid into the Fund. This Fund would be drawn on to repair or replace church property injured or destroyed by fire. Does any reader know enough on the subject to be able to advise as to the plan, or does it look like the old plan of lifting one's self over a fence by the boot straps? I cannot recall many churches destroyed or even much injured by fire in this city, yet

the merest prudence compels continuous and great outlays for insurance.

New York, Nov. 27.

G.

To the Editor of AMERICA:

Allow me to thank you for AMERICA's article last Saturday, entitled "Twenty-Third Street Men." The warning to our Catholics comes not any too soon. The Y. M. C. A. is doing, as you know, an awful amount of harm to our people. It is all right, as AMERICA says, for non-Catholics; but our Catholic young men who belong to the Y. M. C. A., as far as they are permitted, soon commence to think that one religion is as good as another, and that the Y. M. C. A. is the best of all. The lamentable phase of this matter is that our brother priests do not appear to realize the danger and are reluctant to sound the warning.

With best wishes,

JOHN JOSEPH SWIFT.

Troy, N. Y.

I am a subscriber for AMERICA and am more than pleased with its contents. It supplies a want long felt in the United States. This fact was never more evident than in the one-sided accounts of the bloody and disgraceful riots in Barcelona and the hypocrisy over the death of the wild Ferrer. Wishing the AMERICA great success,

(Hon.) FRANK J. SULLIVAN.

San Francisco, Cal.

It is with a sense of profound pleasure and satisfaction that I extend to you and your associates my heartiest congratulations upon the great and noble work you have undertaken in publishing a Catholic weekly review. AMERICA fills a long recognized want in the field of Catholic journalism in the United States. Its high and scholarly tone, neither too learned for the simple nor too common for the scholar, its attractive form and clear type are bound to give it a cosmopolitan character, and accomplish much in the way of elevating the standard of Catholic citizenship in America. AMERICA marks a new epoch in American Catholic journalism.—Rev. Joseph Schroeder, O.P., Washington, D. C.

It is the most welcome visitor that ever entered our sanctum. There are many able papers among our exchanges, but I can assure you that AMERICA holds the first place. I always look forward to Saturday, because Saturday brings me AMERICA and AMERICA brings me the best of everything in the news line. When the history of our times comes to be written, the historian will note the fact that the "creation" of AMERICA was an epoch-making event of the Twentieth Century.—Rev. M. J. Foley, Editor of Western Catholic.

AMERICA

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CHRONICLE

Home News.—Advocates of a ship subsidy find encouragement in the bold stand in regard to their policy taken by the President in his message. The lobby seeking favorable action for a subsidy bill are pressing the leaders in both Senate and the House to waste no time in its passage.—Plans for the abolishment of mail wagon service in the large cities and the substitution of local transportation of the mails through gigantic pneumatic tubes are being considered by the post-office department. A special commission made up of the post-masters of Chicago, New York, Boston, Brooklyn, Philadelphia and St. Louis, has been studying the feasibility of the plan.—Senator Cullom, of Illinois, whose interest has been aroused by the deplorable disaster in the Cherry Valley mines, has introduced a resolution in the United States Senate which is the preliminary step toward bringing about the prevention or, at least, the reduction of the number of such disasters, and in any event lessening the loss of life consequent upon them.—The House of Representatives passed the Esch bill which requires railroads to make full monthly reports to the Interstate Commission of all accidents and gives the commission power to compel railroads to provide uniform equipment for their cars.—Government lawyers have been going over the books of the National Sugar Refining Company to find out how much the treasury has been defrauded in ten years of sugar underweighing. As a result of the investigation the company, as declared by H. L. Stimson, special counsel for the Government, announcing a settle-

ment, will pay \$675,573 in back duties on sugar. This amount was found to have been withheld from the Government on importations made in nine years. The civil settlement will be no bar to prosecution of any one guilty of fraud.—At a meeting of the Board of Directors of the Equitable Life Assurance Society of the United States the following resolution was adopted: "Be it resolved, That the thanks of the Board of Directors are hereby voted to Mr. Thomas F. Ryan for the unselfish services which he has rendered to the policyholders of this society."—Last week was notable for railroad accidents. In the United States and Canada there were thirteen serious wrecks in six days, an average of two a day from December 13 to December 18. The record of deaths for the six days is twenty-six; the injured number over 200.—The selection is announced of Major General Leonard Wood for Chief of Staff of the army, as successor to Major General J. Franklin Bell, who will be retired in April.—The Buffalo, with 700 marines, was ordered to sail from Panama to Corinto on advices that American citizens in Nicaragua were in peril.—All opposition to the confirmation of Judge Horace H. Lurton, of Tennessee, recently named by the President Associate Justice of the Supreme Court of the United States, has disappeared. He will be enabled to sit when the arguments in the Tobacco Trust cases begin, January 8.—By an emphatic majority the people of Worcester, Mass., the largest no-license city in the world, voted for the return of the saloon and the sale of alcoholic beverages under license.—Columbia College has received in gifts a total of over \$4,000,000 in seven months.—

A movement has been started to secure by popular subscription the erection at the National Capital of a building which will serve as a memorial to the Father of His Country and furnish a convenient meeting place for international and national gatherings for the promotion of science and art.—General Green B. Raum, formerly Commissioner of Internal Revenue and Commissioner of Pensions, died in Chicago.—During the big game season just closed twenty-three persons were killed by being mistaken for deer or by the accidental discharge of firearms in Maine, New Hampshire, Vermont and Massachusetts, and three in New Brunswick and Nova Scotia. Other causes added eight more deaths to the list.

A Change in Bond Policy.—Under the discretionary powers given him by the Aldrich-Vreeland Act, Secretary Mac Veagh has decided to reject State, municipal and railroad bonds as security for public deposits. This marks a notable change from the policy introduced by former Secretary of the Treasury Leslie M. Shaw. Beginning February 1, all banks using these bonds for this purpose, will be obliged to withdraw them and to deposit in their stead Government, Philippine, Porto Rican or District of Columbia bonds at par; Hawaiian bonds at 90 per cent. of par, or bonds of the Philippine Railway at 90 per cent. of market value, but not exceeding 90 per cent. of par. Only a little over \$10,000,000 of deposits will be affected by the change, but its significance lies in the fact that it will strengthen the price of Panama Canal bonds. The result of the ruling will be that these cannot be sold at less than par.

A French ex-Minister's Opinion.—Former Foreign Minister Hanotaux, chairman of the recently organized Franco-American Committee designed to improve the economic and social relations of France and America, has issued an article appealing for public support of the committee. In it M. Hanotaux predicts that the United States, which, he says, now holds the balance of power in the Pacific, is destined some day to intervene in the quarrels of the great nations of Europe. "Every clairvoyant European statesman," says the ex-Minister, "now foresees the probability of American imperialistic action. It is the constant preoccupation of Emperor William."

The Trainmen's Stand.—A vote of the 130,000 men involved in the demand made upon the New England and Eastern railway lines for a wage increase of 10 per cent., has been taken. Trainmen and conductors on thirty-two lines are interested. President W. G. Lee, of the former, and A. B. Garretson, representing the latter, are tabulating the returns. Seventy-five thousand of the 90,000 ballots cast were in favor of demanding an increase of wages that will average 10 per cent. A ten-hour day will also be asked and overtime pay for all work above ten hours.

Opposition to the Proposed White Slave Bill.—The old State's Rights principle is the motive underlying a vigorous minority report of Democratic members of the Committee on Interstate and Foreign Commerce to the White Slave bill favorably acted upon by the Republican members of that committee. Representative Richardson of Alabama, who prepared the minority report, terms the Mann bill, approved by the majority, which aims at the suppression of the traffic by regulation of interstate commerce, "unconstitutional and a gross violation of the right of States to regulate the morals of their own inhabitants." The bill in question imposes a maximum penalty of ten years' imprisonment and a fine of \$5,000 for violations, and contains stringent deportation and interstate traffic provisions.

A Record Passenger List.—The President Grant of the Hamburg-American landed from the ports of Hamburg, Boulogne, and Southampton an army of 3,000 "future citizens" at Ellis Island, taxing the administration building to its capacity. The big liner not only thus set the record for the largest number of aliens ever brought over on one ship, but also for the greatest number of souls ever conveyed to this port on a single vessel. Crew and passengers arriving totaled 3,747 persons.

Nicaragua.—Nicaragua recently made a protest with threat of reprisals to Costa Rica on account of the frequent attacks made by insurgents from the Costa Rican frontier. In reply Costa Rica points out that the great extent of the frontier makes it difficult to prevent isolated attacks.—The resignation of President Zelaya has not produced any change in the attitude of the United States or of the revolutionists towards the Nicaraguan Government. José Madriz has succeeded him.

Montreal City Council Graft.—The report of Judge Cannon, Royal Commissioner appointed to hear evidence as to the civic administration of Montreal, was made public on Monday of last week. The report, which analyzes the evidence of about eight hundred witnesses, has won high praise from the press and public. After naming eight aldermen and twelve others as guilty of malversation, Judge Cannon says: The administration of civic affairs in Montreal since 1902 has been saturated with corruption. The majority of the aldermen have administered the committees and the City Council so as to favor the private interests of their relatives and friends, to whom contracts and positions were distributed to the detriment of the general interests of the city and of the taxpayers. As a result, out of the annual revenue of five million dollars, 25 per cent. has been spent in graft and abuses of all kinds, and the greater part of the balance has been employed in work of which the outcome has very often been ephemeral. "Following revelations made before me," writes Judge Cannon, "the citizens on the 20th of September adopted the reduction of the num-

ber of aldermen and the establishment of a Board of Control. As for the division and the representation of the city by wards, everybody agrees in condemning this system, which gave birth to patronage and to its abuses. I recommend to the citizens of Montreal, after a serious study of this question, to adopt another system creating a Council, composed of aldermen representing the entire city and working in unity for its growth and prosperity. The Council of to-day is composed of groups and coteries struggling among one another with such bitterness that they necessarily lose sight of the high interests of the community. As for the civil and criminal suits to which proof, as given in this investigation, could give rise, the Council elected at the next election should adopt the line of conduct to follow." Those condemned will have to pay the cost of the Cannon inquiry. Meanwhile the *Montreal Star* and many citizens writing to that paper, which did so much to provoke the inquiry, are clamoring for immediate prosecution by the provincial authorities, before the coming civic election, of the grafters named by Judge Cannon.

Great Britain.—The Government has issued an order to the effect that estate duties, customs and excise may be paid at rates hitherto existing, but it reserves its right to recover the difference between these and the Budget rates, should it win in the coming election. Should Budget rates be paid, this difference may be recovered by the payers in case of the Government defeat. Reports were current that in many cases payment of duties had been refused. The *Times*, enquiring at the Custom House, was told that they were without foundation. The tea merchants and the Burton brewers resolved to pay the Budget duties according to the above order, and the latter agreed not to change the price of spirits till the whole question is settled.—The Circulating Library Association having resolved to do something to stem the flood of immoral literature, asked the Publishers' Association to send them copies of all new works a week before their publication, that they might determine whether they would put them in circulation or not. The Authors' Association pretends that this is a demand for the suspension of publication until the committee of the Libraries shall have censured a work, and condemns it as unreasonable.—Mrs. Leigh, a suffragist, who brought action for damages on account of forcible feeding in Winson-Green Prison, Birmingham, against the Home Secretary and the authorities of the prison, lost her suit. The jury rendered their verdict without leaving the box.

Ireland.—The Central Council of the Irish National League met in Dublin last week to determine their policy in regard to English Parties at the coming elections. It was agreed, in view of Mr. Asquith's recent declaration pledging himself and colleagues to full self-government for Ireland, to advise the Irish in Great Britain to cast their votes for the official Liberal or Labor candidate. As

the Liberal and Labor parties have agreed not to oppose each other, the Irish voters' task has been simplified. They are astonished at the strong tone of Mr. Asquith's Home Rule utterances and all are agreed that the only wise policy now is to support the Liberals. The Tories in insisting that the Lords' power should be retained in order to block Home Rule, are keeping that question to the front, so that, should the Liberals win, it cannot be urged that the electorate has not pronounced upon it. Only the near approach of the elections has prevented a land war in Ireland during the winter. The mutilation of the Land Act by the landlord party has prevented future sales and the expected division of the grasslands, and has disturbed many former agreements, so that threats are being made to renew "cattle-driving" and withhold payment of rents till admitted grievances are rectified. The Irish Party as a whole has repressed this tendency but the most conservative members declare that they will do so no longer unless after the elections there is a remedy in sight.—The Temperance movement has been making great headway of late especially in Connaught. Mr. Runciman, M.P., a member of the Cabinet, has called attention to it at a public meeting in London, declaring that the only drunken man he found in the west of Ireland was one of his own countrymen, and he commended to England the temperance methods adopted by the bishops and priests of Ireland. Among the most efficient workers are Dr. O'Dea, Bishop of Galway, and Father Cullen, S.J., editor of the *Irish Messenger of the Sacred Heart*.

India.—District boards and municipalities are now entitled to send twelve members to the Bengal Legislative Council. An order has been issued by the Government requiring these to be members of the boards and municipalities they represent. The Calcutta agitators, who were counting on these seats, are not a little disconcerted. With the same idea of keeping the disaffected out of the councils another regulation has been made disqualifying all who have been dismissed from Government service or who have received at least a six months' sentence in a criminal court. The Hindu politicians are discontented. On the other hand, the Mohammedans of Oudh are much pleased with their status under the new reforms and may be depended on to send useful members to the councils.

Australia.—The Commonwealth's naval unit is to consist of one first-class armored cruiser of the Indomitable type, three second-class protected cruisers, six river gunboats and three submarines. As the Imperial Government is to contribute £250,000 a year, and loses its subsidy from the colonies of £200,000 a year, the cost to the Commonwealth will be only £255,000 annually.—New Zealand has passed an appropriation for a Dreadnought for the Royal Navy.

France.—On December 18 President Fallières received the special Chinese envoys headed by Prince Tsai, who are sent to notify the French Government of the accession of the new Emperor. After the reception the President gave a luncheon to the envoys.—*La Croix* of the 11th inst. publishes several documents which prove how vigilant are the governmental persecutors of Catholics. A subprefect writes to a rural mayor, complaining that an orphan has joined a society at the head of which is a priest, and requesting the mayor to warn the boy that this may lead to political manifestations and that he must not join any society without permission of the Inspector of Public Charities. Another subprefect is surprised that another orphan should be an altar boy. His guardian is requested to insist on his ward observing religious neutrality by refraining from so close a participation in divine worship. A third document shows how shallow is the government's boast that it allows free schools. In a Côte-d'Or commune, married women who had nursed, fed and tenderly reared charity orphans, were recently deprived of these orphans because they sent their own daughters to a free school.

Portugal.—The Government's proposal to arbitrate the boundary dispute in Macao has been rejected by China, which charges the Portuguese with urging their claim through cupidity instead of justice. The disagreement is hundreds of years old.—The Portuguese ministry, which has been in power since last May, has resigned owing to certain Church controversies which have reached an acute stage. The Minister of Justice and Ecclesiastical Affairs, Dom Francisco José de Madeiros, was the first to surrender his portfolio because he could not proceed with what he considered sufficient rigor against the Bishop of Beja, whose tilt with the authorities was mentioned in our Lisbon correspondence.

Germany.—The German press is unanimous in its hearty reception of the telegram of Admiral Prince Henry of Prussia in which he declares the statement recently published in the London *Daily Mail* that Germany is making ready for war against England to be an infamous lie. Commenting on the Prince's curt phrase the press expresses a hope that, coming from the source it does, it will serve to quiet for some time the insinuations against the policy of the empire.—The various radical groups in the Reichstag have coalesced to form one united party to be known as the German Liberal People's Party. Last week the party program was announced. It declares in favor of the gradual reduction of agricultural and industrial taxes, the restrictions of special privileges of great landowners, progressive taxation of property and legacies, electoral reforms, including minority representation, and a liberal development of the constitution making the ministry directly responsible to the Reichstag. If this program be ratified by each of the groups, the amalgamation will be consummated at a

general party convention to be held in 1912.—It is expected that at the opening of the next session of the Prussian Landtag definite reference will be made in the speech from the throne to the reform to be made in the electoral franchise.—The long looked for legislative action in regard to Potash production will soon be taken by the Prussian Government. A bill to be submitted in the Bundesrath will render the production practically a state monopoly. In case of its acceptance by the Bundesrath, and there seems little doubt of it, the present contracts with American interests shall be allowed to run for two years more.

Austria.—The announcement that the garrisons along the Tyrolese frontier facing Italy are to be strengthened, has aroused much comment. The order coming from the Minister of War in Vienna is generally accepted as a striking commentary on the official reports regarding the pleasant relations between Austria-Hungary and Italy.—Once more it is affirmed that the end of the obstructive tactics on the part of the Slav party in the Reichsrath is in sight. Reliable report has it that the different groups in the body are preparing an agreement which will make it possible to bring the protracted session to a close this week. The sittings of the week were prolonged again and again only to find all business rendered impossible through urgency motions presented by the Czechs as a means of obstruction.—Dr. Wekerle, Minister-President of Hungary, in a recent audience with the Emperor Francis Joseph, informed his Majesty that it seemed impossible to secure the acceptance of the provisional budget prepared for presentation to the Reichstag. Despite his representations Dr. Wekerle was directed to have the bill introduced in the house at once.—The Emperor has had a conference with former Minister-President of Hungary, Graf Khuen-Hedervary, in which the present condition of affairs in that country was thoroughly discussed. A temporary solution of the threatened crisis in the kingdom is looked for through the probable nomination of a new cabinet in which the leading spirits shall be Graf Khuen and former Finance-Minister Dr. von Lukacs.

Japan.—The Great Northern Steamship Company, whose steamers ply between Seattle and Japan, has decided to make Manila a port of call on both outward and return voyages. Under this arrangement a passenger may stay seventeen days at Manila. The steamship Minnesota, the largest in the Pacific, will make four round trips to the Orient during the coming year. Tourists may leave the steamer at Yokohama, proceed by rail or through the Inland Sea, and rejoin the Minnesota at Nagasaki. The first sailing has been fixed for March 22. Other sailing days are June 20, September 19, and December 19, from Seattle.—The disaster at the Onoura colliery, Japan, on November 24, caused the loss of 762 lives, only forty-three of the miners escaping.

QUESTIONS OF THE DAY

Hosanna in Excelsis

Christians, who accept unhesitatingly the truths pertaining to the plan of Redemption as unfolded in the Gospel, rarely consider the possibility of other means by which reconciliation with God for sin might have been effected. It was possible for the Father Himself to become incarnate, or the Holy Ghost, or indeed all Three Persons of the Blessed Trinity. Again, had God so willed, the nature of the angels might have been taken up by one of the Divine Persons in lieu of the nature that had fallen through Adam or, for that matter, God could have canceled the debt and restored man to his primitive state of righteousness without exacting any payment or reparation whatever. Now, however, that we know the plan which commended itself as most acceptable to Divine Wisdom, it is easy to perceive the wonderful harmony in all that goes to make up the grand symphony of our redemption.

This accordance is all but thrust on unreflecting minds at each recurring Christmastide. The light that on Christmas day spreads over the earth from the hills of Galilee and the warmth that fills men's hearts when they contemplate the Babe of Bethlehem direct one's thoughts to the motives which influenced the councils of the Most High in decreeing that the Word should be made flesh, should be born of the Virgin Mary, should dwell among us as our Teacher and our Guide and finally consummate His life work with the tragedy of Calvary.

The Incarnation of Christ is above all a manifestation of the charity, the mercy and the loving-kindness of the Almighty such as no other method of redemption could set forth. In it infinite goodness reached the limit of its munificence in the perfection of the gift bestowed upon the human race. "God so loved the world as to give His only begotten Son." The pagan philosopher denied that there could exist any friendship between God and man, they were so far apart; but the charity of God from out the depths of His wisdom found in the Incarnation a means of bringing together in closest union the finite and the Infinite.

In this mystery the omnipotence of the Creator shines out resplendently, for it unfolds a gracious kindness which the mind of man if left to itself could never have conceived. Furthermore, who would ever dream that God's justice even when not tempered with mercy could demand so rigorous a compensation for sin as is exacted in the life and especially in the passion and death of the Son of Man? Wherein, too, could the wisdom of God be made so manifest as in the mystery of the union of two natures in one Divine Person? Thereby justice and mercy are happily united and the claims of both marvelously adjusted. The thought of the new dignity conferred on human nature should restrain man from sin,

and the example of a divine Model should strengthen him in the practice of every virtue.

There is also a peculiar fitness in the Incarnation of the Second Person of the Blessed Trinity rather than of the Father or the Holy Ghost; for it is through the Son that all things have been made; through Him naturally all things disordered should be restored. The Word, too, is the substantial Image of the Father. It was the image of God, man, that was shattered by sin. How appropriately, therefore, is mankind restored by the Image of the Father to the brightness of its original representation. Add to this that the Word is by nature the Son of God. Who better than He could impart to men the grace or the power to become the adopted sons of their heavenly Father?

Nor was it seemly that the angelic nature, though more perfect than man's, should be chosen as the instrument by which salvation should come to Israel. It was not the angelic nature that was tainted, for not all the angels had sinned. But in the sin of Adam, the head and representative of our race, and in the consequent ruin the entire human family had become involved. For God to become man, therefore, was to raise the nature that had fallen and to atone for the pride and disobedience of the first Adam by the humility and obedience of the Second. Man's nature, unlike that of the angels, is composite. In it are included the material as well as the spiritual; so when human nature was assumed by a Divine Person all the gradations of being were combined as it were in a divine harmony.

Finally, in the supposition that it was particularly fitting that Christ should take into the unity of His personality human nature in preference to any other, it will be at once evident how equally befitting it was that He should be born of a mother, thus likening Himself to the other sons of Adam and enabling those whom He had made once more the sons of God to call Him brother.

The Virgin birth is a necessary corollary. Granting that the Holy of Holies was to seek a tabernacle among the children of men, no perfection that can be lavished on a creature could with propriety be withheld from the adornment of the body and soul of that chosen daughter of Eve. When a temple was to be built for the earthly habitation of the Almighty it was God Himself who drew the plans. David was not to build it, because he was a man of blood—but the wise and peaceful Solomon. The preparations were on a scale of magnificence beyond description. And Solomon tells us the reason, for it was a dwelling prepared not for man but for God. So when we listen to the words of the Magnificat we recall the bounty and the munificence of God in the gifts lavished upon the Virgin Mother. "For He that is mighty hath done great things to me; and holy is His Name"—not one great thing but great things. And He has done them to *me*, for to her alone are they done and in what He has done and in the manner of the doing He has shown Himself both holy and mighty.

Such was the theme of Mary's song whilst she carried in her bosom the Child through whose coming all the nations of the earth should be blessed. The Crib of Bethlehem is doubly dear to the Christian, for it marks the fulfilment of the prophecy that clearly links the Virginity of the Mother with the Divinity of her Son. "Behold a Virgin shall conceive, and bear a Son and His name shall be called Emmanuel." On the morning of the nativity when with tears of joy she beheld for the first time her Divine Son and offered Him the homage of her immaculate heart, her spirit rejoiced anew in God her Saviour. In the ecstasy of the moment she would have uttered a new Magnificat if words could give adequate expression to the joy she felt at being at the same time a Virgin and God's Mother. But the angels took up the song of her heart and awoke the echoes of the hills with the "Glory to God in the highest and on earth peace to men of good will." The Incarnation is the greatest of all the works of God and reflects on Him the greatest glory. It is also the surest pledge of salvation to men of good will.

How consonant, then, are the revealed facts clustering about the Incarnation and the Nativity with what our reason, enlightened by faith, enables us to fathom of the motives that actuated the Almighty in the plan of Redemption. It is thus "by the mystery of the Incarnate Word," as the Church sings in her Preface on Christmas day, that "a new ray of glory has appeared to the eyes of our soul; so that, while we behold God visibly, we may be carried by Him to the love of things invisible."

E. S.

The Saints

The sixteenth century witnessed the flight of the northern nations from their ancient home, the Catholic Church. For a long time they revelled in their freedom and indulged in orgies of mad hate towards the faith of their fathers. But in more recent days the hatred seems to have died away into a blind and inherited instinct of dislike which is not above a mild curiosity to look back and study the old ancestral Home. And so, if we read modern books and periodicals, we catch glimpses of alien faces and prying eyes on the edge of the encircling darkness gazing in puzzled wonder at the splendor and holiness of the Church. For them the Church is an invention of priestcraft and ignorant superstition; and it is an unending mystery why this abomination of the world is associated with the noblest and the purest and the most beautiful in the history of the world's best civilization. They have been taught to look at the Church as a political machine forever engaged in diplomacy and the *tracasseries* of court and star-chamber. It is, we confess, a function of the Church, as an organized human body, founded by Christ for the perpetuation of His message, to maintain her existence amid the political tumults of states; but it is her only purely human function and is a mere necessary means—in lieu of miraculous governance

by God, directly or through His angels—for the fulfilment of her higher functions of teacher and minister of grace.

But these wayfarers from the night will not have it thus. The Church for them is solely a political entity of the worst type, and history points to many a flagrant instance in seeming support of their contention. Being unable, therefore, to reconcile this monster of political corruption with the serene and undeniable sanctity that has synchronised with every forward step of the Church through history, they are driven to dissociate the two. Notice the advanced stage of the discussion. Formerly the sanctity was flouted and denied, and the images of the saints shattered in iconoclastic rage. The present tendency is to admit—cautiously—the moral beauty and high heroisms of the saints, but to deny as quickly and as forcibly as possible the slightest connection between the saints and the Catholic Church.

Ingenuity is driven to extremes to explain away the apparent close relationship. But ingenuity is the spice of modern literature and more highly appreciated than the truth which it so often obscures. "It was not the Church that made the saints," writes one lady in the course of an article entitled "The Saints," which appears in the current number of *Scribner's Magazine*, "but the saints, in a real sense, who made the Church." We suspect the modifying clause in the latter part of the sentence is intended to qualify the verb, contrary to the grammatical construction. But whether it be so or not, the meaning is clear and amounts to this: That the Church is lucky because the accidents of time have given her the allegiance of noble men and women who would have been better off without her. She is presented to us after the manner of some American political organization, which craftily reaches out after a few respectable names to serve as a "blind" before the unsuspecting public for the dark and nefarious designs of the "bosses" and the less respectable candidates.

We mildly protest to Eleonora Kinnicutt against the injustice of her statement, and all the more because there is just enough of truth in it to make it the very worst kind of falsehood. We do not wish to intimate that the writer was guilty of deliberate misstatement. Probably she herself was unable to disentangle the element of truth in it from the large element of untruth, a predicament which, we fear, will be shared by many of her readers.

Let us subject the sentence to a slight analysis. The saints in a very real sense have made the Church, just as the members of any society make it a corporate association. The mere fact of my belonging to a club, or a society, or a commercial company, helps to make the body, or moral entity, of which I am a single unit. But the existence of the society does not depend upon me. I can leave the club, and the club will continue to exist as long as it has members in good standing. And so, in a very real sense, it is also true that I do not make the society.

And similarly the saints have not made the Church. Any single saint, or any group of saints, might have left the Church. They would cease to be saints thereby but the Church would continue to exist. Tertullian bade fair to become a saint and doctor of the Church until he thought he was holier than the Church herself and, turning a deaf ear to her teaching, he became a tragic instance in history of unbridled individualism.

The saints, therefore, made the Church in the sense that collectively with other of her members, less distinguished for known sanctity, they composed the external society known as the Catholic Church. But there is another very real sense in which the saints made the Church. Christ founded the Church to be an agency of Divine truth and supernatural grace. These are the only known means of sanctification. Consequently, the absence in the Church of men and women, superior among their fellows for their devotion to high and heroic ideals of holiness, would create the presumption that the Church was not the one founded by Christ, but some other, a travesty or an imitation parading under false colors. The presence of saints, then, becomes an imperative mark of recognition in the true Church. Christ gave His Church the power and duty to make saints out of frail humanity and the presence of conspicuous sanctity in any organization claiming Divine origin becomes one of its most valuable credentials. We would call the attention of the writer, whose article we are discussing, to the historical and doctrinal fact that, if the saints, in a very real sense have made the Church, it was first necessary for the Church in a very real sense to make the saints.

We search history in vain for examples of remarkable sanctity outside the Catholic Church. Protestantism and Agnosticism have given the world nothing better in the way of ideals than dull respectability and a heartless sort of bursarial philanthropy. Whenever, as in the case of the heroine in "Middlemarch," a non-Catholic feels inspired to climb beyond prosaic levels, he runs the risk of losing his friends and falling into serious trouble. Genius, without God's special grace, can never achieve sanctity. Mere natural attempts to scale the heights of sanctity lead to disaster and the mad-house.

In Protestantism and unbelief there is no vent for lofty aspiration in the great art of life. Any rising above the average in conduct is branded at once as fanaticism or folly. There is only one Church in which sanctity thrives as a natural flower. Its celibate priesthood, its religious orders, congregations, and sisterhoods, are among the many outward expressions of the Divine spirit in the Church. Catholics take their priesthood and monasteries and convents as matters of course, and much as they may admire and revere, they also take their saints as a matter of course. They see in the saint only the living embodiment of the Church's teaching which they themselves endeavor to approximate as far as human strength and God's grace will allow.

This is an age in which belief is ridiculed and belittled

in comparison with conduct. The notion that conduct can be emphasized at the expense of belief is an after-glow of the Reformation. Alexander Pope has given us the formula:

"For modes of faith let graceless zealots fight;
His can't be wrong whose life is in the right."

This glib generality is the root of all the present prosy mediocrity in conduct and life outside of the Catholic Church. It may be inexplicable to disbelievers in a supernatural life, but it is a fact which they cannot deny that the Catholic Faith has brought forth greater heroism in life and conduct and has actualized higher ideals of purity and self-denial and charity than any form of belief or unbelief which the world knows. An historical fact like this ought to have weight in determining a valid connection between conduct and belief.

There would be less trouble in arriving at the truth if non-Catholics would turn their eyes for a while from gloating over the political scandals of the Church to the study of the long line of saints that goes back unbroken to the time of the Apostles and that gleams frequently with most dazzling brightness at the very time when human selfishness and political chicanery were most observable in some churchmen of high position.

Choose any age you please in the history of the Catholic Church, it

"did not want
Bright sprinklings of all human excellence
To which the silver wands of saints in heaven
Might point with rapturous joy."

The teaching and ideals of the Church made the saints; no one has ever tried to prove that Catholic teaching and ideals ever made a corrupt churchman. The distinction is a natural one and not hard to draw. Catholic belief is not so coercive as to make even a churchman good against his will. Faith and goodness are still the result of free acts even in the case of a Pope.

We would suggest the old test to the writer of "The Saints." Let her, whilst she is perusing their lives with interest, and haply with sympathy, close the book for a space and imagine the saints back again with all their heroisms upon this sublunary planet, men and women living in the next street or across the avenue. Would they follow the preachments of "new thought" and fling the Gospels aside as so many legends? Or, if it is decided that they are to keep their faith in Christianity, can we imagine them entering any of the Protestant churches, singing vaguely worded hymns and listening at the foot of the pulpit to chilly aphorisms and exhortations to civic righteousness and a respectable life?

We need not pursue this suggestion farther. Before dropping the subject we think we ought to point out a few of the errors of fact which abound in the article before us. The Bollandists have never formed themselves into a society. They are Jesuits who are appointed by their religious superiors to engage in hagiographical

research. The only society they belong to is the Jesuit Order. The latest volume of their stupendous work was not issued in 1867, as the writer states, but some twenty years later. It is not true that Normandy has not produced a single saint. It is not true that rich countries and prosperous times have produced few saints. The histories of Spain, France and Ireland, and, perhaps, Italy, stand out in contradiction of such an assertion. The joint assemblage of those belonging to the Greek, Armenian and Arabic (sic) rites in a common temple for united worship during the fifth century is not a "fine example of unity without uniformity" in the sense of the writer. There was essential uniformity of doctrine and practice. The author can still see similar fine examples of unity and uniformity in Rome to-day, where uniate Greeks, Armenians and Copts meet Catholics of the Latin rite in an identity of Catholic Faith. St. Augustine is mentioned as the patron saint of theologians. We always thought it was St. Thomas Aquinas. Finally, where did the writer discover authority for the statement that "fourteen among the great saints are called the 'apothecaries'?" We have a consuming curiosity to learn.

J. J. D.

Midnight Mass in French Canada

In French Canada midnight Mass is the most picturesque and dramatic event of the ecclesiastical year. Holy Church concentrates on that occasion all her pomp; the lowliest chapel joins with the most imposing cathedral in this apotheosis of Christ the Redeemer. The silence of the midnight is broken by the rush of trampling feet responding to the bells that announce the coming of the Lord; but throughout the country each steeple proclaims by a joyous chime that Christ is born. The summons is sent forth not only to the village, usually built about the church, and rejoicing in the name of a patron saint, but to the more remote habitations scattered for miles around. The village streets are presently lined with people hastening to the sacred edifice at a time of night when ordinarily all is still and the habitants who keep early hours have been long wrapt in slumber. Innumerable vehicles, moreover, come speeding from all directions, often from long distances, over snowy wastes, star-lit, whence the ordinary boundaries have been eliminated. For the highroads used in summertime are now buried out of sight under piles of hard frozen snow, and the new paths lead over submerged fences and often over frozen streams as well. From time to time the silences of those snow plains are made vocal with the snatch of some Christmas canticle or the interchange of friendly salutation between the occupants of the various vehicles, sleighs and *traineaux*, which latter are low, railed carts much employed in the country districts during winter. Each particular church makes the festival as impressive as possible. Christmas music is rendered, a brief Christmas sermon is preached, and Christ-

mas greens are gathered there from the adjacent forests and hills. The French Canadian, who is truly a child of the Church, enters into the spirit of the occasion with all his heart. He even defers the bestowal of gifts and the other social features of the Yuletide until New Year, and thus he regards the Nativity as purely a religious festival and the "*Messe de Minuit*" with the reception of the Holy Eucharist as its central point. To focus this idea of the middle night celebration, one may perhaps be permitted to dwell somewhat more in detail upon two special midnight Masses, which recur to memory, and which are both typically French and Canadian.

The first was in the chapel of a convent, and it must be borne in mind that all the convents hold such celebrations with the same essential features. This one in particular, however, had been in times past the dwelling of one of the most notable of Canada's Governors, Lord Elgin, and of some of his successors long before Confederation. It had, therefore, many bits of local history clinging about its walls to lend a special significance to the precincts. It stood, moreover, upon the side of that mountain which Cartier surnamed "the Royal," and was then and is still presided over by the Daughters of Marguerite Bourgeoys, according to Parkman, "the gentlest figure in colonial annals," and in a very real sense one of the founders of Montreal. These details may serve to emphasize the atmosphere of old worldliness and of tradition which clung about that purely Canadian institute, and which gave a peculiar character to its midnight Mass.

Without, there was a snow mist, whence moon and stars emerged with a splendor that symbolized the newly risen "Light of the World." There was no tread of hurrying feet to break the stillness, only an occasional sweep of the wind downwards from the frozen heights above. Along the corridors of the ancient edifice came the religious in their habit that has something quaint and medieval in its aspect, and the pupils in their costume of black and veils of white, passing decorously towards the chapel, which was mostly shadow, save for the multitudes of tapers on the altar and the blaze of countless colored lamps, glowing jewel-like through the dimness. The altar and the sanctuary entire were framed in evergreens, pines and fir trees, that diffused an aromatic odor through the sacred enclosure. The organ pealed forth the most jubilant strains, and at the moment of twelve, when the curtains were drawn from before the Crib, a band of tiny children began that exquisite little carol, so naive and so delightful in its simplicity:

"Il est né, le Divin Enfant,
Il est venu pour nous sauver."

It is scarcely necessary to add that, listening to those infantine voices, the few privileged outsiders who chanced to be present were moved to tears. Then the Mass proceeded, sung by the choir, and at each fitting interval one or other of the familiar carols was rendered. For thence as from countless church and religious insti-

tutions sounded and resounded in one vast chorus of praise:

"L'écho, Gloria, et l'écho, Gloria,
L'écho de nos montagnes,
Redit ce chant, Gloria, redit ce chant, Gloria.
Le chant de nos campagnes:
Gloria in excelsis Deo, in excelsis Deo."

In such songs of joy, in the gay and inspiring "Noël, Noël, Noël," to the accompaniment of organ, piano, harps and violins, arose those clear and care-free voices with a marked suggestion of the choirs invisible. At the Communion time every one present, as a matter of course, advanced to receive Holy Communion, whilst the songs ceased, and like a faint echo the organ softly played "Pastores Vides Errantes." Surely that midnight celebration and the dawn of that Christmas morning belonged to some higher and purer sphere.

That other Christmas eve, which recurs so vividly to memory, was ideal in its weather conditions: the Northern night, seen to its full perfection with unrivalled brilliancy of stars, with pure, newly-fallen snow, as immaculate as the Maid-Mother of Bethlehem. It was intensely cold, icicles hung glittering from the houses and tree-tops, the leafless trees were likewise encrusted with frost and the streets covered everywhere with snow. The "Royal Mountain" arose solemnly in the background in its mantle of white, and the broad St. Lawrence lay "hard bound in the grip of the frost."

About half past eleven the streets, which had scarcely grown silent after the rush of the Christmas shopping, began again to be thronged with people hastening to the various and beautiful churches which abound in the "Rome of America." The towers of Notre Dame rose sharply defined against the deep blue of the sky, and thence a sonorous peal from its chime of bells, and notably the "Great Bourdon," one of the largest bells on the American continent, sent forth its summons and its message. The interior of that vast church—for it was in the old days, before re-decoration and electric light—was dim, its walls, stained with time and as with a rare tapestry, closely girt round with historic memories. The altar alone, set far back within the spacious chancel blazed with lights, embowered as it was in Christmas evergreens, that fairly pervaded the church, and amongst which waved softly the silken banners of the various societies. Every available spot was filled, and amongst that vast throng might be seen distinct, as though carved in marble, the Norman and Breton types, true descendants of those who wrought such mighty things for Canada in its heroic days.

Preceded by that veritably medieval figure, the Beadle, in scarlet cloak, cocked hat and staff of office, came a train of acolytes and the officiating priest in gold vestments. Just as the city clocks were tolling twelve and the bells proclaiming that mid-hour, there was an instant's pause, and a boy's high, clear voice rose in the

first notes of the "Adeste, Fideles." A thrill ran through that vast assemblage, and the choir of many hundred voices, as one man, thundered forth:

"Natum videte Regem angelorum,
Venite adoremus, venite, adoremus Dominum."

For at that same moment the veil was withdrawn from the Crib, disclosing the figure of the Royal Babe with the Blessed Virgin and St. Joseph bowed in adoration. It was an indescribable moment. Heads were bent in a fervor of adoration which seemed to communicate itself even to the most indifferent. The music of the Mass, one of Mozart's, was splendidly rendered by the far-famed choir of Notre Dame, with orchestral accompaniments. At the Credo there was an impressive moment, when priests and people knelt for the "Et Incarnatus est," and again, when at the Offertory, a tenor voice of exquisite quality was heard in that ringing canticle, inspiring as a clarion note:

"Peuple à genoux, attends ta délivrance,
Noël, Noël, Voici, le Rédempteur!"

Once more the air was vibrant with a thrill of deep emotion. The non-Catholics, carried away like the rest, by religious emotion, seemed likewise absorbed in the Mystery of the altar, proceeding with its almost weird solemnity, and recalling those scenes in far-off Bethlehem of Juda, enacted nearly two thousand years before.

At the time of the Communion there was a sound as of rushing waters, a multitude rising to their feet and advancing to the altar. Was it then, or at some other midnight Mass, that four thousand was given as the number of communicants? When the high Mass was concluded many of the lights were extinguished, the deacon and the sub-deacon, with most of the acolytes withdrew, while the priest, going down to the foot of the altar, began a low Mass called the Mass of the dawn, "*Messe de l'Aurore*," followed by the third Mass of the feast. During the course of those Masses the choir sang the sweetly solemn "Nazareth" of Gounod, together with a succession of those quaint carols, a legacy from their Norman or Breton ancestors, which still delight the Canadian French and have also become endeared to their co-religionists of other nationalities since they breathe the very spirit of Christmas and are permeated besides with the spirit of the past that constitutes the charm of Lower Canada and differentiates it from any other place in North America.

When the Mass was finished, the congregation streamed forth to the broad esplanade of the ancient Gothic church, and to that noble square of Place d'Armes, where of old took place so many a notable event. The streets, silent and deserted, were soon thronged with people, and the sound of cheerful voices, together with the inspiring jingle of sleigh-bells, broke the stillness. "Merry Christmas," "*Joyeux Noël*," were interspersed with snatches of one or another of the Christmas hymns.

"*Noël, Noël, Voici le Rédempteur*," or more frequently a stanza from the Christmas hymn by excellence, the old, old hymn of our forefathers, be we of what nationality we may, the heart-thrilling "*Adeste, Fideles*," which is at no time and in no place heard to greater perfection than at midnight Mass in French Canada.

A. T. SADLIER.

The Christmas Office

The Divine Office, which all in sacred orders must recite daily, is by the ordinary law celebrated publicly in cathedrals and collegiate churches, that is to say, churches served by canons, and in the monastic churches of men. Matins and Lauds are the night offices; and though by dispensation those of each day are usually anticipated, that is, celebrated in the preceding afternoon, in all such churches except those of the strictly contemplative orders, this anticipation is hardly used on the great Christmas feast. The reason is, that the Mass has its own place in the office following one of the parts called Prime, Terce, Sext and None, according to the character of the day. On Christmas day the first Mass follows Matins, the second follows Lauds, and the third follows Terce. Hence the night hours must commonly be said at their proper time, more or less, according to the hour of the celebration of the first Mass.

Matins and Lauds, always beautiful, are on great feasts a magnificent function. Let us imagine ourselves assisting at the Christmas Office in one of the great churches of the old world. It is the dead of night, but the bells are ringing joyously. On entering we see the choir a blaze of light. The vast body of the church is dim, though on every altar candles are burning brightly. In a few moments the clergy enter. First walks the master of ceremonies, then two whom we shall often see in the course of the function. They are called cantors. After them comes the celebrant, then the canons in their splendid choir dress in order of dignity, and last of all the inferior members of the chapter, all walking two and two. Having knelt for a moment or two in prayer, the celebrant goes to his place on the epistle side and all the others take their places, arranging themselves in two divisions of two or more ranks in their carved stalls arranged lengthwise along the sides of the choir. The two cantors occupy a low bench near the celebrant. When all are in their places the master of ceremonies gives a sign, and each standing recites secretly the Pater, Ave and Credo. Then the celebrant begins the opening words: "Thou, O Lord, wilt open my lips." The whole body answers, and the versicles end with the Gloria Patri and Alleluia. Now the cantors, bowing profoundly to the celebrant, go to the middle of the choir and, after saluting both sides, begin the invitatory. This is a brief call to prayer, varying with the day. Now it is "Christ is born to us; come, let us adore." It is sung to a beautiful melody, and is

repeated by all present to signify the fervor with which the service should be performed. The cantors sing the psalm, "*Venite exultemus Domino*," and after the first verse all take up the refrain: "Christ is born to us; come, let us adore." After the second verse only the second part of the invitatory is sung. After the third, the whole invitatory, and so on to the end. Those who have heard it know how inspiring is the *Venite* and the invitatory thus sung.

Having accomplished their office the cantors go before the celebrant and bow profoundly. Then the higher in dignity sings to him in a low tone the first two lines of the hymn. This is a very interesting piece of ceremonial coming down from days when books were not so abundant as they are now, and the Church, never forgetting her glorious past, clings to it. Hence in the twentieth century, as a thousand years ago, this cantor carries his book, "*Directorium Chori*," in which are contained the first notes of every antiphon and hymn used in the service. The celebrant having received the tone, begins the hymn whose origin is lost in antiquity, full of healing dogma for this unbelieving age: "*Jesu Redemptor Omnium*." This ends the first part of Matins.

Now come the psalms. They are sung in three divisions of three each, and each division is followed by three lessons, from either the Scriptures or the writings of the Fathers or the Acts of the Saints, etc. Each psalm is preceded and followed by an antiphon, a verse, usually of the psalm itself. The first cantor gives the intonation of the first two or three words to the celebrant, who immediately sings them. The antiphon is then taken up by a special body of singers, for on great feasts it is as intricate as it is beautiful. The psalm is begun immediately, being chanted from side to side of the choir. The second antiphon is intoned by the next in dignity to the celebrant on his side of the choir, the third by the next in dignity on the opposite side, the cantor going to each and giving him the intonation.

The psalms finished, a preliminary versicle, response and prayer are recited, during which the master of ceremonies leads to a lectern in the middle of the choir him who is to sing the first lesson. Usually the title of each lesson is announced, as "A reading of Isaias the prophet." But to-night the Church, eager to proclaim in God's own words the glorious news of the birth of Christ, omits the titles of the first three lessons, and the lector, having bowed respectfully to both sides and reverently to the celebrant whose blessing he asks, breaks forth with the words of Isaias: "At the first time the land of Zabulon and the land of Nephthali was lightly touched," which lead through: "The people that walked in darkness have seen a great light," to the triumphant: "A child is born to us, a son is given to us, his name, Wonderful, Counsellor, God the mighty, the Father of the world to come, the Prince of peace." As these words die away the body of singers take up the responsory in magnificent Gregorian melody, professing

with one voice their acceptance of the glorious news: "To-day the King of heaven has deigned to be born for us of a Virgin . . . The Angelic host rejoices . . ." The two voices of the cantors are heard alone: "Glory to God in the highest . . ." The singers thunder their reply: "The Angelic host rejoices . . ."; "Glory be to the Father . . ." sing the two cantors, and the singers renew their flood of song: "To-day the King of Heaven has deigned to be born for us of a Virgin . . ." We are carried in spirit to the fields of Bethlehem. Heaven opens above us and we hear the angels sing.

Thus through antiphon, psalm, lesson and response the service proceeds. In the olden days, when Faith ruled the world and civil society found its perfection in its harmony with religion, there was a touching practice in Rome. Just before Matins the Pope used to bless a sword and helmet to be sent to some warrior who had fought the battles of Holy Church. If in Rome this knight sang the fifth lesson, which speaks of the conflict Christ took up on His coming into the world, clad in full armor and vested in a cope, while the Emperor, were he in the holy Christian capital, sang in the same way the seventh lesson from St. Luke about the edict that went forth from Cæsar Augustus. During the last three lessons, which are from the Gospel, the celebrant and the cantors wear copes; the celebrant sings the last lesson, which is followed by the *Te Deum* instead of a responsory.

The first Mass follows immediately. We need not dwell upon its familiar ceremonies. When it is ended Lauds are sung. This is a short office like Vespers and when sung solemnly is as splendid. The celebrant wears the cope and has four or even six attendants similarly vested. Two of these act as cantors, pre-intoning the antiphons and hymns. During the canticle "Benedictus," "Blessed be the Lord God of Israel," the altar, the celebrant, the canons, the assistants, the singers, the people, all are incensed, and the odor of the great festival goes up to heaven.

After Lauds the second Mass is sung. Then after an interval of rest, Prime and Terce are said and the third Mass is celebrated. H. W.

Secessions From Rome

We find on page 65 of *The Living Church* of November 13, 1909, the following: "In a late number of the *Canadian Churchman* there is printed a letter from fifty-seven members of a French Roman Catholic Church in Montreal, addressed to the Archbishop of that see, stating that the parties in question have retired from the Roman obedience and associated themselves with the Anglican communion, by reason of unscriptural dogmas which are taught in behalf of the Church of Rome. At a time when much ado is raised over occasional secessions from this communion to Rome, it is proper that

the public should realize that the present religious unrest works both ways."

In the motive for this alleged secession any experienced Catholic would recognize the old Protestant fallacy that all truth must be explicitly contained in some Scripture text, and would reply that the dogmas falsely styled "unscriptural" are really logical deductions from Scripture. But, as the alleged fact called for some investigation, we wrote to the Vice-Chancellor of the Archdiocese of Montreal, whose answer we now give, merely noting that the Catholic Directory contains no such name as Henry E. Benoit, and no such church as the *Église du Rédempteur*."

"In reply to your communication I may state that a month or so ago a document was left at the Archbishop's residence. It was written and signed by one Henry E. Benoit, Prêtre (?), *Église du Rédempteur*. True, fifty-six names were on the list but not their addresses. The document purported to assign the reasons of their going over to the Anglican communion. The stale objections of past ages were offered as an excuse. The Bible, it stated, did not teach the Catholic doctrines of the Pope's Infallibility, the Immaculate Conception, Purgatory, the necessity of Auricular Confession, Transubstantiation, the Invocation of the Saints and other articles of Catholic belief. It ended with an earnest appeal and a fervent prayer for the conversion of His Grace the Archbishop, the clergy and of all Catholics in general.

"The document was quite a surprise to us as no one was aware of the secession. Not one of our dailies said a word about the transaction. The clergy in charge of the different localities wherein we imagined the seceders resided assured us that they had heard absolutely nothing about the affair which seems to have caused such unwarranted commotion abroad.

"The signers are utterly unknown in the city. Quite a few names were signed by H. E. B. Many bearing the same name are on the list. There are French Canadian names, one English name and other names which suggest the foreign extraction of their bearers. As the addresses of the parties in question had not been given, we took the trouble to consult the City Directory. We found but one address that tallied with a name. This person was a member of a family which had belonged for years to some non-Catholic sect. Others bearing the names mentioned in the document residing in various parts of the city were called upon and they assured the visitors that "all at home were Catholics and had no intention of leaving the Church of their fathers." It is passing strange that the newspapers in different parts of Canada and of the United States took the matter so seriously and gave it so much prominence. It is a case of "much ado about nothing."

LUKE CALLAGHAN,

Priest, Vice-Chancellor.

Montreal, 26 Nov., 1909.

Changing Creeds and Changeless Faith

A recent convert when asked what determined him to become a Catholic replied: "The certainty of Catholics. They not only believe that their Church is right and the only one that is right, but they know it and feel it in their blood and marrow; they have faith. I got talking religion the other day with a bricklayer who was working for me, and asked him: 'Are you so dead sure that the Catholic religion is true and just as Christ made it?' 'Sure!' he exclaimed as he put a brick in place and troweled it with mortar; 'I am as sure of it as that this brick will never come out.' Then laying another brick, he added: 'I'm surer. Man lays bricks; God laid Peter's Rock.' That was the final impulse that sent me to seek instruction; I want to be sure."

This incident illustrates the contrast between the fixed, unchanging Catholic Faith and the shifting opinions of the sects. To-day Baptist, Methodist, Presbyterian, even Episcopalian, may mean anything or nothing, and every ambitious pulpiteer has a nostrum of his own. A couple of weeks ago two New York preachers of prominence, who lectured in Philadelphia, gave a painful exhibition of the reckless and irreverent scepticism to which the lack of certainty and of a standard of belief has reduced what they called "the churches." Dr. Lyman Abbott said that what was written about Christ in the four Gospels "was colored by his reporters," and Dr. Aked, Mr. Rockefeller's imported preacher, announced with an infallible air: "The Bible is not infallible." He went further and declared that "God has not yet been defined," and demanded "a new definition that shall accord with the idea of immanence and do no violence to modern culture." Thus may this Baptist light condemn God and His Word in the same breath and continue to shine in a prominent Baptist pulpit.

Though the oil of his lamp still flows, he sheds no light on the darkness he has made. He is of the type of men who destroy but cannot build; who can win notoriety by wild onslaughts against Church and State but have no solution to their own problems; who aim not to improve religion or government but are satisfied to have created a sensation. And these be the gods of the modern Israel.

Significant of the contempt in which they hold the Bible is their astonishing ignorance of its contents. Dr. Abbott informs us that "Christ said very little about heaven or hell," when even a cursory reading discloses that He spoke of nothing else so frequently and definitely. Like so many of his kind, he can add as well as subtract: "Christ taught that the things are right that are a contribution to character, and the things are wrong that do not contribute to character." Christ taught no such doctrine, and moreover it is untrue. Things that are right or wrong or neither may contribute to character, which is fashioned in the mind. Christ never mentioned "character"—He did not deal in platitudes and gener-

alities. He spoke definitely of the things that are right and the things that are wrong, and taught that both spring from the mind, and that the right and the wrong of them are rooted in the law of God, not in the consequences that flow from them. He was "a true speaker."

The Baptist orator in decrying the Scriptures sneers at "the text that all Scripture is inspired." The reference is incorrect and misleading, nor does the Bible anywhere mark the limits of Scripture. The Catholic Church alone, being empowered by Christ to guard and teach all truth, has defined the limits of the Bible. Pope St. Damasus, A. D. 382, finally formulated the Canon of Scriptures, which was accepted by the Catholic world then and is accepted now.

Perhaps the realization of this fact, that the Catholic Church is the ultimate authority for the integrity and inspiration of the Bible, will account for the persistent bitterness with which many Protestant ministers have been recently assailing it. Besides there was little else left to protest against. Four centuries of protest against Catholic teachings had practically exhausted the subject. When men broke away from the Church, they put their whole trust in the naked Bible. It was the full fountain of all truth, inspired in every word, the sole rule of faith and conduct, and that rule every man could find and follow. Then creeds began to multiply till there were as many interpretations as interpreters, and the resulting chaos led many to think that there was something wrong somewhere. But the wrong was not in themselves—the pride of heresy could not brook such admission—hence it must be in the Bible; and so the inheritors of "the whole Bible and nothing but the Bible" began to tear it to shreds.

This was a logical consequence. If they had authority to interpret it they had equal authority to declare its value, for the Bible does not interpret or define itself. "King James' Bible," says Dr. Aked, "is the version of a version and the translation of a translation," and why should he accept the authority of King James or his scribes? There is no good reason why he should; and as the other self-appointed interpreters have just as good a right to question the infallibility of the King James production the change of creeds goes merrily on until the preachers, vaulting from negation to negation, have abandoned all creed and strive to hold their sparse congregations by attitudes and platitudes, politics and paradox—anything but the word of God. They seem to know more about the latest attack on the Scriptures than they know about the Scriptures themselves.

Meanwhile, the Catholic Church continues unchanging, through every change of social condition, to teach uncompromisingly all the truths that Christ delivered to its keeping, relying on His word divine: "I will send you the Holy Ghost, the Spirit of Truth, who will teach you all things and abide with you forever. . . . And behold I am with you all days even to the consummation of the world."

M. K.

CORRESPONDENCE

My First Visit to Pius X.

ROME, DECEMBER 10, 1909.

There were no formalities except the appointment of the hour by Bishop Kennedy, the able and prudent President of the American College. A venerable form in white met us at the door of his private room, took me by the hand after I had kissed his and put me by his side on a chair. There we were, two old priests; he, a few years older than myself; and at once we became like two old friends who had not met in a very long time. In a few minutes the awe which I felt in the presence of the Vicar of Christ disappeared and was replaced by a feeling of intense affection which warmed me from the top of my head to the sole of my foot.

This was the man who represented the Divine Person and the Divine teaching to which my life had been consecrated nearly fifty years ago. Here was the successor of the other Pius, noble, brave and gentle, who had sent me forth to work in June, 1862, with the words: "As you are the first, defend me there."

I had been loyal to the instruction and therefore love instead of fear filled my heart and my eyes. Seeing my emotion he waited a little before speaking, and then began to ask about my parish and my work. I told him. When I spoke of the Italians, he was glad to hear me say: "Holy Father, I find them sober, industrious and chaste. They do not kill their children." "That is good," he said. "In some nations they are destroying the population. A man with twelve children," said he, raising his hand and his voice, "is the glory of his nation if he brings them up good Christians."

"Holy Father," said I, "very much depends on the priest; and I have a good Italian vicar," and I began to quote the line 'Regis ad exemplar totus Componitur.' Before I had time to say the last word he said 'orbis.' "Yes, Holy Father," said I, "and the priest is the King." His Holiness evidently has not forgotten his poetic studies.

The rest of my interview would not interest the reader. We then left his private room and I went with him while he saw the hundreds who were waiting for his blessing in the outer room. To each of them he gave his blessing, said a few words to this one and to that one who had favors to ask, until we came to the one hundred and forty-four students of the American College lined up in the consistorial hall to receive him. To them he made a little speech. He is eloquent, clear in thought, fervid in expression. At the end, turning to me he said to them: "I hope that all of you young men, after you leave Rome will be able to come back after forty-seven years looking as well and strong as this one, your first priest." Then he asked me to call again.

His work is much harder than that of any civil ruler in the world, and his routine of ordinary work more arduous than that of any American parish priest.

I thought of two men as I left him: St. Francis of Assisi and Gregory VII. Pius X has the seraphic love of the one, and the fearless courage of the other. Love is his dominant note; but are not all the virtues dominated by love? Was not Dante right when he made hell the work of Divine Love as well as of Divine Justice? And is not Justice an immediately logical consequence of Love?

UMILTÀ.

Parliament Prorogued

LONDON, DECEMBER 4, 1909.

Parliament was prorogued yesterday afternoon—nominally till January 15th. But by January 15th the general election for a new Parliament will be half over. The dissolution is fixed for Christmas week. It would have taken place yesterday only that the result would have been to disorganize all our Christmas and New Year arrangements and to carry through the elections on an out-of-date register of votes.

We are supposed to be in the midst of an epoch-making crisis. Some of the newspapers that support the Government are talking of "Revolution" and "Civil War." I must frankly confess that it is the dulllest and least exciting crisis in the memory of living men. There is not a tithe of the excitement there was over Mr. Gladstone's Home Rule Bills and Mr. Chamberlain's quarrel with the Boers. One reads terrible things in the newspapers, but the man in the street and the man behind the counter and the man in the city office take it very quietly.

The lawyers are discussing the question of the rights of the House of Lords and Liberals are talking of their "usurping" the privilege of the Commons of defying the people. But such a sound Liberal as the late Mr. W. E. Gladstone laid it down that although the Commons had frequently declared that the Lords must not presume to amend financial bills, the Lords had never acquiesced in these limitations of their powers, and he went on to express approval of this attitude of the upper house in these remarkable words:

"I think they are quite right in declining to record against themselves this or any other such limitation of their privileges, because cases might arise in which, from the illegitimate incorporation of elements not financial into financial measures, it might be perfectly wise and just to fall back upon an assertion of the whole breadth of their privileges, according to the just view they have ever taken of them."

The whole point of the opposition to the Budget turned on this very "incorporation of elements not financial into financial measures." Mr. Asquith's government has shown a dangerous disposition to use administrative and financial machinery to effect what it failed to accomplish by direct legislation. It was claimed by both the supporters and the critics of the Budget that hidden away in its system of taxation there was the beginning of a revolution in the land laws and of a new legislation on the liquor trade. The Peers have not even ventured an amendment; they simply hang up the Budget. Their resolution says that the Upper House will not consent to it until it has proof that the majority of the people really desire it. The House of Lords is in fact using its powers to enforce a referendum and most men do not feel hurt at their opinion being asked. Mr. Asquith's resolution of protest was of course endorsed by a docile majority in the Commons, but it is worth noting that neither Mr. Redmond nor any of the Irish party voted.

I am told by those who are in touch with the lower grades of the workers that unemployment is rather less serious in London than it was last year. For all that, I am certain the most will be made of what unemployment and distress exists, for the Protectionist party—the Tariff Reformers—make a trump card of lack of work, and even argue as if it were unknown outside of England. Our Catholic Lord Mayor and Lady Mayoress are already organizing relief for the hard days of winter, not by starting any new agency but by forming a committee

to coordinate the operations and strengthen the resources of existing charitable agencies. There is a Catholic spirit in Lady Knill's appeal, not for "relief for the unemployed," but for "help for God's poor," the old brotherly phrase of Catholic times might have been used by such famous predecessors of Sir John Knill as William Walworth or "Dick Whittington," in the days before the horrible word "pauper" had been invented. The Archbishop of Westminster's name stands first on the list of the new central committee; associated with him are the Anglican Bishop of London and "General" Booth.

Writing in the *Quarterly Review* a few months ago Dr. William Barry after pointing out that in recent years there had been an increasing output in England of novels dealing with erotic subjects in an unduly outspoken fashion, expressed the opinion that it might be advisable to have an official censorship for the novel as well as for the theatre. A non-official censorship has been introduced this week by the joint action of the directors of the great lending libraries. It is through them best novels find their chief circulation. In a joint communication addressed to all the publishing houses the directors of the libraries say:

"We have determined in future that we will not place in circulation any book which, by reason of the personally scandalous, libellous, immoral, or otherwise disagreeable nature of its contents, is, in our opinion, likely to prove offensive to any section of our subscribers."

And they request that advance copies of new books may be sent to them one week before publication in order that they may be examined thoroughly before ordering in any quantity.

The step has not been taken a day too soon. There is, of course, an outcry from the purveyors of and the dabblers in this peculiar form of literature. One author not unknown to fame has already disgraced himself by a peculiarly silly utterance. He says the circular of the librarians is "an insult to London publishers, none of whom were capable of issuing an immoral book." As a matter of fact the libraries have already refused to supply several books, some of them by men of a certain note. I am sorry to say that in some of these cases neither author nor publisher has lost in the long run, for the fact that a book is vetoed by the libraries often produces a run to buy it. This cannot be helped. There is the solid gain that the book is not freely passed over the counter to all and everyone who asks for it. If people insist on having it they must go elsewhere to buy it. I do not suppose the standard set by the Librarians' Committee will be very high, but in their action we have a satisfactory sign that a revolt against the rising tide of foul literature has begun.

A. H. A.

The Battle Continues in the French Schools

PARIS, DECEMBER 4, 1909.

The struggle continues in the French Government between the official teachers, and their pupils and the latter's parents, and, on the whole, the letter of the French bishops on the duty of Catholic parents has produced more effect than was, at first, expected. Knowing the indifference of the average French peasant to all that does not touch upon his material necessities and difficulties and knowing also his inborn respect for "le Gouvernement," it might be supposed that the episcopal circular would fall flat and that the bishops' appeal would meet with no response. Things have turned out differently; in many country villages, the children's parents have

shown fight and, by their steady determination, have obliged the school masters to remove the obnoxious books. This is, in itself, a happy symptom: it goes far to prove that the commands of the Church, expressed by the voice of her pastors, still find an echo among the lower orders.

In the département of Vosges, the struggle has been particularly warm; at Thaon two hundred children deserted the Government school, where the teachers declined to suppress the condemned books and one little girl, being ordered, as a punishment, to copy a passage from one of the evil "manuels," bravely wrote out the Credo on her copy-book. The resistance of the children is prompted and encouraged by their parents. Three little girls having been expelled from school because they declined to use one of the prohibited books, their father wrote thus to the school master:

"You seem to forget that above your authority, legitimate as it is within certain limits, there is the authority of the heads of the family, whose delegate you are. When my daughters disobeyed you, they obeyed me; I regret that it should be so, but this painful conflict might have been avoided, had you attended to my lawful demands and not forced upon my children books that their conscience reproves."

In the same district, at Frain, the mayor of the village himself bought, out of the fund put aside for the schools, historical books, written in a good spirit that are to take the place of the "Manuel de Calvet," condemned by the bishops. A little girl, in the village of Souilly, also in the Vosges country, boldly answered the school mistress who was trying to force an evil book upon her: "We are living under a republic and you have no right to oblige us to use books, whose teaching is contrary to what we believe." In the Département des Basses Pyrénées, the mayor of several villages informed the school teachers that the books condemned by the bishops would no longer be paid for out of the school fund, and in consequence here, as in many other parts of France, the prohibited volumes have been withdrawn by the teachers themselves, many of them having realized that it was useless to hold out against the steady firmness of their pupils' parents.

A proof of the tyrannical spirit that reigns in the Government schools is afforded by the school mistress of "les Vignats," in Normandy. To the parents of her pupils, she sent a paper couched in these terms: "Do you desire your children to learn their history in the history of Calvet (condemned by the bishops)? If not, state your reasons. If you do *not* allow your children to use this book, you expose them to be expelled from school." The result of this imperious circular is that the over-zealous teacher's school is now empty, only three boys and one girl remain.

It would be vain and childish to suppose that this movement of resistance, hopeful though it is, can promptly change the spirit of the French schools. The evil is too deep seated to be thus speedily removed, but the bishops' letter has made Catholic parents realize that they possess certain rights, that these are being grossly ignored, and that their dignity as well as their sense of religion calls upon them to act. They have thus been led to unite their efforts, to band their forces and to make use of weapons that, from ignorance or apathy, they had hitherto set aside.

On Sunday, November 24, an assembly of unusual interest took place at the Hôtel Condé in Paris. This mansion, before the Revolution of 1789, the home of the saintly princess Louise de Condé, has become the prop-

erty of one of the leading French Catholics, M. Ferón Vrau, director of the Catholic enterprise called "La Bonne Presse." The great hall, erected by M. de Vrau in what was formerly the courtyard of the hotel, is often lent by him for charitable purposes, and last Sunday, it was used by Dr. Boissarie, the far-famed physician, who so ably and wisely investigates the miraculous cures of Lourdes. Needless to say that Dr. Boissarie is a devout Catholic, but for this very reason, because he has Our Lady's honor so deeply at heart, his examination of the cases brought under his notice is severely critical and many months must elapse before he will make a statement as to the miraculous nature of the cures. Knowing this, it was with the fullest confidence that the spectators who, on Sunday, assembled at the Hotel de Condé, accepted from his hand, as undoubted miracles, the cases he brought to their notice. About fifty of the "miraculés" were present; they sat in groups on the platform, the Doctor in the midst of them, surrounded by many medical men, who added their testimony to his. Some of the cases thus explained and presented to the public were truly wonderful: thus Marie Lemarchand, now happily married and the healthy mother of seven children, is the woman of whom, under the name of Elise Rouquette, Zola gave so realistic a description in his book on Lourdes. Only, after describing at length how her face was eaten up by a hideous wound, he forgot to mention her sudden cure in 1892. Marie Lemarchand, with her youngest child in her arms, was led forward, a smiling, stalwart woman, with a rosy face, whose cure, as Dr. Van der Elst explained, could not have been the result either of hypnotism or of natural causes. In the course of a few minutes, after bathing in the pool of the grotto, her frightful wound was healed.

Another interesting case was that of Aurélie Huprelle, a tall woman in black, who, at Dr. Boissarie's request, sat in front of the platform, while one of the doctors explained her case. She was taken to Lourdes in the last stage of consumption, as the medical certificates prove; her condition was such that she received the last Sacraments before starting and, among those who loved her best, no one expected to see her again. She, too, was radically and suddenly cured and has now, for years, led the tiring life of a working-woman without a trace of her old trouble. And so it went on; one after another the happy ones came forward, too full of gratitude to mind being centres of attraction. Besides, here as at Lourdes, a family feeling prevails. The bright-faced "miraculés," on their raised seats on the platform, were genuinely glad to add their testimony to the concert of praise that rises round the Pyrenean shrine. To the spectators, they were the privileged ones, in whose favor obedient Nature has bowed beneath the Creator's mighty hand and the emotional crowd looked upon them much as the people of Palestine once gazed upon the lepers that were made clean by the Saviour during His mortal life.

AN ANGLO-FRENCH CATHOLIC.

The Catholic Mission in Sweden

STOCKHOLM, DECEMBER 3, 1909.

Sweden, which Protestant authors cannot name without evoking the memory of Gustavus Adolphus and of the Thirty Years' War, has long remained hostile and closed to Catholicism. Although Queen Josephine, wife of King Oscar I, and grandmother of the king now reign-

ing, was an ardent Catholic, and had at her court an official chaplain, the intolerance of the laws then in force was such, that in 1858 several ladies, known as having been guilty of becoming converts to Catholicism, were condemned to the confiscation of their goods, and to exile. This sentence aroused, we must admit, strong protests from all sides, and during the years that followed, Swedish legislation was remodeled in the direction of a greater freedom of conscience.

To-day the Catholic mission has churches at Stockholm, Gothenburg, Manö, Gefle and Norrköping. All these churches are of recent construction, for the splendid, the magnificent cathedrals, which bore such striking testimony to the Catholic Faith of our ancestors, fell, at the time of the Reformation, into the hands of Protestants.

The largest Catholic parish is that of Stockholm. It is Catholic, that is to say, universal in more than one respect, for not only is our Holy Apostolic and Roman Faith professed there, but also it constitutes the most variegated assemblage of all nationalities. Thus, besides the Swedes, it comprises Germans, Italians, French, English, Poles, Spaniards, etc. Even not long ago there were to be found in the Catholic Church of Stockholm Catholic Japanese and Catholic Negroes.

In Stockholm resides the Vicar-Apostolic, head of the Swedish Mission, Mgr. Dr. Albertus Bitter, titular Bishop of Dobiche, a prelate who has succeeded in winning general esteem and sympathy, not only among Catholics, but also among Protestants. He is seen often enough at the royal court of Sweden. As the sphere of Mgr. Bitter's activity is very wide, the Bishop and the zealous priests who help him are obliged to undertake many and long apostolic journeys.

Southern Sweden presents a peculiar character: thousands of Polish workmen labor there during a great part of the year in cultivating beets, and here as elsewhere these Polish workmen, by their fervent piety and their spirit of sacrifice, deserve to be held up as examples to all Catholics. In order to reach the nearest church they do not hesitate to spend in railway tickets a notable part of their wages. They have a warm and devout friend in the person of a noble and pious old man, the Reverend Count Bernard Stolberg, a descendant of the celebrated convert, Count Frederic Leopold Stolberg, distinguished author, poet and diplomatist.

As religious liberty is of relatively recent date in Sweden, and as the Catholics are few, it is easy to understand that we cannot yet have a very rich Swedish Catholic literature. However, we may say of that which exists: it is limited, but good. Besides some excellent catechetical works, we possess, in Swedish, an edition of the "Manual" of L. Goffine; one of "Philothea, or the Devout Life of St. Francis de Sales"; a prayer book called "Missale Romanum"; several small pious books; the excellent work of Cardinal Gibbons, "The Faith of Our Fathers"; "Edgar," by Father L. von Hammerstein, S.J.; a controversial catechism, "Catholicism and Protestantism"; and, finally, several small books of Mgr. de Ségur.

We hope that the Swedish mission will find the funds to provide the Swedish people with other works, as for instance, the "Imitation of Christ." At any rate, we cannot help paying tribute to the enlightened and indefatigable zeal of those who, in the midst of the greatest difficulties, have succeeded in endowing the Catholic Church of Sweden with inestimable spiritual riches.

BARON G. ARMFELT.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, DECEMBER 25, 1909.

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A Christmas Greeting

"In the forty-second year of the empire of Octavius Augustus, when the whole earth was at peace, in the sixth age of the world, Jesus Christ, Eternal God, and Son of the Eternal Father, desirous to sanctify the world by His most merciful coming, having been conceived of the Holy Ghost, and nine months having elapsed since His conception, is born in Bethlehem of Juda, having become man of the Virgin Mary. The Nativity of our Lord Jesus Christ according to the flesh."

Thus does the Roman Martyrology announce the blessed feast of to-day. It is a development of the message to the shepherds watching their flocks on the hills of Juda on the first Christmas night in the long ago. "For behold I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a Saviour who is Christ the Lord, in the city of David." Tidings of great joy in truth:—it was the fulfilment of the promise made by God in the day-dawn of creation, the promise of the redemption to come through Him who was to crush the serpent's head. The patriarchs had longed for the coming of that day, the prophets had foretold its mercy and its love, and the hosts of the just of every kind and every degree in the Old Law who had toiled in "the shadow of the good things to come" had died in the blessed hope that has become for us a thrice blessed actuality.

Christmas, then, means more than a joyful salutation—more than the warm-hearted greeting of friend to friend in the cheery association "a Happy Christmas" implies. The true sense of Christmas is lost if the Child of Bethlehem be not in it. It is, then, in the spirit of Him who surrounds the day with an atmosphere of faith and hope and love peculiarly its own that AMERICA sends its greet-

ings to its readers. May He pour out upon us His grace in this His own day that we may enjoy the fulness of the blessings His coming brought to man. A Happy Christmas to All!

"Christ is Born for Us"

"Christ is born for us." These words, repeated year by year for centuries, imply three facts: the reality of Christ, that He is born into this world, and that He is born for us. Christ is a reality, not a mere idea. He is what He proclaims Himself to be, what the Church has ever asserted Him to be, not what theorists think He may be. The predicates to be affirmed of Him are not supplied by biblical criticism, historical analysis or German philosophy: they have come down from heaven with Him and are not to be put aside. He is born. He is a member of the human family, and has his own definite place in it by the decree of His creation and not by man's concession. What that place is, is a fact clearly evident in the light of revelation, and therefore not given to man as a subject of speculation. He is born for us. The same divine decree that sent Him into this world settled the relations between Him and every human being, even more immutable than the most fixed natural law. How many to-day deny all this! And yet they say the world goes well.

Sursum Corda

The office of Christmas is not so much to cheer those who have already a fair measure of happiness as to sweeten the bitterness of weariness and discontent. Discontent seems to grow with modern progress; not the divine discontent of the eager idealist, but rather the dead discontent of exhausted pleasures on the side of culture and wealth and of baffled desires on the side of envious poverty. Between the extremes there will always be enough repining to preserve the descriptive truth of the phrase which calls this world a vale of tears.

The bravest and best among us have their hours when the high-tide of life recedes and in its ebb shows an oozy beach of ugly drift and shale. The hour of disillusion, the poets call it; the saints (the world and the saints never agree) have called it the hour of illusion. It is a time when the spirits of evil combine with circumstances of time and place and mood to rob life of its dignity and sweet significance, and to lash the reluctant soul forward into the sandy places where are recruited the enemies of God.

This is the hour when the battle of life is lost or won. A grim, desperate clinging—whate'er betide—to faith and hope and the things we knew before—this is the only safe and sane course to pursue until the normal conditions of life prevail once more.

"Do what thou wilt, thou shalt not so,
Dark Angel! triumph over me."

Christmas is the strong arm of God reaching forth into the blackness of such hours. Who were the Magi? Out of the unknown they came; into it they disappeared. What had they done to win the recompense of greeting the Divine Child? Merely waited and hoped and clung to the dim faith in their souls, confident that neither time nor space nor dark angel nor their own weakness could defraud them of their hope and turn their faith into a mockery.

Peace of soul and salvation do not wait on circumstance. The sheep-herders on the lonely hills of night, with the monotony and dullness of life-long mean cares ever at hand ready to spring and clutch at the throat of their content, were called also with the three Kings to make their obeisance at the Crib. The work we have to do, the position we find ourselves in, will not in themselves save us or destroy us. This is one meaning, at least, of the Christmas gospel. In Bethlehem were those who had leisure and, perhaps, the duty to study and scan the sacred pages of the inspired writings; and yet, because they lacked what the shepherds and the Kings possessed, whilst they read on under the rush-light, the Creator was born into the world, unknown to them, outside their very windows.

Steerage Abuses

A report on steerage conditions, based on information obtained by special agents of the Immigration Commission traveling as steerage passengers on different transatlantic steamers was made public last week. Scarcely less severe in its arraignment of an existing abuse than was the report of the same Commission on the White Slave Traffic, of which mention was made in our issue of last week, the Commission's present paper describes conditions that are appalling in spite of the fact that in some instances the letter of the law was obeyed explicitly. Happily the work of the Commission is being well done, and there seems to be an assured purpose to put upon the statute books laws which shall be effective in eliminating the deplorable conditions. One phase of the wretched story merits a special word. Agents who investigated the experiences of immigrants at Ellis Island and on the Hudson River and coastwise boats affirm that the officers of the immigration service are all kind, considerate and humane. But when one has passed the boundary of the immediate jurisdiction and has to run the gauntlet of the sharks beyond, the story of petty annoyance and exaction, of cruelties, and wantonness is renewed. As reported in *AMERICA* at the time, the Commissioner of Immigration at New York last summer made open attack upon societies here whose purpose it is to protect immigrants from these abuses, and whose officials have ever been found zealous to safeguard the helpless aliens upon their coming to our shores. One might inquire how is it possible that Commissioner Williams, with the experience of his long service, could have

been ignorant of the black pictures painted by the present investigators, when showing himself so ardent in the charges recklessly made last summer? Mayhap the report submitted to Congress will open his eyes to the real evils that exist within his jurisdiction.

German Colonists in Jamaica, W. I.

The story of the German element in Jamaica is sadly interesting. In the year 1834 several hundred German colonists were imported thither as "skilled agriculturists." They came principally from Hanover, lured to the tropical island by promises which were never fulfilled. Those among them who had means soon left Jamaica. The descendants of those who remained are wretchedly poor and are making no headway against adversity. On rented holdings of small area father and son, often mother and daughter, eke out a scanty living from the soil by the cultivation of yam, ginger, arrowroot and tobacco. The returns barely enable them to pay the rent.

In order to relieve the present distress the resident Catholic missionary proposes to start a home industry among these German families. The women could be taught to make so-called Panama hats. With two or three hundred dollars to begin with, straw could be bought and work rooms and lodgings provided. In six months twenty or thirty first-class hat makers could be trained and by that time there would be straw in abundance as it could easily be grown in the plots surrounding their little homes. The older women could teach the younger as they grow up. In this way the people would soon be self supporting and would be independent of their more wealthy dusky neighbors. The plan seems feasible. At all events something should be done to relieve the necessities of these poverty-stricken families.

True Christmas Joy

Joy is the dominant note of Christmas. For the worldly or the nominal Christian it shows itself in an increase of creature comforts, in a whirl of excitement or in mad-cap pleasure, without any realization of the cause of that true joy which Christ's birth brought to the human race. That cause is assuredly not an increase of comfort.

And yet very truly is joy the dominant note of the birth of Christ. As the shepherds were keeping the night watches over their flocks, "lo! an angel of the Lord stood by them, and the brightness of God shone round about them, and the angel said to them: I bring you good tidings of great joy that shall be to all the peoples. . . . And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: Glory to God in the highest; and on earth peace to men of good will." When the shepherds had gone over to Bethlehem and found Mary and Joseph, and the Infant lying in the manger, they returned with hearts so full of joy that they

glorified and praised God. A few days later, when the Wise Men came from the East and once more beheld the star, of which they had lost sight for a time, standing over where the Child was, we are told that they "rejoiced with exceeding great joy."

Now, all those who thus rejoiced were actually in great bodily discomfort, Mary, Joseph and the Shepherds from the pinchings of poverty, the Wise Men from the privations and fatigues of a long journey undertaken in spite of ridicule. What, then, is the secret of their joy and the only key that unlocks the treasure house of true Christmas joy? It is union with God, the only source of all real joy. For joy is nothing but the overflow of peace, and peace is the tranquillity of order established in the soul that is united with God, whose very essence is joy. Joy, then, is independent of material environment, as when St. Paul, whose life was one long battle, tells us that he exceedingly abounds with joy in all his tribulations. This is the secret of the glad renunciation of the poor in spirit and especially of those joyous heroes of self-denial, the saints, the closest imitators of Christ. That is why the Church prepares for the peace and joy that surpasses all understanding at Christmas by fasting, almsgiving and humble effacement of self, in order thus to be more surely filled with the ineffable sweetness of Jesus.

Death of the King of the Belgians

The King of the Belgians, Leopold II, died on December 16 in his seventy-fifth year. His father was that Leopold of Saxe-Coburg and Gotha who, as husband of the Princess Charlotte, had the prospect of being Prince Consort of England, who refused the crown of Greece, and mounted eventually the Belgian throne when in a year of revolution, 1830, Belgium threw off the yoke of Holland to which the Congress of Vienna had arbitrarily subjected her. Leopold I was a Protestant. His second wife, however, was Louise, daughter of Louis-Philippe, King of the French, and through her a Catholic dynasty was obtained for Catholic Belgium.

In 1853 the late king married Maria Henrietta of Austria, and he succeeded his father in 1865. He had three daughters, Louise, Stephanie and Clementine; the first, the divorced wife of Philip of Saxe-Coburg and the second, the neglected consort of the hapless Rudolph, Crown Prince of Austria. The scandalous family quarrels that followed the death of their unhappy mother need not be dwelt upon. Leopold's private life was the byword of Europe: as sovereign he was in the public eye in connection with the Congo, a matter in which he was more sinned against than sinning. He was brother of the ambitious Carlotta who had no small part in the persuading of her husband, Maximilian, to undertake the mad expedition to Mexico, and was the late Queen Victoria's first cousin.

He left no son, and as the Salic law prevails in Belgium, the crown devolves upon his nephew, Albert, born in

1875 and hitherto known as the Count of Flanders, who married Elizabeth, daughter of Duke Charles Theodore of Bavaria, lately deceased, the famous oculist of the poor. The royal pair whose domestic life makes a happy contrast with that of the late king, are much loved by their people. They have two sons, Leopold, born in 1901, and Charles Theodore, born in 1903, and a daughter, Marie José, born in 1906.

The *Living Church* (Protestant Episcopal) published a letter from Dr. W. H. Van Allen of Boston, in which he asserted that Brother Paul James Francis had appealed for funds for the establishment at Graymore in his church at Elmira and in doing so had stated repeatedly that all the property of the Society of the Atonement would be vested in the Bishop of Delaware. He added that many gifts were made under the influence of this promise, and that the late Bishop of Delaware had told him that he had striven without success to hold Father Paul to this promise. Brother Paul James Francis answered him in the following number to the effect that his preaching at Elmira was for the benefit of Dr. Van Allen's church and was done gratuitously; that the amount contributed there to the building fund of his convent was less than fifty dollars, of which most came as a thank offering; that a small stained-glass window put in the chapel, is at the disposal of the giver; that the Sisters' convent was built and dedicated before he went to Elmira; that he had never promised the Bishop of Delaware to vest the property of the Society of the Atonement in him, and that the Bishop had never written or spoken to him on the subject. Brother Paul is pursuing his studies at Dunwoodie Seminary, and he is still editing *The Lamp*.

The Flaget Council of the Knights of Columbus, of Chillicothe, Ohio, recently sent a delegation to the Board of Trustees of the City Library and presented a set of the Catholic Encyclopedia. The volumes of the Encyclopedia which have already appeared were duly installed in a special Catholic Reference Alcove prepared in anticipation of this gift after the Library Board had expressed their thanks. It is of course not very creditable to these gentlemen that they delayed obtaining so important a work of reference until it was put into their hands as a gift. But the generous action of the Knights is very suggestive to other Catholics interested in spreading the truth.

As a result of the meeting held in Zaragoza, Spain, more than a year ago, for the improvement of the Spanish Catholic Press, a telegraphic news agency of national and foreign news is now in full working order. Thirty-three Catholic newspapers are now receiving their news from this agency. Such a news agency was needed in order to combat successfully the Liberal and Republican "trust" papers with their frequent inaccurate and false statements of Catholic affairs.

LITERATURE

SOME CHRISTMAS BOOKS.

One of the joys of our first Christmases was the ownership of the annual "Chatterbox." We wish we had one of them by us now to discover in adult wisdom what it was which made the old-fashioned "Chatterbox" a fertile source of childish pleasure. There are no more "Chatterboxes," alas! And we suspect the present generation of children are, in consequence, all the worse off in the matter of infantile dissipation. Instead of the homely old wood-cuts which just met the artistic demands of babyhood, we have beautiful drawings and pictures that suffer from the sophistication of advanced notions and craftsmanship. The grown-ups admire; but the children suffer a certain mystification not unmixed with disdain. In the "Chatterboxes" they didn't talk down to the children. There is too much of that done now. Neither did they obtrude a certain alien cleverness and knowledge of the world which, when it does not leave children uninterested, makes premature men and women out of them to the disgust of everybody. We throw it forth as a gratuitous hint to publishers that they might find it profitable to bring back the old "Chatterboxes" into the stalls of the book-sellers.

The nearest approach to the "Chatterbox" which we recognize among Christmas publications is the "Catholic Home Annual" of the Benzigers. It is full of pictures, stories and all sorts of odds and ends, with which children like to surround themselves. And everything is done seriously as if a child were the most important thing in the world—which, of course, he is.

The Macmillans have made a large contribution to the Christmas spirit in publishing "The Book of Christmas," with an introduction by Hamilton W. Mabie and an accompaniment of drawings by George Wharton Edwards. This is the best collection of literary extracts in prose and verse about Christmas that we have seen. The choice is very inclusive, and ranges from medieval ballads to Rudyard Kipling and Jacob Riis. We think the collection would have been more complete and excellent if the modern Catholic literature of Christmas had been more carefully gone over. We count it a real fault that Robert Southwell's "Wassailer's Song" should find a place here whilst we look in vain for his lyric masterpiece, "The Burning Babe." Still we agree with Mr. Mabie that the "'Book of Christmas' is a book of joy in the sadness of the world, a book of play in the work of the world, a book of consolation in the sorrow of the world."

Another new book which we are sure children will be pleased with, as well as their elders, is "The Red Book of Heroes," by Mrs. Lang, edited by Andrew Lang. (New York: Longmans, Green & Co.) That "Kind Magician, Andrew Lang," has deserved much in the past from the boys and maidens of English-speaking lands, and this work lays them under further obligations to him. Some of the heroes in this volume are heroines, of course,—Florence Nightingale, for instance—and their stories are told in a pure yet homely style which will charm readers of every age. There is, it seems to us, a peculiar catholicity of taste in the choice of Mere Angélique and Bernard Palissy for enrollment among a select gathering of the heroic type; but, we suppose, it is necessary as a kind of off-set to the beautiful and sympathetic narratives of Father Damien and Blessed Thomas More.

Michael Earls, S.J., has touched the right chord in the collective Christmas heart by the publication of an exquisite little Christmas play, "The Chorister's Christmas Eve, a Little

Play for the Christmas Days with a Modern Legend, and the Old Christmas Carols." (St. Louis: B. Herder; London: Sands & Co.) Here young people have all the material for a happy evening during the holidays. The collection of carols is a treasure in itself, and the author's brief directions about the music give his contribution to the season's literature a practical and instructive turn.

"Our Little King; the Childhood of Christ," by Katherine Frances Mullany, (New York: The Sunday Companion Publishing Co.) has come out for the holidays in a second edition. The story of the Divine Infant is told here in the language of a mother chatting with her child. The apocryphal touches do not mar the beauty of the original story, and serve merely to stimulate the childish imagination in catching the bearing of that story upon its own young life. It is a book for mothers to read under the lamp-light to their little ones.

J. J. D.

The Picturesque Hudson. Written and Illustrated by CLIFTON JOHNSON. Picturesque River Series. New York: The Macmillan Company. Price \$1.25 net.

An introductory note informs the reader that the volumes in this Picturesque River Series are prepared so as to make them in form and matter distinctly valuable as guide books. In the present volume the Hudson's "more striking features—picturesque, historic, literary, legendary—have received ample attention." Bits of folk-lore, choice morsels from the "Sketch Book," and incidents of Revolutionary history form a pleasing digression in the less romantic description of successive points of interest. There is no lack of illustrations, and they are all good. We would call the author's attention to the omission of the many Catholic landmarks which to-day form a very striking feature of Hudson River scenery. There is no mention of Forrest Castle, once the residence of the great tragedian, now Mt. St. Vincent, below Yonkers; nor of the old church of Our Lady of Loretto at Cold Spring, dating from 1834, which forms one of the prettiest pictures on the Hudson; not a word about the former hotel at West Point, the famous Cozzens', now known as Lady Cliff, nor of the splendid buildings of the Redemptorists and the Jesuits at Poughkeepsie and Esopus—and others we might name on either shore from the imposing St. Michael's Monastery of the Passionists opposite Manhattan to the architectural attraction of the Sacred Heart Convent, Kenwood, near Albany. These are points of interest which awaken the curiosity of every traveller along the Hudson, and failure to notice which in the present volume will cause nothing but disappointment.

E. S.

A Journey in Southern Siberia, by JEREMIAH CURTIN. Little, Brown & Co., Boston, 1909.

Siberia is an immense region. Mr. Curtin travelled only six hundred miles from Irkutsk via Usturdi and Baiandi to the island of Olkhon in Lake Baikal and back. Had he been an ordinary traveller his journey would hardly be worth a book of 300 pages. But he was no ordinary traveller. On the shores of that great lake is to be seen what goes contrary to prevailing notions of Russian methods of dealing with the aborigines, a Mongol people, the Buriats, for there is the very cradle of the Mongol race, with Russian civilization, bearing Christian names, Andrew, Michael, Basil, etc., compounded in the usual Russian way, *e. g.*, Andrei Mihailovitch Mihailoff, yet not even nominally Christian, but pagan, practising openly its ancient Shamanism. To study this people, their religion, customs and traditions Mr. Curtin undertook his journey, the results of which he gives in a most interesting volume. Catholics reading it

will grieve to see him forgetting the faith of his fathers so as to think it profitable to devote five pages, 61-66, to the barren reflections of a night journey, and to judge it right to congratulate the Buriats on having stuck to their heathenism. Those that like a problem may try to solve this. Did his wife accompany him? On page 56 he speaks of "my wife." This may be a misprint, as it is the only mention of such a person. On the other hand, the plural number is often used in a way that seems to indicate a companion closer to the traveller than his attendants. Charles W. Eliot writes a prefatory note to tell us that Mr. Curtin is the translator of Sienkiewicz and learned in matters ethnological, to make a synopsis of the work, and to give us out of his stores such jewels as: "Lake Baikal is the largest body of water in the old world." But as these things are not hidden from the vulgar or else plainly appear in Mr. Curtin's pages, one will lose nothing in skipping them and, after pausing for a moment to wonder what manner of men Dr. Eliot has been in contact with at Harvard during all these years, if he thinks such puerilities timely, coming directly to Mr. Curtin's interesting book.

What Have the Greeks Done for Modern Civilization? The Lowell Lectures of 1908-9. By JOHN PENTLAND MAHAFFY. New York: G. P. Putnam's Sons.

Greek studies are in such a state at present that he who could do them a good turn would be welcomed as the man of the hour by all who love them. Here was opportunity knocking at Dr. Mahaffy's door. Everything helped to centre attention on their spokesman. The fame of the lecturer, the institution where he holds his chair, the tradition for which he stands, the nation which sent him forth, the representative character of the audience in the nation which received him, all conspired to get a fair hearing for the land "where grew the arts of war and peace."

But we must confess our keen disappointment. We miss that tone which rings in so many English writers who have fallen under the spell of ancient Greece—De Quincey, for instance, or Newman (whose lecture on Athens, alone, ought to correct his notion that "our Newmans, if they attempt the period, are neither melodious nor clear"), or Bishop Wordsworth, or John Addington Symonds.

So much for the manner. As for the matter, we are forced to believe that the lecturer was not at any great pains to be accurate in his statements. For instance, before advancing the theory that the Greeks avoided the arch for the reason that the associations of domed or circular buildings were gloomy, because appropriated to tombs, he ought to have reflected that Athens alone furnishes enough to refute this notion, the tholos, for example, or the Odeum, or the choragic monument of Lycrates. When he carries his generalization further and asserts that this custom was well nigh universal, the pyramids are certainly large enough example to the contrary to come into view.

This is a mere detail—one of many of a similar kind—and as such might be no more than a flaw which it were ungracious to pick from out of an abundance of surrounding excellence. However, without denying that there is much worth saying and well said (it would be a pleasure to point it out in detail, but we may mention, in passing, his treatment of sculpture or of mathematics), there is something more serious to be considered than mere matter of detail or literary expression. The plain reason why we fear that this book may prove harmful to the cause of Greek is that it takes a position which is indefensible. The claims of Greek rest on grounds which are too secure to make it wise to weaken those claims by exaggeration. Much as we owe to the Greeks we do not owe everything. The Greeks were a wonderful people but they had serious and deep-rooted defects.

We should scarcely be doing Professor Mahaffy an injustice if we were to say that his thesis amounts to claiming for the Greeks whatever we possess worth having. If this were a *tour de force*, like Wendell Phillips' "Lost Arts," and done with equal brilliancy, we might be amused and let it go at that, for we have enough of the Greek in us nowadays to admire the pranks of genius; but from a scholar we look for measured statements. Publicists do not go back to the Athenian Assembly for the origin of our free institutions, but to the folk-moot. The fact that Shakespeare got some of his plots from Plutarch did not save him from being called a barbarian by those who had no standards but Grecian to go by. The novel is not of Grecian origin even if the literature of Greece in its decadence shows contact with the home of the Arabian Nights. The fact that Isocrates did, as far as he could in his day, what our modern orators do, namely, "speak to the press," does not make essay-writing out of public speaking.

And so we might go on. But before we stop we shall call attention to one passage in particular, because it is at the same time a flagrant instance of the Trinity scholar's method, and likely to prejudice important interests from the application he makes of it. In his review of Greek philosophy he devotes considerable space to those thinkers who let their intellects run riot in the wildest speculations. This were well enough if his object were only to show the subtlety of the Greek intellect. But when this is set forth as sound thinking the case is far otherwise.

Aristotle, the keenest intellect of the Greeks, who bent all his matchless powers on the serious search after truth is dismissed in a short paragraph headed, "Need I pass on to Aristotle?" but room is found more than once to make the statement about him that "he narrowly escaped being canonized as a saint." Professor Mahaffy adds that he was not understood by the Middle Ages. But what does he know of Scholasticism? Has he ever heard of Sylvester Maurus? He holds up the atomic theory of Democritus to admiration and asks us to throw scientific methods to the winds, because here is the theory of modern science arrived at by abstract thinking without investigation. This is saying something the wisdom of which it requires no deep thought to measure; and what the intelligent man of to-day will answer is not "Away with our scientific laboratories," but "Lock the door of your Greek lecture-hall if this is all you learn there." Does he really mean to say that the arguments of Democritus for his theory are as satisfying to the normal intelligence as those of the chemists for theirs? We are told that a Dutch almanac-maker, who was the Bickerstaff of his day, made a slip of the pen and predicted snow for a day in July. The printer brought back the sheet to call his attention to the mistake. But Hans never acknowledged himself in the wrong, so he thundered out, "Print what I gave you." Snow fell on the day set. Are our weather bureaus therefore of no use?

It was not a pleasant task to have to speak thus of these lectures; but they ought not to be allowed to pass as the views of all who are in favor of retaining Greek in the curriculum.

Kyriale seu Ordinarium Missae juxta Editionem Vaticanam transcribed into modern musical notation by Dr. F. X. Mathias. Pocket Edition 32°. Flexible cloth binding. 15 cents net. New York: Fr. Pustet and Co.

The demand for a cheap and handy form of the Vatican *Kyriale* in modern musical notation is well met by this edition. As a book to be put into the hands of our schoolchildren, or to be used still more generally for congregational singing, it deserves special recommendation. The editor is an acknowledged authority in the transcription of plain chant, as even a cursory glance at his work will manifest.

CHRISTMAS IN MAGAZINE-LAND.

The Editor of the English *Bookman* observes that "in the matter of Christmas, editors and reviewers are twice blest (though they do not always appreciate this): they eat their cake and have it. All through November we have been looking at, reading, and thinking, talking, writing and reading about nothing but Christmas books, until we come to breathe the very atmosphere of Christmas. . . . Then, in another few weeks the real Christmas, with real snow and real pudding and beef and holly, is upon us, and we realize that before we were only dreaming and now have wakened to find our dream come true."

That editors eat their Christmas cake and have it is a cheerful thought for the editors; but we wish they would not eat it so far in advance of the time when they have it. Every year the Christmas magazines come out earlier than the year before. If we are not mistaken, the Christmas number of the *Cosmopolitan* appeared during the first week of November! And the weeklies are, in this respect, following the example of the monthlies. *Collier's* led the Christmas pageant of weekly popular periodicals, in gorgeous colors and appetizing yule-tide fare, fully a fortnight before Christmas day. Then the public has to wait from two to six weeks after the first course of its Christmas menu is served before the remaining courses—the substantial ones—are placed upon the table.

Does it take so long to create, so to speak, the proper atmosphere and spirit for Yule-tide after a year's submergence in the practical concerns of life? Or, is it to get the literature of the season in time to lonely exiles in the antipodes? Or, is it to help the booksellers and the shop-keepers?

After all, the inquiry is unimportant. The fact that the immense periodical literature is saturated through and through with Christmas spirit is a pleasant omen.

We read in Captain Townshend's "A Military Consul in Turkey"—a very interesting volume—that, at Mersina, there is a branch of the "Reformed Presbyterians of Philadelphia." Among other Christian ideas which the mission teaches, according to the Captain, is this: "that it is wrong to observe Christmas Day, which is a pagan festival." It is a bit of curious information to know that there still exists a grim survival of Puritanism in some of our large cities. Instead of sending its dying message to unregenerate Turks, why does it not deliver it at home? Judging from the magazines, which always cater to the public's desire, the American people have forgotten, in the course of the last hundred years, that "it is wrong to observe Christmas Day, which is a pagan festival." Happy oblivion!

But danger menaces Christmas now from an entirely different quarter. The excellent and charming Paris correspondent of the New York *Evening Post*, who signs himself "S. D.," tells us that the old French Christmas is rapidly disappearing. "Here in France," he writes, "with the decay of public religion, little is left but the children's persistent cry to keep the old Christmas alive." And he adds, with sinister significance: "The new Christmas, where it exists, is not for children." The whole fascinating letter, which was printed in the *Post* of December 11, is replete with interest; but its saddest note is struck in the admission that "among the educated younger generation, many have only the vaguest idea of what Christmas meant in the religion of their fathers. And this is the negative character of the new Christmas—it is not religious, even by song."

We have at least the consolation of feeling assured that, whilst we have escaped the white-washed dungeon of Puritanism, we have not yet entered into the soulless ice-fields of religious negation. Our doctrinaires in the universities and our "progressive" thinkers in the pulpit may speak and write patronizingly of Christianity and minimize until there is nothing left of it, but the rank and file, the solid bulk of the nation makes allowance winkingly for the love of big words, the ambition for academic distinction; suffers good-humoredly the weaknesses of Dry-as-dust in the closet and bumptious youth in the press, and goes on its way—soldier and politician and statesman, and business man and weary toiler—with a good, old-fashioned belief in Christianity of one kind or another and a strong loyalty to the great central religious festivity of the Christian era.

How else can we explain the expensive and elaborate Christmas numbers of the secular magazines? With few exceptions they have something which appeals not merely to the social side of Christmas but to its religious feeling as well. Thus in *Collier's* we have on its first page the story of Christ's birth from the Gospel of St. Luke. The cover design of the *Century* is a picture of the Three Kings. The Christmas *Harper's Magazine*, it is true, has not much, outside of the white and gold of its cover, to remind one of the season; its best bit of Christmas literature appeared prematurely in the November number and was entitled "The Little Romance," by Norman Duncan. *Scribner's* also has a cover design of the Three Kings and is perhaps the most lavish in Christmas fare. The *American* and *McClure's* call off their dogs of war in their battle with political abuses to tell a Christmas story and sing a Christmas carol. The *American* sings a very sweet one in its opening verses.

It is true, there may not be much of the inner religious meaning of the festival

in all this. But there is enough to show that editors and publishers recognize the existence of a wide religious belief in the mystery of the Incarnation, which they make an effort to satisfy. Their attempt is not always very successful, but the fact that they make it at all is not without a cheering significance in an age of religious pessimism.

It is a matter for surprise that the Catholic magazines have not been at pains this year to give a more distinctive coloring to their Christmas numbers. *Benziger's* we exonerate from this charge, and, let us also add, the *Catholic World*, which barely escapes our censure, with a delightful article on "The Nativity in Early Pageants," two Christmas poems and one Christmas story. But the *Ecclesiastical Review*, otherwise most approvable, devotes only one of its articles to the season, "Christmastide," by the late Dom Feasey, O.S.B. What hurts us most is that the dear little *Irish Monthly* has one, single, solitary poem on "Bethlehem," and nothing else to remind us of the coming Feast. The other good things do not console us at all, and we level a glance of sad reproof at Father Russell.

Mentioning the death of the gifted Father Tabb some weeks ago we quoted from the *Atlantic Monthly* his poem on his blindness. An error we are ashamed to qualify, found its way into the quotation. We printed:

Back to the primal glories
Where life began,"

and have felt mortified ever since. Our readers, with few exceptions forebore to take us to task, a condescension we hardly dared to hope, still we owe reparation to the departed poet, and fortune treats us better than we deserve by making an occasion to go back to the matter. A transatlantic contemporary justly famous for culture and literary skill, with the idea, no doubt, of comforting the sorrowful, copied our quotation and its blunder without remark, and, what seems the height of delicate compassion, without mentioning our name. To say that we are profoundly grateful would not begin to express all we feel.

We take occasion from all this to print the poem correctly:

Back to the primal gloom
Where life began,
As to my mother's womb,
Must I a man

Return:
Not to be born again
But to remain;
And in the School of Darkness learn
What mean
"The things unseen."

FOR HIDDEN SWEETS.

We thank thee, graceless Bethlehem,
That thou didst find no room for them,
Since thy so ruthless spurning
Reveals, to our discerning,
The pleading love which bore the bitter
part
Of every disappointed human heart.

We thank thee, stable, dank and drear,
That thou didst have no hearth-stone
cheer,
For, by sweet Mary's grieving,
Are we the more believing
That they who lack life's solace, nor com-
plain,
Shall know possession and eternal gain.

We thank the beasts of gentle eyes
For that deep trust which in them lies,
Because such mute divining
Rebukes the false repining
Which, as the offering may not royal be,
Declines to offer simple loyalty.

We thank the shepherds, roughly clad,
Who hasten, wondering and glad,
Nor pause for their unfitness,
But bear their humble witness
Of answering love, that hears the heavenly
call,

And, having naught to give, yet gives it all.
KATHLEEN COONEY.

BOOKS RECEIVED.

A Wreath of Hex Leaves. Poems by Rev. P. L. Duffy, LL.D., Litt. D. Charleston, S. C.: Nicholas C. Duffy.

Forget-Me-Nots of the Civil War. A Romance Containing Reminiscences and Original Letters of Two Confederate Soldiers. By Laura Elizabeth Lee. Illustrated. St. Louis: A. R. Fleming Printing Co.

Round the World. Vol. VII. A Series of Interesting Illustrated Articles on a Great Variety of Subjects. New York: Benziger Bros. Net \$1.00.

Social Forces. By Edward T. Devine; Editor of the "Survey." Containing Twenty-five Editorials which discuss subjects of permanent interest. New York: Charities Publication Committee. Net \$1.25.

Synopsis Rerum Moralium et Iuris Pontificii. Alphabeticum Ordine Digesta. Et Novissimis SS. RR. Congregationum Decretis Aucta in Subsidium Praesertim Sacerdotum. Auctore Benedicto Ojetti, S. I. Volumen 1, A to C. Editio Tertia Emendata Et Aucta. Romae: Ex Officina Poly-Graphica Editrice, Piazza della Pigna N. 53.

The Master. By Irving Bacheller. New York: Doubleday, Page & Co.

The Question of the Hour. A Survey of the Position and Influence of the Catholic Church in the United States. By Joseph P. Conway. New York: The John McBride Company. Net \$1.25.

The Story of a Beautiful Childhood. Compiled from the Journals of Joseph Astley Gallagher by Katherine E. Conway. Boston: The C. M. Clark Publishing Company.

The Pleroma. An Essay on the Origin of Christianity. By Dr. Paul Carus. Chicago: The Open Court Publishing Co. Net \$1.00.

A Book of Operas. Their Histories, their Plots and their Music. By H. E. Krehbiel. New York: The Macmillan Company. Net \$1.75.

Socialism as an Incubus on the American Labor Movement. By J. W. Sullivan. New York: The Volunteer Press Print. Net 50 cents.

Catholicism and Reason. An Essay. By Hon. Henry C. Dillon, of Los Angeles, Cal. Brooklyn, N. Y.: International Catholic Truth Society. 5 cents each; \$3.00 per hundred.

SOCIOLOGY

On Sunday, December 5, delegations from the various Catholic societies of the Diocese of Barcelona waited on Bishop Juan J. Laguarda to congratulate him on his appointment, and to assure him of their loyalty and respect. Every Catholic organization, from the humblest to the most distinguished sent its representatives. As only a small fraction of the delegates could be crowded into the episcopal residence, Bishop Laguarda descended to the courtyard, where the Marquis de Pascual delivered an address of welcome. After a hearty expression of gratitude for their good wishes and protestations of fidelity, the bishop gave free rein to his eloquence and, laying before his enthusiastic auditors his plan of campaign, called on them to give it generous support.

"With an air of expectancy, you seem to ask, 'What are we to do?' As a father addressing his children, I will tell you in language that is plain, frank, and sincere. The Committee on Social Defense has worked successfully but all has not been done; it may be that too much attention has been given to small matters, to the neglect of the great social problem which confronts us and demands solution. We have believed that we ought to seek out the humbler classes and draw them about us; we have founded our centres of action, but we have failed to shape them according to the needs of the times. What have we done for the laborer? Have we done anything worth while? Literary and musical entertainments, and conferences, perhaps musical too. In a word, we have given a little music to workingmen who knew the importance of the social problem, who were clamoring for justice, who withdrew from us little by little because they did not find what they sought, and went to swell the ranks of armed resistance to law and order. In my audience with the Holy Father before coming to take charge of this diocese, he exhorted me to employ a great deal of charity. Charity, love for our fellow-man, is a beautiful word most rich in practical applications. What, then, are we to do? We are not going to do wonders, new and unheard of things, but let our first thought be how to raise every parish to the level of society as it is to-day. The parish is of the utmost importance; it must be able to meet the demands of the epoch of life in which we find ourselves. Let the pastors be centres of light. Let us love the light and prove that where the centre of light is there is the centre of piety and of Christian education. The parish must be, more-

over, the centre of ample and generous protection for the poor. Parochial beneficence has to be so organized that no form of spiritual or corporal wretchedness may go unrelieved. The parish, finally, should be the centre of those social works for the betterment of the material condition of the poor,—works encouraged and blessed by Holy Church.

"The spirit of individualism has given away to the spirit of association; society will soon be simply a collection of associations. The work that I purpose to undertake is to organize and systematize parish work, along the lines that I have laid down, and devote myself body and soul to raising the laboring man and securing for him all that is his by justice or heavenly charity. I shall organize for Catholic action in Barcelona. On my banner there are three words. The first is *Union*. Whatever be your politics, rally to the support of your faith; there is a place in the ranks for every Catholic. The second word is *Work*. The important thing, the right thing, is not speculation nor ideas, but action, work, for the individual and the common good. I claim in particular the cooperation of those whose social position, leisure and means facilitate the aid that they can give to the cause.

"What will be the result of this organized Catholic action carried on with energy? That I cannot say. Hence, my banner has the motto '*Depend on God*,' whose Providence rules the destinies of nations. Let us labor not so much to obtain worldly success as to satisfy our consciences and fulfil our bounden duty. Even when revolutionists or institutions embodying their principles persecute us, and trample on us and try to bring our work to nought, let us not lose heart. We may be overcome by force, but the brightness of our principles will not thereby be obscured or tarnished. Catholic social action is the watchword; Catholic societies are the life and strength of the diocese. What I ask is liberty to do good, and I ask your organized help in the same great undertaking."

In response to the call of Dr. Hofmannstahl, one of the most enthusiastic workers in Austria for the suppression of duelling, a convention of anti-duellists assembled last month in Würzburg, Bavaria. One hundred and sixty-one delegates attended from various German student bodies. It was resolved to call a general convention for March, 1910, with the object of forming a National German Anti-duelling Society, thus uniting the forces of the several private or local associations having the same laudable aim.

ECONOMICS.

An interesting appeal from Australia has been decided in England. A ferry collects its fares at one end only of its route. Those going one way pay the fare, a penny, on entering the wharf; those going the other way pay in the same place, on leaving it, and a placard notifies the public that none may enter or leave the wharf without paying a penny. A person who had paid his penny and gone on board the ferry-boat, finding that it was not to start for some time, changed his mind about going and attempted to leave the wharf. He was asked at the gate for the penny for leaving. He refused to give it on the ground that he had paid to cross the ferry, and having changed his mind, had a right to leave the place. The officials attempted to prevent him, but he fought his way out and brought suit for damages. He won his suit in the lower court. The ferry company appealed to the supreme court which let the decision stand. They carried the matter to the Australian Court of Appeal, which reversed the decision of the lower court. The aggrieved person then appealed to the Judicial Committee of the Privy Council, which confirmed the judgment of the Court of Appeal.

The import of rubber into the United States in 1889 was 32 million pounds worth, at 39 cents a pound, 12½ million dollars; in 1899 it was 55 million pounds worth, at 60 cents a pound, 33 million dollars; for 10 months of 1909 ended Oct. 31, it was 73 million pounds worth, at 85 cents a pound, 62 million dollars. Thus in twenty years the import has more than doubled both in weight and in price per pound. Brazilian rubber imported during the ten months amounted to 34 million pounds; Mexican, to 15 million pounds; but the former is worth 90 cents a pound, while the latter is worth not quite 37 cents. From England came 9 million pounds, worth a little more than \$1.16 a pound. This was African and East Indian rubber. The difference in values is due to the difference in origin of the rubber; not all that goes by that name to-day comes from the India-rubber tree.

A new metal has been compounded in Germany, to be known as Electron. It is described as an alloy of magnesium which can be cast, drawn, pressed and rolled. It is lighter than the lightest metal hitherto known, having a specific gravity of from 1.75 to 2. In color it is silver-white and lends itself to a brilliant polish.

SCIENCE

The idea is common that the marine turbine engine is as near perfection as any machine can be. Mr. George Westinghouse shows that such is not the case. The reason is that the turbine is essentially a quick-turning machine, while the propeller is a slow-turning one. That is to say, the maximum of efficiency calls for a different rate of revolution in each. The consequence is that in such ships as the *Mauretania* concessions have to be made on both sides. Mr. Westinghouse judges that only 55 per cent. of the *Mauretania's* 70,000 horsepower becomes effective at the small and rapidly revolving propellers. Could the speed of these be reduced their diameters could be increased to give the maximum propeller efficiency in terms of diameter, pitch and revolution per minute. He asserts that in conjunction with Rear-Admiral Melville and Mr. John H. McAlpine he has invented a reduction gear to pass from the quick revolution of the turbine to a slower speed of the shaft, that will, in the first place, increase the efficiency of the propellers to 65 per cent., and by allowing a more rapid revolution of the turbine either decrease the coal consumption by one-fifth or increase the power of the engine correspondingly and consequently the speed of the ship.

An important invention, which will add greatly to the dangers of naval warfare, has just been successfully tested by a Stockholm engineer named Angrell. It consists of a movable submarine mine which can be controlled from the shore or from shipboard up to a distance of six miles. The mechanism is controlled by an electric button, and small electric lights attached show by their color the depth the mine has attained. It sinks at the rate of three feet a minute, and rises at a mean rate of ten feet per minute. Its propeller is actuated by a one-sixth horse power motor, which obtains its power from an accumulator on the shore or on ship board. Each mine costs in the neighborhood of \$300.

Dr. V. A. Moore, director of the New York Veterinary College, reports that rabies is rapidly spreading in the United States. For the year ending October 1, 1909, 588 specimens were received in his laboratory, of which 295 gave positive evidence of inoculation. These figures are in excess of the totals for the preceding ten years. The losses from the disease in animals are estimated at a very large sum.

EDUCATION

In preparation for the next annual meeting of the administrators of the twelve eastern colleges of the Jesuit Order, a committee on athletics, composed of President Joseph R. Himmel, S.J., of Georgetown University, President Daniel J. Quinn, S.J., of Fordham University and President Thomas E. Murphy, S.J., of Holy Cross College, Worcester, Mass., held two conferences recently for the discussion of the football problem and college athletics in general. Although the meeting was private and no definite line of action for immediate introduction was either planned or formulated, yet, in order to prevent speculation and possible misapprehension, and to give assurance of intense interest in the question, combined with confidence in the intercollegiate committee entrusted with reforms in playing rules and the hope that such reforms may be effectual, the following statement of the result of the conference was made public:

(1) It was agreed that, while it did not seem opportune to announce, as a policy for all these colleges, that the game of football would now be abolished, yet the objections to the game so greatly outweigh the advantages, that unless necessary and hoped-for reforms are soon instituted, these colleges would feel obliged to discontinue the game.

(2) All agreed that, while public agitation had drawn general attention to the great risk of bodily injury in football, yet sufficient emphasis had not been placed on other evils common to football and other college sports. It was felt that reform of evils tending to injure character and moral growth deserved equal if not greater consideration than the reform of plays leading to bodily injury.

(3) To bring college athletics back to their proper place as a college pastime or a physical exercise, it was considered most desirable that college faculties retain or regain entire control of all college sports.

(4) Some of the evils specified as most urgently needing reform were: Questionable practices in the administration of college athletics; for instance, in methods used for procuring players or for circumventing eligibility regulations, and in apparently conniving at various forms of circumvention; dishonorable practices of players in various college sports, excessive interference with study and, in this connection, exaggerated prominence of the athletic hero, inordinate importance of coaches and

trainers and extravagant growth of the training department.

As the correction of such evils as these will prevent injury to the student's character and the lowering of educational ideals, it was considered deserving of even greater emphasis than the needed reform of playing rules for reducing the risk of bodily injury. The hope was also expressed that as strong a public sentiment might be aroused in favor of the one as has already been started in favor of the other.

Many justify the sending of Catholics to Protestant schools and universities on the ground that old prejudices are dead and therefore the danger to faith has passed. Granting that the old are dead, we know, nevertheless, that new prejudices have taken their place more dangerous to faith than they. Catholics would be offended but perhaps not troubled in their faith, if they heard teachers proclaiming Elizabeth, the good Virgin Queen, and Mary, a bloody-minded persecutor of the just, or saying that we are idolaters, adoring images and putting Mary in the place of Christ, etc. Methods have changed but not improved. Evolutionism permeates every branch of teaching. In everything is found the forward movement, in things physical, moral, social and supernatural. When this notion has been hammered into a child's mind, there is tremendous danger to its faith in such suggestions as these:

"Try to draw some comparisons between the fate of the monks, and

(a) The downfall of the Romans.

(b) Nature's removal of organs which have become useless, *e. g.*, the vermiform appendix in man, thorns in cultivated plum-trees, eyes in subterranean fish, and, to some extent, in the mole, etc.

Reading recommended: "Life and Letters of Erasmus," by J. A. Froude, and "Westward Ho!" by Charles Kingsley.

These are quoted from *The History of Berkshire* (page 148), one of a series of *School Histories of Counties* now issuing from the Oxford University Press, by one who writes on the subject to the *London Tablet*.

Brooklyn College, now in its third year of existence, has an enrolment of 440 students. The new Hall will be ready for use at the reopening after the Christmas holidays, when the enrolment is expected to reach 500. Among the recent endowments are the Frost-O'Grady and Clarry-Callaghan scholarships of \$2,000 each, and an eight years' scholarship by the Knights of Columbus.

ECCLESIASTICAL NEWS

On the initiative of Mr. P. H. Rice, State Deputy of Georgia, the Knights of Columbus of that state have undertaken to maintain one missionary priest who shall visit the outlying and unprovided districts of the Savannah diocese. Rt. Rev. Bishop Keiley has approved the plan, and to prepare for its proper execution, is now going over the diocese, giving missions of two or three days, until every town and hamlet shall be reached. Augusta, Mr. Rice's home council, has guaranteed more than half the required amount annually to the missionary fund, and the zealous State Deputy has further arranged that the members of each council shall send what Catholic books, newspapers and magazines they can spare to the Secretary, who shall forward them to the Chancellor of the diocese for transmission to Catholics in isolated districts.

The church erected in England as a memorial to Cardinal Newman, was opened on December 8 in the presence of a distinguished gathering of prelates, priests and laymen. The site selected is the Oratory of St. Philip, Edgbaston, Birmingham, the scene of many fruitful years of work of the distinguished Cardinal after his reception into the Church. The edifice is 184 feet in length, and 70 feet 6 inches in width. The nave is 88 feet long and 34 feet wide, with an extreme height of 40 feet 2 inches. The work in the interior is not yet complete. The altar of Our Lady will be placed in the north transept, and an anonymous donation of \$10,000 recently received will be used to enrich the apse and sanctuary with marble and to decorate the sides of the church.

The Society of St. Vincent de Paul of New York has just issued its report. During the year 50,009 visits were made to the poor in their own homes. 9,603 families, representing 35,424 persons were assisted. In this work \$88,499 in cash and large quantities of food, fuel and clothing were distributed. Moreover, the Particular Council disbursed for special works \$39,515.20. These works are St. Elizabeth's Home for Convalescent Women at Spring Valley, where 525 were received for two weeks each during the year. \$10 will pay for one such case; The Catholic Home Bureau, which found homes for 335 orphan children and made 3,105 visits to children placed in previous years; The Boys' Clubs of which three are maintained, at 446 West 56th Street, 312 West 16th Street and 60 Macdougall Street. The Society has no bank account; every dollar contributed goes

to charity, and it makes a most earnest appeal for these special works. Checks may be sent to Mr. John J. Barry, Treasurer Finance Committee, 375 Lafayette Street, New York City.

According to the *Philippine Catholic*, six priests and four brothers, missionaries of the Sacred Heart from Tilburg, Holland, and six priests from the Mill Hill Congregation, England, of whom four are also natives of Holland, have arrived at Manila to take up the work of attending to the scattered congregations of the Filipinos. Nearly all speak several languages, and those from Tilburg had with them various outfits of tools and implements for building and agricultural purposes, with which they intend to start schools and classes for the instruction of the natives.

The Confraternity of Christian Doctrine of the archdiocese of New York will hold its annual convention on Dec. 28 and 29. In addition to the reports from the different confraternities there will be short addresses by priests and laymen. All the Catholic schools in the archdiocese and all the Sunday Schools have been united to present samples of the written work in Christian Doctrine done by the children in these schools. The exhibit will be open to the public.

By the will of Eleanora A. Beaty, the Church of St. Ignatius Loyola in this city receives \$10,000, which is to be used in the decoration of the church. The House of the Good Shepherd receives \$500 and the residue of a trust fund, the amount of which is not stated, is divided among several relatives, St. Joseph's Hospital for Consumptives and the Sisters of Charity in charge of St. Lawrence's Academy.

Bishop Beaven, of Springfield, Mass., has been invited to offer the opening prayer at the session of the Massachusetts senate next January. It will be the first time in which a Catholic prelate has officiated in such a capacity in the old Puritan stronghold.

Ten thousand pilgrims from the State of Hidalgo, the largest number ever assembled there at one time, visited the Shrine of Our Lady of Guadalupe, Mexico, on December 12.

Rev. Mother Fox, for many years superior of the Academy of the Sacred Heart at Menlo Park, Cal., has succeeded the Rev. Mother Lewis, at the head of the Western Vicariate of the Ladies of the Sacred Heart.

PULPIT, PRESS AND PLATFORM

Felipe Lumain, one of the Filipino students sent to this country by the late Rt. Rev. Thomas A. Hendrick, Bishop of Cebú, sent to the *Rochester Union* the following modest and affectionate tribute on the occasion of the death of his benefactor:

"A sense of gratitude urges me to express the great loss that has befallen the Filipino people in the death of our beloved Bishop Hendrick. From the fact that he was greatly respected and beloved by his diocesans, his death has brought deep sorrow to all. We feel that we have been bereaved of a father, for such indeed he was to us. Too much credit can hardly be given him for the greatly improved condition of the diocese of Cebú. Bishop Hendrick was a restorer and guardian of peace among the Filipinos, and worked earnestly for the best interests, both spiritual and temporal, of his people. He established many schools where children, rich and poor, might have the opportunity of acquiring elementary training. To give a further idea of the remarkable change that he wrought in the islands of his diocese, I recall the fact that when the Revolution of 1898 broke out against Spain the Spanish priests were compelled to leave the islands. The Filipino priests were very scarce and could not supply the vacancies made by the withdrawal of the Spanish clergy. Consequently thousands of people were left without spiritual ministrations. In face of this great scarcity of priests, Bishop Hendrick, prompted by apostolic zeal, afforded to the young Filipinos who aspired to the priesthood every facility to prepare themselves for continuing the missionary work so fruitfully carried on in the past by the priests of Spain.

"Bishop Hendrick had a large number of ecclesiastical students in his diocesan seminary. Four of these he sent to this country. One was ordained two years ago and was made his private secretary; another is at the seminary of Belmont, N. C., and the other two are at St. Bernard's Seminary, this city, of whom the writer is one. The other two American Bishops in the Filipinas have also sent students to St. Bernard's Seminary.

"The memory of this good and self-sacrificing Bishop will long remain among the Filipinos, and will be deeply cherished by them, especially by us, the students whom he has guided with such fatherly care in our studies."

In a symposium, "Christmas Memories Told by Grand Opera Stars," the *New York Tribune* gives this Christmas reminiscence by Madame Gadski, of how, through force of circumstances, she and her German maid were obliged to spend the happiest day of the year away from

home and friends, in a big Western town. It was a cheerless dinner they sat down to in their rooms, and when the meal was over the prospect of the long afternoon was disheartening.

"When I could stand it no longer," she says, "I felt there might be some relief out of doors. Lottchen and I bundled up and started for a walk. The streets were deserted. Everyone was enjoying themselves indoors with relatives and friends. That consciousness of walking alone and unhappy down a deserted street, knowing that behind the walls of every house happiness reigns supreme, is absolutely overwhelming.

"After some time we came to a great building within an enclosure. It looked to me like a convent. And then I had an inspiration—why not go in and sing for the nuns? We entered the gate and asked at the door for the mother superior. A sweet-faced woman came to greet us, and from her I learned that the community was the cloistered Order of the Visitation Nuns. Its members were shut away from the world, and only the faintest echoes of what we call its joys and glories penetrate their simple, holy lives. I told the mother just how my day had been spent and asked her if it would please the nuns if I sang to them. She was graciously pleased, and brought a young sister to me to talk over what accompaniments she could play, while the mother summoned the community to the assembly hall.

"I began with Gounod's 'Ave Maria,' and it was so beautiful to finish amid perfect silence and yet feel that silent message of mental satisfaction that came to me from those black-robed listeners! I sang on and on, with more happiness in my own singing than I had ever felt before the most enthusiastic worldly audience.

"And then, when twilight came and it was time to end, the mother had one of the nuns sing for me, a girl as beautiful in features as one of Raphael's Madonnas and with as sweet and pure a voice as I have ever heard. What could she not do with such a voice in the world? I thought. And then it came to me that she, behind these convent walls, was far happier and more content than I with my entry to all the opera houses of the world.

"And the great secret of her happiness was that she had devoted her entire life to giving happiness to others. I caught just a little of the sweetness of that joy in the pleasure I had found in singing to the Sisters that Christmas afternoon."

Never in the history of the Vatican, it is declared from Rome, have official secrets been so well kept as at present. This is taken as an evidence of the splendid administrative ability of Pius X.

PERSONAL

An appeal for subscriptions to the Father Lafont Memorial Fund is being circulated in Great Britain and India. The appeal, which is signed by a number of prominent personages, states that "it has been proposed by many friends and former pupils of the late Father Lafont that a memorial should be made to cherish his name and his long, honorable connection with the St. Xavier's College. The late Father Lafont was connected with the St. Xavier's College from the time that he landed in India, in December, 1865, for forty-three years, and he secured for the institution the high reputation as an educational establishment which it at present holds. It has been suggested that a fund should be raised to commemorate his name, either in the form of scholarships to be held at the college or in some other suitable way." The fund is under the patronage of the Lieutenant-Governors of Bengal, the United Provinces, and Eastern Bengal and Assam.

A number of representative physicians met on Wednesday evening at Cathedral College, this city, and organized a Guild of St. Luke, to be in affiliation with similar societies in France, England and other countries. The object of these societies is the study of the ethical and moral principles involved in the practice of medicine, and of the history and development of medical science. Dr. Charles E. Nammack was elected President of the new organization; Drs. Thomas Addis Emmet and José M. Ferrer, Vice Presidents; and Drs. James J. Walsh and Thomas F. Reilly, Secretaries. Dr. Walsh read a very interesting paper on "St. Luke as a physician." The next meeting of the Guild will be held on the evening of Ash Wednesday.

Ho Wing Lee, a Chinese youth of exceptional ability and a nephew of the former Chinese Minister, Wu Ting Fang, was received into the Church at St. Paul's, Washington, D. C., on December 3, taking the name of Francis Xavier. The new convert was born in Hong Kong, where his father is a distinguished and wealthy merchant, in 1894, and he has been in this country studying for the past two years. He is now going back to his native city and next year expects to go to Oxford, in which university his father was also a student.

George Crocker, of California, who died lately in his New York house, of cancer, has left real and personal property to found a Cancer Research Fund. The property is to be sold, and it is expected to bring \$1,500,000.

DRAMATIC NOTES

Some New York managers have been criticizing the New Theatre as an institution doomed to failure because it is rather an enterprise built upon the artificial sentiment of some rich people than a growth from a popular demand. Such criticism, however, might be directed against the Metropolitan Museum of Art or any other endowed institution. Art has often found its succor in endowment, and its development has in a great measure been fostered by rich and appreciative benefactors. In continental Europe the theatre for generations has been a state endowed institution and flourished accordingly. There is no reason why an endowed theatre should not reap as abundant a success in America. That wealthy patrons in this country have recognized the validity of such an institution is a telling fact in its favor and shows not an artificial ephemeral sentiment, but a substantial appreciation of its influence and mission.

One of the handsomest and best equipped of the newer theatres in New York has been turned into a vaudeville and moving-picture house. It is only one of half a dozen finely equipped playhouses which have recently been forced to abandon legitimate drama for the 10-cent picture show. Two years ago, when the speculative fever in the building of theatres in New York was at its height, Daniel Frohman prophesied the existing chaotic condition, and now he confesses he knows no avenue of immediate relief. "This disastrous year has already been a severe lesson to many producers," he says. "Beautiful theatres have sprung up everywhere, but they do not draw audiences unless they produce good plays. The public understands the situation thoroughly, and it has become exceedingly discriminative. This discrimination will have the effect of creating a greater sense of caution in the future. Managers will learn by bitter experience that not quantity but quality is the thing required. . . . Plays no longer succeed because they are merely good. They must be unique in the quality of their excellence"—a consummation devoutly to be wished.

The "Report of the Select Joint Committee of the House of Lords and the House of Commons on Stage Plays (censorship)" is published. The main question which the committee had to pass upon was whether censorship was to be continued or not. The answer given is an ingenious compromise. According to the report the censorship is to remain, and yet, on the other hand, it may be dis-

pensed with. In this case, supposing the recommendations are turned into law, the author of an objectionable play and manager of the theatrical performance may be indicted, if the public prosecutor so desires.

CHARLES McDUGALL.

OBITUARY

Jacob Jung died on December 6, at his residence, 1923 East Lombard Street, Baltimore, Md., aged 73 years. He was one of the leading members of St. Michael's parish since its establishment, and at his requiem in that church on December 10, his three sons, Fathers Henry, Frederick, who are Redemptorists, and Lawrence Jung, of Toronto, Canada, officiated as ministers of the Mass. Four years ago, on the occasion of his golden wedding, the Superior General of the Redemptorists made Mr. Jung an oblate of that congregation, and he therefore participated in all its spiritual benefits. On that occasion the three sons sang the Mass of thanksgiving.

QUERIES AND ANSWERS.

Enquirer, Savannah, Ga.—In the "Christmas Issue" of *Collier's Weekly*, under the caption of "The First Christmas," is published an extract purporting to be from the Holy Scriptures, Luke ii, 1-40. The text is not verbatim with the original in the Douay (Catholic) Bible. Is *Collier's* reproduction the Catholic or non-Catholic version? Again, the owners of *Collier's* are, I believe, Catholics, therefore is it the proper thing for them as Catholics to draw on the Protestant Bible for their extracts?

Answer.—The version used in the quotation you refer to is the Protestant. Perhaps the person who had the making up of the page on which it occurs is not a Catholic. After all, *Collier's*, like all other such periodicals, no matter who own them, belongs to the kingdom of this world. We know who the prince of this kingdom is, and which version he prefers. It would have been in better taste not to have used any version of the Gospel for the front page of a weekly illustrated; but then, perhaps, it would not have been better business. And if the Gospel is to be used as a business asset, we would prefer the version to be—well, King James'.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

I have received the first bound volume of AMERICA which you so kindly sent me. It has been a pleasure to review the work and progress of AMERICA since its establishment in the pages of its first bound volume. The Catholics of America have long been waiting for a paper of this calibre, and it

is now with a distinct sense of relief that we feel that real Catholic journalism has begun in America.

The dignity of AMERICA's character and the sureness of its tone are an added recommendation. It does not bother itself about trifles, but reaches out to topics worth while. I have always considered it a mistake in a Catholic journal of any kind to take up its valuable space with joke-columns and recipes for cooking. The great need now is to train our Catholic public to serious reading: about Catholic matters of interest. AMERICA has already taken the initial steps towards the accomplishment of this end.

With my constant best wishes and my blessing upon your work

WILLIAM H. O'CONNELL,
Archbishop of Boston.

To the Editor of AMERICA:

In forwarding you my subscription for the coming year, allow me to say that I have curtailed my reading of current magazine literature to the clear-cut pages of AMERICA, because it is the one most suited to my temperament and tastes. I have known more than one instance where the loan of it has quickened not only the reader's intelligence but, what is better, revived his faith.

REV. P. F. O'BRIEN, M.A., T.C.D.
St. Thomas College, St. Paul, Minn.

I should be very sorry indeed to miss any number of AMERICA. It is with the greatest delight I receive each successive number and read it from cover to cover. No priest should be without it. I have recommended it from the pulpit as an excellent Catholic weekly that should be in the home of every family. I have "The Catholic Encyclopedia" on my desk for reference. Its publication certainly marks an epoch in the annals of Catholic literature. But the publication of AMERICA is even a grander achievement. The first volume already issued should convince the most sceptical that AMERICA has passed the stage of experiment—is a success.—Rev. James P. McGowan, Jr., Fort Covington, N. Y.

AMERICA is warmly welcomed at St. Bernard's and we have noted with pleasure its similarity to the German review *Allg. Rundschau*, so ably edited by Dr. Kanes. Both seem to have the same object in view, namely, to give Catholics the truth concerning current affairs, both lay and ecclesiastical, and to awaken them to a realization of their importance in every field. That AMERICA may soon attain the circulation it deserves is the earnest wish of Rev. P. Benedict, O.S.B., St. Bernard's College, St. Bernard, Ala.

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CHRONICLE OF 1909

At Home.—The President in his message to the sixty-first Congress, reviewing the harmonious relations of the country with other nations, reminded Congress of our interests in several quarters of the globe and commended the Pan-American policy of the Government and its practical results in Mexico, Venezuela and Panama, Cuba, San Domingo and Chile, and he indorsed the action of Secretary Knox in regard to Zelaya, the President of Nicaragua. The message outlined our policy in the Far East, standing for the integrity of China and the continuance of amicable relations with Japan. The various Departments of the Government were next considered. A reform of the diplomatic service was strongly urged as well as substantial changes in the organization of the army. The President suggested the strengthening of our coast defences, particularly at the entrance of Chesapeake Bay, and the establishing of a naval base at Pearl Harbor, near Honolulu. The chief improvements for the navy are those lately adopted by Secretary Meyer, and the appointment of an astronomer rather than a naval officer at the head of the naval observatory. The program for the Department of Justice was a more expeditious legal procedure, and for the Post Office Department an increase of postage on magazines and periodicals to reduce the deficit which this year was \$63,000,000. A subsidy was proposed for various lines on the Atlantic and the Pacific. Recommendations affecting the Department of the Interior were the admission of Arizona and New Mexico as States, and the conservation of national resources. The

message closed with the discussion of several unclassified topics, chief among them being the suppression of the white slave traffic; the establishment of a Bureau of Health; the payment of depositors in the Freedman's Savings and Trust Company, and the celebration of the semi-centennial of Negro Freedom in such a way as to show the progress of the race during the past half-century.—The chief political item of interest in connection with the home government during the year was the passage of the Tariff bill, which was signed by the President on August 6. The measure was not a perfect tariff bill nor a complete compliance with the promises made, strictly interpreted, but as Mr. Taft declared, "a fulfilment free from criticism in respect to a subject matter involving many schedules and thousands of articles could not be expected." The prolonged discussion of the measure made little change in the viewpoint of the two political parties regarding protection.—President Taft made clear his determination that the Thirteenth United States Census is to be supervised by efficient men and not by politicians. In a letter addressed to Secretary Nagel he ordered the discharge of any census supervisors or enumerators who might be found taking part in politics during his term of office. According to the census bulletin on the subject, there were in the United States in 1906, the period of the fifth United States Census of the Religious Bodies in this country, 186 religious denominations and 32,936,445 church members. The figures show that in 29 states a majority of members belonged to Protestant bodies; in 16 states to the Catholic Church; and in one state, Utah, to the Latter-day Saints. It is

understood that Archbishop Glennon's census is not to be published before the state census figures of 1910.—In September the President started on an extended tour through the country, beginning in Boston and visiting the principal cities in the West and South. Every where he was received with enthusiasm which seemed to increase as he advanced. His speeches were an outline of the policy of his administration. His reception in the South, was particularly cordial and enthusiastic, and nowhere more so than in New Orleans and in the capital of the late Confederacy. An incident of the trip was his meeting with President Diaz of Mexico at El Paso, Texas, on October 16. Later on the same day Mr. Taft returned the call of President Diaz. The meeting was at Juarez, where a banquet was given by the Mexican President in honor of his guest. The President returned to Washington on November 17, after his remarkable tour of more than 14,000 miles, deeply impressed with the industry and loyalty he witnessed in all parts of the Union.

The day of the discovery of America, October 12, was observed as a legal holiday in York State for the first time. Seven States, New York, New Jersey, Pennsylvania, Colorado, California, Montana and Illinois, pay this yearly tribute to the memory of the great discoverer. A bill was introduced into Congress to make Columbus Day a national holiday.

Notable among the great strikes of the year that of the Lake Seamen's Union last spring involved more than 12,000 seamen of all classes in Chicago, Cleveland, Buffalo and other shipping centres on the Great Lakes. A sort of compromise was effected, the men getting better hours, but failing to get an increase of wages.—The strike of the white firemen on the Georgia Railroad in May was accompanied by much disorder and commercial loss. Dr. Charles P. Neill, Federal Commissioner of Labor, conferred with representatives of both sides and effected a settlement.—After a turbulent week in June the strike of the Philadelphia traction men was settled, the agreement being 22 cents an hour and 10 hours for a day's work.—During the summer the street railway strike in Pittsburg was adjusted after forty-eight hours of rioting. The Mayor's threat to operate the lines under an old law brought both parties to reason.—During August and September violence and bloodshed attended the strike of the Pressed Steel Car Company at McKee's Rocks, near Pittsburg. The Federal Government took a hand in the investigation of the troubles which, after fifty-three days were happily terminated. Practically all the demands of the 5,000 workmen were granted.—The last notable strike of the year was of the girls employed in the shirtwaist industry in New York. The strike has now been going on for several weeks. Some firms promptly acceded to the demands of the striking operators, but in the last week of the year 7,000 girls were still out of work. According to the latest report the strike would soon be ended by the adoption of a plan said to be satisfactory.

The Week witnessed a notable gathering of scholars in New York. All the learned associations in social and political science held meetings in celebration of the twenty-fifth anniversary of the American Historical and American Economic associations. More than 1,000 delegates from colleges and learned societies at home and abroad were present at the various meetings. Governor Hughes, Mayor McClellan and Dr. Nicholas Murray Butler, President of Columbia, took part in the citizens' meeting and the official welcome at which Joseph H. Choate presided. President Taft cancelled his engagement to be present on account of the crippled condition of the railway service. In addition to the two societies whose anniversary was celebrated, the bodies actively represented in the proceedings were the American Political Science Association, the American Statistical Association, the American Sociological Society, the American Association for Labor Legislation, the American Social Science Association, the Bibliographical Society of America, the American Society of Church History and the New York State Teachers' Association.—United States Senator Anselm Joseph McLaurin, of Mississippi, died on December 22. He was born in 1848 and entered the Confederate Army at the age of sixteen. For four years he was Governor of the State and was thrice elected to the United States Senate. Col. James Gordon, of Oklahoma has been appointed by Governor Noell to succeed the late Senator.—General Stewart L. Woodford, on behalf of the Hudson-Fulton Commission, presented a commemorative gold medal to Queen Wilhelmina of Holland at the Hague.—The one hundredth anniversary of the birth of William E. Gladstone was held at Carnegie Hall, New York, on December 28. The chief address on the occasion was delivered by the British Ambassador, the Hon. James Bryce, who had been a close friend of Mr. Gladstone and a member of his Home Rule Cabinet in 1886.

The Storm.—According to reports of the United States Weather Bureau, the Christmas snow storm was the heaviest for December in nearly twenty years. Beginning at 11 o'clock Saturday morning, snow fell continuously for twenty-four hours, to a depth of more than ten inches. At one time the wind velocity was fifty-eight miles an hour. The storm covered all the country east of the Mississippi Valley and increased in intensity as it moved from the interior toward the Atlantic coast. In New York the wind blew harder and the snow fell heavier than anywhere else.

A northeast gale rolled a tidal wave on the New England coast, the water reaching the greatest height since 1851, and causing several deaths and heavy damage in and around Boston. The Boston harbor master estimates the loss along the docks at more than \$1,000,000. Many vessels were driven ashore and it is feared that many on board perished.

Great Britain.—In politics two things have filled all minds during the greater part of the year, the Budget and National Defence. The former has divided the country into two camps, one of its enthusiastic supporters, the other of its bitter opponents. It increased income tax and inheritance and succession duties for larger incomes and estates and made them very heavy indeed for the largest. It distinguished between earned and unearned income, putting an additional tax on the latter. It raised the taxes in urban and suburban land and put an additional tax on any unearned increment of value. It imposed a tax on undeveloped mineral lands, the value of which was to be estimated according to the materials they are supposed to contain; and when this was shown to be impracticable, a tax upon mining royalties was substituted. The reversion of leases was heavily taxed, and the spirit-duties were greatly increased. The Unionist minority fought it step by step during its passage through the House of Commons; the Government accepted not a few amendments that left the principle of the Bill untouched. It reached the Lords at the end of November, where on December 3 Lord Lansdowne's motion, that they could not agree to a finance bill founded upon such novel principles until the nation had been consulted, was carried by an immense majority. Thereupon the Prime Minister, Mr. Asquith, moved in the Commons that the Lords had been guilty of a breach of the constitution in refusing to agree to the Budget. This was carried by the usual Government majority of two to one. The Lords, moreover, found the Budget unconstitutional because, under guise of taxation, it would enforce measures already rejected by them. Parliament will be dissolved early in January and the election will be fought out on the Budget and the relations of the two Houses. Several Liberals have refused to follow the Government. Chief amongst these are Lord Rosebery, who denounced the Budget as a revolution carried on in Parliament without the consent of the people, and Sir George Perks, the Nonconformist. With regard to the National Defence, the First Lord of the Admiralty introducing the Naval Estimates into Parliament in the beginning of March, startled the country by hinting at the German programme, asserting, nevertheless, that Great Britain could maintain its superiority. Mr. Balfour analyzed the German and the British programme and concluded that within a few years the advantage in first-class ships would be with the former. This the Prime Minister denied, but said at the same time that the two-power standard would have to be abandoned. The nation took alarm. Notwithstanding German assurance to the contrary, the conviction that its naval activity is against England is fixed in the British mind. There was a cry for more Dreadnoughts, i. e., the latest type of battleship. For a moment it seemed that the larger colonies would contribute four or five of these. But on reflection they, with the exception of New Zealand, resolved to build their own navies, a

resolution that may have far-reaching consequences. Admiral Lord Charles Beresford quarreled with the Admiralty and publicly asserted that the navy is inefficient. A commission gave a somewhat noncommittal report. Lord Charles continued his campaign, making new charges that the personnel of the navy was corrupted by politics, favoritism, intimidation and espionage. A correspondence between himself and the Prime Minister resulted like the commission in showing that there was something to be said on both sides. Lord Charles determined to get into Parliament to carry on the war. A vacancy occurred in Portsmouth, and he and his supporters attempted to win this seat from the Government. His triumph in the first naval port in the Kingdom would have been disastrous to the administration. The election, however, never took place, as the prorogation of Parliament preparatory to dissolution took place before the writs were issued. Mr. Haldane's scheme of Army Reform was carried through by the compromise of the substitution of a homogeneous territorial army, a sort of national guard, for the volunteers and militia. Enrollment was very slow until it was made the fashion by the fear of Germany, which Major Burnand's play, *The Englishman's Home*, heightened, and special concessions by the larger employers, which made it advantageous. The Colonies are expected to organize their forces on Mr. Haldane's plan; their General Staffs are to be represented in the Imperial General Staff, but the disposition of their forces remains in their own power. Lord Roberts and his party disapprove of the scheme and desire compulsory service. A Bill for the Disestablishment of the Church of England in Wales was introduced into Parliament, but was dropped with the promise that it should be one of the first of the next session.—In April, Lord Crewe, representing the Government, acknowledged to the Duke of Norfolk that the Royal Accession Declaration is a real grievance, but stated that the Government was not prepared to undertake legislation on the matter. The Duke expressed his discontent, saying, that Catholics thought there had been an understanding on the matter equivalent to a promise. Thereupon Mr. Redmond introduced in the Commons a general Catholic Disabilities Bill dealing with the Declaration and opening to Catholics the Chancellorship of England and the Lord Lieutenancy of Ireland. The Government gave it unofficial support. In May it came to a second reading, which was carried by a majority of only ten. This being virtually a defeat it was dropped.—The Labor Party introduced an Unemployed Workmen's Bill, called from its principle, the Right to Work Bill. It was lost on its second reading by 113 votes. In March Mr. Balfour definitely committed himself to Tariff Reform as the first plank in the Unionist platform. Some of the more important members of the party are disinclined to follow him, which will affect the party in the coming elections. Delegates of the Chambers of Commerce of the Empire met in Australia in

August and passed a strong resolution in favor of imperial differential tariffs, calling upon the governments of the Empire to take effective means to introduce it. A Royal Commission has been appointed to consider the propriety of putting divorce within the reach of all by giving County Courts jurisdiction in the matter. The Female Suffrage agitation has caused much annoyance to the Government. The women engaged in it began by demonstrating in the streets. They proceeded to petitioning Parliament and the Ministry. A woman pushed her way into the House of Commons for this purpose; another managed to reach ministers at the chief table of a public dinner. The next step was to force upon the Prime Minister the petitions he refused to receive. For this purpose his house was "picketed," the women chaining themselves to the area-railings so as to be unable to obey the order of the police to move on. For this they were arrested and committed to prison as disturbers of the peace. They then had resort to violence, breaking windows in ministers' houses, in railway and other carriages in which ministers were traveling, in halls where they were lecturing, and doing them personal injury. When imprisoned they began what they called the "hunger strike," refusing to eat the food given them, and filling the air with their clamors when the prison authorities administered food by force. Many professed to sympathize with them and the Government seemed to weaken in the matter. Lady Constance Lytton and another were discharged without being fed after they had fasted for some time; their companions were retained and fed. This difference of treatment was generally accounted for by the rank of the former. In Scotland, shortly afterwards, all who had been guilty of disturbance during Mr. Churchill's visit to Dundee, were discharged without any attempt being made to feed them. A Mrs. Leigh brought action against the Home Secretary and the prison authorities for damages on account of forcible feeding. The jury decided against her without leaving the box.—The King and Queen visited Berlin in February. In March it was announced that Lieut. Shackleton had on January 9 reached a point within 111 miles of the South Pole. Immediately after his installation in November the Lord Mayor of London, Sir John Knill, expressed his intention of trying to revive the old apprentice system in the London trades. The Lady Mayoress began a fund bearing the Christian title, "For God's Poor."—Throughout the year an agitation led by Liverpool merchants has been kept up against Belgian rule in the Congo. Wholesale charges of diabolical cruelty are made but by no means substantiated. They are so mixed up with complaints of monopolies which exclude British trade that impartial people judge that the real grievance is in these. This opinion is strengthened by facts that came out in a suit for libel brought by the Cadburys, manufacturers of cocoa, against the *Standard*. It seems that real atrocities have been going on for years in the Portugese Islands

of St. Thomé. The English merchants have the cocoa trade of those islands in their hands; the atrocities could have been stopped without any difficulty as the islands are very small; while the fact is that they were hushed up.

Canadian Events.—On January 11, in Washington, Secretary of State Root and Ambassador James Bryce, of Great Britain, signed an agreement which has been generally spoken of as the "Waterways Treaty." It provides for a joint high commission to be made permanent with a view to settling the difficulties which have arisen at different times in connection with the water boundaries along our northern border, such as the use of the waters of the Great Lakes, and their diversion, especially at Niagara Falls, for power purposes, the navigation of the St. Johns River between Maine and New Brunswick, and the use of the Milk River in the Northwest.—The tercentenary celebration of the discovery of Lake Champlain was opened on July 4 with religious services in all the churches of Plattsburg, N. Y. A strong Canadian representation, headed by the Right Rev. Z. Racicot, Auxiliary Bishop of Montreal, and Sir Wilfrid Laurier, joined with Cardinal Gibbons, President Taft and many other American notables to honor the great French empire-builder, Samuel de Champlain, who was above all a consistent Catholic, zealous for the propagation of the faith. Never before in the history of the Champlain valley has there been such an impressive ceremony as the pontifical High Mass celebrated in the open air at Cliff Haven, the home of the Catholic Summer School of America.—On Sunday, August 15, at Grosse Isle, near the city of Quebec, His Excellency the Apostolic Delegate for Canada, Archbishop Sbarretti, unveiled and blessed a large Celtic cross erected under the auspices of the Ancient Order of Hibernians in memory of the fever victims, who, after being taken from the plague-stricken immigrant vessels, perished there during the famine years of 1847-'48. The Most Rev. Archbishop of Quebec gave the solemn absolution of the dead and spoke of the day as marking a sad and memorable though edifying page of Irish history. Among the most notable lay speakers who addressed the seven thousand pilgrims at Grosse Isle was the Hon. Charles Murphy, Canadian Secretary of State. The keynote of his address was that this Celtic cross stood as a monument of an enduring bond between the Irish and the French as well as of the faith of the martyrs whose graves it marked.—One of the most striking of the great celebrations for which Montreal is famous occurred on October 17 last, when all the temperance societies of the metropolis, Catholic and non-Catholic, met at the great Cathedral of St. James and listened to the luminous eloquence of His Grace Archbishop Bruchési, a practical apostle of total abstinence. The demonstration, organized at St. Jatricks Church, the parent church of the Irish Catholics of Montreal,

included all the Irish and French Canadian temperance societies, as well as the non-Catholics of the anti-alcoholic League and kindred associations. The whole assemblage marched in procession to the Catholic Cathedral, thus giving public and united testimony in favor of the noble cause to which they are devoted.—The seventh centenary of the foundation of the Franciscan Order was celebrated early in October in Montreal, Quebec and Ottawa. The celebration was conducted on an imposing scale, with every feature that could tend to impress upon the minds of the faithful that far-off event when Francis, that flower of Catholic asceticism, astonished his world of the thirteenth century by founding upon poverty his threefold institute for friars, nuns and people living the common life in the world.—The First Plenary Council of Canada, which began on September 19, closed on November 1, the Feast of All Saints. Quebec city, the ancient capital, has never witnessed so impressive an event as that first solemn, hierarchical assembly, and its deliberations were conducted in so business-like a fashion as to excite general admiration. All the pomp of the Church was there displayed, as well as the age-long wisdom of her chiefs. Solidly learned, eloquent and edifying sermons were delivered on special public occasions, while legislation upon the most important topics touching the welfare of the Church was debated by prelates and their theologians, whose collective decisions will be submitted for approval to the Holy Father.

Before the last echoes of the Plenary Council had died away came the official announcement from His Grace Archbishop Bruchési of the Eucharistic Congress, which is to be held in Montreal from the 7th to the 11th of September, 1910. Extensive preparations are already being made, committees are hard at work, and the organizers, continually stimulated by the Archbishop of Montreal, will leave no detail overlooked.

In Toronto the work of Catholic Church Extension has waxed more vigorous than ever under the presidency of the Very Rev. Dr. Burke, and under the warm and sympathetic encouragement of the zealous and progressive churchman who now bears the crozier in Toronto. Especially have the crusade in favor of the Ruthenians of the west, and the exposure of the shameless methods of certain proselytizers, excited interest throughout Catholic Canada, which is daily waking up more and more to its duties and responsibilities in that direction.

Montreal Church Insurance.—On December 22 the Mutual Insurance Society of the ecclesiastical province of Montreal held its quinquennial meeting at the Archbishop's house under the presidency of His Grace Mgr. Bruchési. Rev. Canon Martin, secretary-treasurer of the society, read his report on the transactions of the past five years. During that period the society has paid \$113,403.96 for churches or priests' residences completely

or partially destroyed by fire. Three hundred and two *fabriques* (vestries) are members of the society, which, since its foundation in 1854, has always prospered. The maximum policy is fixed at \$25,000. The premiums are lower than those of any other insurance company, because the administration, which in ordinary insurance companies absorbs 33 per cent. of the revenues, costs in this case hardly anything. Rev. Canon Martin was re-elected secretary-treasurer. The newly elected board is composed of the Rev. Canons Lesage, Le Pailleur and Charland, and of the Rev. Pastors Payette, Moreau, Neveu and Dufresne.

Ireland.—The past year has witnessed important and mostly beneficial changes, industrial, educational and political. The ownership of their holdings by half the occupiers and the division of untenanted grass-lands among the people, has stimulated thrift and neatness and increased production, while the Irish trade-mark has protected home industries. Mr. Birrell's Bill, designed to accelerate land purchase and complete the transfer of all the land to the tenants, was stripped by the Lords of its useful features except its provision for relief of congestion in certain areas. After a century of effort, 1909 saw established a University to which Irish Catholics might send their sons. The National University, replacing the Royal, which was only an examining board, consists of three institutions, Dublin, Cork and Galway. A large majority of the Governing Board as well as of the professors are Catholics, but it is supposed to be otherwise "unsectarian." The present board has been nominated by the government but later it will be elected by the graduates, and the finances will largely depend on the County Councils, elective bodies. Queen's College, Belfast, was made a separate university and such changes were made in its curriculum and government as to permit the attendance of Catholics. In primary education the position of the Gaelic language continues to improve, being now taught in more than half the schools. This partly accounts for the continued growth of the Gaelic movement. Another movement that has assumed large proportions during the year is the Temperance Crusade, particularly in the West, resulting in considerably diminishing the liquor revenue. The Irish Parliamentary Party have to their credit not only the University and Land Bills, but measures for improvement in the conditions of town tenants, agricultural laborers and the Old Age Pensions Act. They have retained the undivided confidence of the people, as the political Sein Fein party, advocating withdrawal from Parliament, is practically dead, and Mr. William O'Brien, finding no support in his opposition policy, withdrew from politics. Mr. Asquith's recent pronouncement in favor of Home Rule has strengthened the position of Mr. Redmond and vindicated his parliamentary action. The prospects for Home Rule, whether from the tariff-reform Conservatives or from the free-trade Liberals, are now brighter than at any time since 1886.

India.—The year was one of disturbance. A continued agitation was kept up especially in the North against British rule. The Government was not consistently vigorous, and its following English formalities in trying offenders injured it in the eyes of Orientals who look for substantial justice to be swift and effective. Assassinations have been frequent. Not only native police have been attacked, but English officials also. Attempts were made on the lives of Lord Kitchener, Sir Andrew Fraser, Lient.-Governor of Bengal, and Lord Minto, the Governor-General.—On July 1 Sir William Wyllie of the India Office, and Dr. Lalcaca, a native in his company, were assassinated in London by an Indian revolutionist, and on December 22 Arthur Jackson, a magistrate, met a like fate at Nasik in the Bombay Presidency. What is most disconcerting is that European Anarchistic methods are established in India. Bombs are thrown and secret factories of high explosions have been discovered. The Indian Princes, as a rule, have stood by the Government, whether through loyalty or fear of sedition in their own states, remains to be seen. One or two expressions suggest that at least some have ambitions of their own.—In the meantime Lord Morley, Secretary of State for India, pushed his reforms through Parliament, increasing the elected members of the viceregal and provincial councils. The new order was proclaimed in India, November 25. The elections are in progress, and the landed proprietors seem anxious to return members favorable to the Government. This has made certain classes among the agitators ineligible who consequently are more discontented than ever.

South Africa.—The Federation of the colonies was accomplished during the year. Much annoyance was caused to doctrinaires in England by the refusal of the Transvaal and other colonies to admit the colored races to the franchise. The Government yielded to African sentiment as a necessary condition of carrying the measure. Mr. Balfour supported it with all his authority. The Indians, especially in Natal, are much dissatisfied with their condition and it seems they have been hardly treated. They sent a deputation to England which accomplished nothing, although the failure of the Imperial Government to right their wrongs is to the Indians a revelation of its weakness and encourages the discontent in India. The Chinese contract-laborers brought in to work the Transvaal mines have nearly all been returned to their country.

In Spanish America.—Distrust of Brazil's pacific intentions in increasing her fleet has prompted Argentina to make large naval appropriations. Elaborate preparations are being made to celebrate in 1910 the centenary of independence.—Owing to the influx of undesirable citizens, steps have been taken to revise the immigration and residence laws. Anarchistic outbreaks, including the assassination of the chief of police of Buenos Aires and

his secretary on November 13, have moved the Government to action. Charges of securing fraudulent naturalization for voting purposes have been made against political leaders.

The death of President Affonso Penna of Brazil on June 14 deprived the republic of a scholarly, enlightened and patriotic statesman. A treaty with Uruguay recognizing condominium in the Yaguaron River and Lake Merin, both of trifling commercial importance, is viewed as countenancing Uruguay's oft repeated demand of Argentina for equal rights in the great Plata River, with an eye to Brazil's future advantage.

An arbitration treaty between Bolivia and the United States has been ratified. A boundary dispute with Peru was submitted to President Alcora of Argentina, whose decision in favor of Peru caused rioting and bloodshed at La Paz, and threatened war. President Montes resigned and the war scare disappeared.

President Montt of Chile has announced that he will pay an official visit to Argentina during the coming year. The claim of the Alsop Company of New York against Chile for losses arising from the annexation of Bolivian territory, has been referred by action of the two governments to King Edward VII for arbitration. The matter has caused much ill feeling between the United States and Chile.

The Congress of Colombia refused a concession for a canal across the isthmus of Darien for fear of the action of this Government and Panama and of some states of the republic.

Repeated outbreaks of the bubonic plague have been reported from Guayaquil, the chief seaport of Ecuador. The Salesian missionaries have greatly extended their civilizing labors among the Indians in the interior and will establish more mission centres during the coming year.—Quito, the capital, has obtained celebrity as a health resort for sufferers from tuberculosis. The disease is said not to occur among the native residents of the city.

President Cabrera of Guatemala has been accused in the public press of countenancing outrages upon the persons and property of Europeans, and of relying upon the Monroe Doctrine to save himself from just reprisals. German coffee growers have suffered some hardships which have been duly reported to Berlin.

A successful revolution in Nicaragua, headed by General Estrada, resulted in the defeat and resignation of President Zelaya and the overthrow of his government. Owing to the execution of two Americans by Zelaya's orders, his minister to Washington received his passports, and warships and marines were sent to Nicaraguan ports.

The estimated cost of the Panama canal is now \$375,201,000 instead of the original \$200,000,000. A petition of Catholic ladies to the President against the offensively irreligious utterances of a professor of the university produced no effect.

During President Castro's absence from Venezuela on a European trip, the High Federal Court found him guilty

of complicity in a plot to murder acting President Gomez, and removed him from office.

In Mexico, after thirty-five years of hostilities, the Yaquis of Sonora agreed to a treaty on January 4. The determination of the Government seems to be to remove them all to Yucatan. Summer floods in Nuevo Leon and Tabasco swept away villages, growing crops and livestock. Early frosts injured or destroyed the beans, corn and chile from the capital to the northern frontier. Great suffering among the poor resulted. The Government imported grain and retailed it at cost.—The campaign for the vice-presidential nomination began early with great vigor. Vice-president Corral of Sonora is the administration candidate. General Reyes of Nuevo Leon, the popular candidate, withdrew from the race and went to Europe on a government errand. The Government now holds a controlling interest in about 7,000 miles of railway. Foreigners are being replaced by Mexicans in operating the lines. A knowledge of Spanish has been made obligatory for conductors and porters.

In Cuba President J. G. Gomez was inaugurated on January 28. The United States troops for the pacification of the island remained till April. The cost to Cuba of this second intervention was \$6,000,000, to be paid to the United States when the financial condition should warrant it. President Gomez signed a general amnesty bill on March 6. Dr. Rodríguez of the University of Havana, warned Cuba that a stable government, able and willing to protect life, liberty and property is all that will prevent annexation to the United States.

Germany.—No question since the proclaiming of the Empire in 1871 has aroused such excitement as that of Imperial Finance Reform which occupied the Reichstag for months in the earlier part of the year. It led finally to the downfall of Chancellor von Bülow, whose resignation was accepted by Emperor William on July 14. The Chancellor had won the elections held nearly three years before on the cry of "Down with the Centre," the heterogeneous groups called the *bloc* supporting him in his attack on the Centre, being returned with a considerable majority. For a time von Bülow fought shy of measures needed for finance reform, but it was impossible to postpone the question indefinitely. When at last he offered his scheme he had to tax the properties of his most earnest supporters. The Conservatives, the most numerous element of the *bloc*, refused to consent to the inheritance tax, and after long and tempestuous fighting they united with their ancient enemies, the Centrists, and defeated their former leader. Parliament was prorogued and Dr. von Bethmann-Hollweg was named Chancellor. Under his premiership the Reichstag reconvened on November 30. The new Chancellor made no announcements concerning the party or parties upon whose support he expects to rely, but affirmed that he hoped to follow such continuous and steady policies both at home and abroad as to satisfy the people, in order that the

nation's progress, either material or intellectual, may be undisturbed by disorder or experiments.—That the present session of the Reichstag will have to face an added difficulty in working out the Finance Reform appears from the detailed statement of estimates prepared for its consideration. The budget calls for a sum totaling 152 million marks over the estimated assured income of the year.—The Centre party, besides having to meet the bitter opposition of the late Chancellor's supporters, was threatened in the early summer with a serious feud among its own friends over the question whether the Centre should become an exclusively Catholic or religious party, as our German correspondents reported at the time. Happily wise counsels prevailed and the misgivings as to its future conceived in many circles were quieted. Baron George von Hertling, who has a record of thirty years' service in the Reichstag and is favorably known as a university professor and author of several important works, was chosen President of the Centre in succession to Count Hompesch deceased. The new President's popularity with his party is evidenced by his unanimous election, and there is, according to *Germania*, a general conviction "that under Hertling's leadership the party will continue the great traditions of its great past."—The usual crop of fabrications and false charges concerning Catholic activity has been scattered during the year. AMERICA was able in its first issue to meet the uncalled-for resentment expressed in the *Outlook* because of the action of the Holy See in censuring Professor Schnitzer of the University of Munich. Through direct information it showed that the Professor merited little sympathy, being disbarred from teaching in a Catholic school because he had traitorously abandoned Catholic teachings.—Professor Commer of Vienna, whose published review of Schell's teachings had won great praise, in a reply to his critics seems to have finally settled the Schell question. The Vienna *Vaterland* thus summed up the situation: "The Schell question had become the Schell struggle and this changed into the opposition to Papal decision under the pretext of shielding the personality of Schell. It is only part of the ever young struggle of ill-conceived freedom against divine revelation and authority. It is the merit of Professor Commer that wider circles are enabled to distinguish clearly between the inspiring personality of Schell and the leader of a school which is estranged from, nay, dangerous to, the Church.—The Volksverein, a formidable army of about a million men, founded at the suggestion of Windhorst in 1890, for the purpose of safeguarding the Catholic population against the dangers of socialism, heresy and unbelief, is yearly growing in strength and efficient influence. Cardinal Fisher, Archbishop of Cologne, in a visit to one of its centres, took occasion to congratulate the Verein on its loyal service to the Church, and made clear his desire for the fullest possible spread of its efficiency not merely in his own diocese but throughout the Empire.—The usual im-

pressive gatherings of German Catholics were not lacking in 1909. The International Eucharistic Congress was held in Cologne in August and its celebration marked a splendid, and, even for Germany, accustomed as it is to success in such assemblies, an unprecedented triumph. The Catholic Congress held at Breslau lasted four days and attracted the attention of the whole land. Between 7,000 and 8,000 persons were at each of the public sessions, and 25,000 workmen took part in the great procession. The Third Catechetical Conference held in Munich was a success in every respect. Fourteen lectures and three model lessons for catechism teaching were given by twelve lecturers, all admirable selections for the task. The practical result will be the further improvement of religious instruction and a new plan of instruction for several dioceses.—The rugged thousands from the Rhenish country districts who attended the pilgrimage to Aix-la-Chapelle last July proclaimed eloquently that the Catholic heart of Germany is loyal to the pious traditions and practices established in the ages of faith. The occasion was the exposition of the "Four Great Relics" for public veneration, an opportunity enjoyed but once every seven years.—An interesting phase of the retreat movement has manifested itself in Germany. In 1905, for the first time, opportunity was given to the recruits of the German army to make a retreat just before they enter upon their period of military service. The movement spread rapidly. Last year retreats were held in twelve different places during August and September; in one place fifteen different retreats were given. Results show once more the enormous power for good in the Spiritual Exercises.—A review in a recent number of the *Allgemeine Rundschau* offers splendid evidence of the development of social and charitable activities among the Catholics of the Empire.

Austria.—The political situation in the Austro-Hungarian monarchy during the year presented an interesting picture to an outsider, while it was viewed with concern, and even alarm, by those whom it directly concerns. In the Austrian part of the dual kingdom great things had been hoped for from the Reichsrath which met early in 1909, the first Parliament elected through universal suffrage. Vital problems were pressing for solution, and after weeks of obstructive tactics on the part of the Slavs sitting in the Reichsrath, the ministry had been obliged to close the preceding session without effective legislative action in their regard. During April and May the way seemed clear to harmonious action on the part of the groups making up the new house, but conflicting views regarding the agrarian bank of Bosnia led to a renewal of the troubles of the former sessions. The Czechs, who form the strongest and most aggressive section of the "Slavische Union," as the group of Slav parties is called in current nomenclature, have become much embittered against the German-Bohemian repre-

sentatives, whose protests against what they considered an unfair representation in the State government led to the closing last year of the Bohemian legislative assembly. In consequence the Slavische Union is at war with the present ministry of the Kingdom and its representatives in the Reichsrath began anew obstructive tactics which rendered all attempts at legislative action fruitless. A deadlock resulted and Parliament was prorogued after weeks of bitter struggle. Frequent conferences led to no favorable results; the Czechs insisted upon a reconstruction of the Bienenrath cabinet before they should agree to the budget provisions demanded by the Government—the German members of the Reichsrath took a united stand against this position, their program calling for immediate settlement of the budget, before any consideration shall be given to the mooted question of ministerial changes. Obstruction on the part of the Slavs marked the reopening of the Reichsrath and none of the needed legislation had been carried through by mid-December.—In Hungary, too, disturbing influences have been at play. Certain demands have been made by the ministers in line with the growing claim for independence on the part of the Magyars. These referred to financial and military concessions which the Austrian leaders were loath to concede. Many conferences with the Emperor failed here as well to effect a settlement, and in mid-December it was evident that the Wekerle Ministry was doomed.—The annexation of Bosnia and Herzegovina by the Empire for a time threatened bloody war; but backed by Germany Austria succeeded in rendering futile the claims of Servia, and on March 31 the ambassadors from England, Germany, Italy and France presented the collective note of the powers to the Servian Minister of Foreign Affairs, whose acceptance of it assured the continuance of peace. Servia had protested that through the annexation of these provinces by Austria, Article 25 of the Berlin treaty had been violated. A "Red-Book" is soon to be issued regarding the whole incident. It will contain certain important disclosures concerning this latest and for a time dangerous phase of the Balkan question.—The diplomatic activity necessitated during the Bosnia-Herzegovina agitation has led to a public declaration that Austria means to take her place as one of the "world-powers." As a step in this direction, preparations have been made for the building of a powerful fleet and four Dreadnoughts will be ready for service in 1912.—As a natural result Austria has had her own budget troubles during the year. The Minister of Finance proposed a new tax-law that gives little or no satisfaction to the Austrian "ultimate consumer," on whom the burden it proposes to lay upon the country will press most heavily. The proposal included a personal income tax, a tax on profits, one on journeymen and an increase on the existing tax on dividends. The apportionment of the personal income tax is a ground of contention. The bill is attacked not because it imposes a graduated tax, but because the increase is not made

uniformly and on a scale favoring the rich, in consequence of which as small incomes are immeasurably more numerous than the larger ones, the poorer classes must pay proportionately much more than their share of the burden.—Through the growth and spread of the Catholic Press Association in the dual kingdom, the almost inconceivable apathy with which Austrian and Hungarian Catholics bore with attacks upon Christianity made by Jewish organs is fast disappearing.—During the last week of August the people of Tyrol held a notable series of celebrations marking the centennial of Andreas Hofer's heroic stand against Napoleon in 1809. The Emperor Francis Joseph was present in person to preside over the jubilee festivities of his most loyal subjects.—The Seventh Catholic Congress of Austria was held September 5-8 in Vienna and proved to be as equally strong evidence of the reawakening of Catholic life in Austria as any which had preceded it in the past decade. During its sessions the "General Sodalists' Day of all the German Nations" was celebrated. In its resolutions it declared the care of spiritual life to be the first and main duty of all Sodalists, recommended its members to carry out the Pontifical decree of frequent and daily Communion, urged all to take energetic part in the work of Catholic organizations, and called upon all, finally, to support the Catholic Press.—Documents published by his colleagues of the Prague University branded Professor Wahrmond as a contemptibly selfish seeker after spoils instead of a man devoted to the interests of freedom in scholarship. He had been proclaimed "the hero of freedom of teaching" by the anti-Catholic press at home and by American imitators, following his offensive anti-Christian lectures in the Catholic University of Innsbruck.

France.—A cablegram from Paris on December 24 says that the agitation among journeymen bakers, fomented by the anarchists of the General Federation of Labor, is daily assuming more alarming proportions. At a meeting held on December 23 the journeymen bakers voted for suppression of night work. Serious trouble is feared.—On December 24 the French Senate ratified the agreement, already approved by the Chamber of Deputies, between France and Switzerland with regard to railway approaches to the Simplon tunnel.—The Midnight Mass in all Paris churches, especially at La Madeleine, Notre Dame and Saint-Eustache, was very largely attended. A stranger witnessing the devotion of these pious crowds would hardly realize the struggle going on in all parts of France between political factions and the clergy.—The law permitting the infliction of capital punishment had for a number of years been practically a dead letter, but the increasing prevalence of crime in France and the contemptuous attitude of the criminals towards the whole criminal system has practically necessitated the renewal of capital punishment. The French Cabinet decided early in January to reject

appeals for commutation of the death sentence. Accordingly, on January 11, four murderers were beheaded by the guillotine at Béthune.

Father V. Schell, the learned Dominican Assyriologist, was elected last January a member of the Academy of Inscriptions and Belles-Lettres. Father Schell, who is fifty years old, was born at Koenigsmaker in Lorraine and made his studies at Sierk. In 1888 he devoted himself to the study of Assyriology under Professors Oppert and Amiau. In 1889 he published a monograph on the inscriptions of Sanssi Ramman (800 B. C.). De Morgan chose him as companion when he undertook his excavations in Persia. Five of the seven volumes published by the French legation are by Father Schell. In 1895 he was chosen Professor of Assyriology at the École des Hautes Études, and in 1906, after the death of M. Oppert, the professors of the Collège de France unanimously recommended him for the chair of Assyriology, but the Government would not appoint a Dominican. His discovery and translation of the Code of Hammurabi have given him a world-wide reputation.

The action of the Church last April in beatifying Joan of Arc found perhaps a warmer sanction than was ever accorded a similar pronouncement. Writers of all schools have been prodigal of praise, notably Mark Twain here and Andrew Lang abroad. The tribute of the *London Times*, representative of English Protestant tradition, deserves to be quoted: "Even those who deride or deny the claims of Rome to pronounce on such matters, will allow that few more noble figures have ever been held up to the veneration of their fellows. In the whole history of the Middle Ages there is no story more simple or more splendid, no tragedy more mournful than that of the 'poor little shepherdess' who, by her passionate faith, raised her country from the depths of degradation and dejection, to die the cruelest and most shameful of all deaths at the hands of her enemies. The elevation and the moral beauty of Joan's character have won the hearts of all men."

When M. Briand wished Catholics to accept the Separation Law, he presented it to them as a liberal and straightforward measure that guaranteed to Catholics all the funds of the Church. Many Catholics believed him, although he was an enemy. In his book, "La Séparation," published last April, he told his secret motive and confessed his trickery. Having secret designs which he could not reveal, he hoped to bring about the spoliation of the Church with the assistance of the Catholics themselves. He is proud of his trick, and calls it strategy. His confession is a singular homage to the foresight of those who detected the snare and were not caught. The far-seeing firmness of Pious X frustrated the infamous scheme of Briand and his Bloc. The law was condemned and the odium of persecution with all its brutality has fallen upon the lawmaker.

The postal strike last May demoralized the entire postal service. The peculiarity of this situation in France was

that the Government is propped up by bureaucracy, and that the civil servants knew their power as well as the pretorian guard did in ancient Rome. At one time it was thought the Government would be defeated, but the strike ended before the beginning of June. It failed because of lack of union among the strikers themselves, for while some of them, chiefly the leaders, were pushing on to Socialism, others, and these were in the majority, had no mind to turn to Socialism or revolution, but merely desired to indicate their rights against the encroachments and vexations of Clemenceau's government. The press was unanimous in placing the responsibility for the strike on the Government, and all seem agreed, too, that the difficulty has passed but for the moment.

An article in *Le Temps*, of June 1, laments the Government's mistake in holding aloof from the Blessed Jeanne d'Arc celebrations. "Because of a few sectarians at Orleans," it says, "the Government took up a position which allowed the adversaries of the Republic unduly to appropriate the recognition of La Pucelle. What ought to have been a national rejoicing, was left to become a party affair."

By decree of the French courts early in July, the archives and MSS. belonging to the archbishoprics, bishoprics, seminaries, chapters, etc., of Verdun, Clermont-Ferrand, Orleans, Meaux, and in fact all the other French dioceses, are confiscate to the state. During the first six months of this year six bishops have been prosecuted under the Separation Law.

At the beginning of July the Cardinal Secretary of State sent Colonel Keller, President of the "Federated Education Association of France," a letter expressing the Pope's warm approval of that work, which aims at uniting Catholic France under the banner of religion. Hitherto the motto has been, "Rally to the Republic in the interests of religion"; but the new ideal ignores all political parties and wounds no political feelings. Even the Royalist press is in its favor, and there is every hope that it will do much good.

The little village of Coupvray, near Meaux, where Louis Braille, the inventor of alphabetical raised or relief points for use in reading by the blind, was born, celebrated the centenary of his birth on July 5. The village was *en fête*, and complimentary telegrams were received from the Vienna National Institute, the London Royal College, the Institutions for the Blind at Edinburgh, Copenhagen, etc.

On July 20 the committee of the French Chamber of Deputies, appointed on motion of M. Cambes, with M. Delcassé for president, to investigate the condition of the French Navy, reported a scandalous state of affairs and condemned the administration on every count. M. Clemenceau, the Premier, was forced to admit an order of the day requiring a vote of confidence in his ministry. After vainly attempting to impeach the motives of the committee, and particularly of M. Delcassé, the premier lost his temper and very indiscreetly disclosed State

secrets about the condition of the Navy before the Algeiras affair. The vote was 212 to 176 against him, and he resigned. M. Briand was then called upon to form a ministry and announced his new cabinet on July 24.

The "aviation" week at the end of August on Betheny field at Rheims was marked by the breaking of all previous records for distance covered in an aeroplane of either the biplane or the monoplane type, as well as the breaking of the record for length of time in the air in a monoplane. The United States won the honors. The meeting also proved an enormous financial success.

In the second half of September the French Episcopate issued a collective letter laying down the rights and duties of parents with regard to the education of their children. The Cardinals, Archbishops and Bishops of France solemnly warn parents to make sure that the neutrality required by the law of 1882 is faithfully observed in the school to which they send their children. Neutrality is at best a lesser evil, but if even that is not observed, then parents must withdraw their children under pain of refusal of the sacraments. When it was announced that M. Briand, the new Premier, would speak at Périgueux on education for the first time since he was placed at the head of French affairs, Catholics expected that he would either insist on strict neutrality, or advise the teachers not to pay any attention to the collective letter of the Hierarchy. But, with characteristic craftiness, he did neither. He simply exhorted the teachers not to be polemical in their teaching, not to be aggressive, not to transform the school into a public meeting.

At the end of October, M. Doumergue, Minister of Education, issued a circular to school teachers instructing them to disregard the demand of the clergy and Catholic parents for the withdrawal of the text-books condemned by the Episcopate. About the same time the Teachers' Association, comprising one hundred thousand members, instituted a damage suit against all the bishops who signed the collective letter of last September. The suit is based on the alleged defamation contained in the letter. The plaintiffs claim five thousand francs from each of the bishops. The conflict between the Education Department and the Catholic body has already resulted in no small demoralization of the State schools.

Addressing the French pilgrims in Rome, November 18, Pius X said that the French Government, in the expulsion of religious orders, the trials and condemnations of Cardinal Andrieu and other bishops and the threatened laws extending official protection to irreligious teachers, and effecting a state monopoly of schools, had but one aim, to undermine the basis of Christianity. Hence all Catholics should unite against the denial of legal acknowledgment of the Hierarchy and Catholic schools. Following the Pope's pronouncement Catholic children have been withdrawn from the government schools in many parts of France, and in some places a bonfire was made of the interdicted text-books. Even

Le Temps, the great Protestant organ, admitted that the manuals, 'prohibited by the bishops, are not neutral, and that they are utterly unfit for children from ten to twelve years of age. Extracts from twelve of these manuals, published by a Catholic committee, fully confirm this opinion. On December 1 the General Council of the Seine adopted a petition requesting the Superior Council of Public Instruction to exercise more effectual control on the school manuals, and "to exclude whatever may offend the religious beliefs of the children or weaken in them the feeling of patriotism."

Italy.—Political differences common to all countries are intensified in Italy by the remnants of the historic antagonism existing among the petty independent states which were hammered together into the happy family called United Italy. The rural population remains patient, plodding, and attached to old customs, while the dwellers in cities have taken on the airs and graces of the most violent and lawless radicalism. The spring elections left the Constitutional Monarchists a safe majority in Parliament, though it was lowered by twenty-one defeated candidates. The militant Left is the corral of various fire-eating opponents of the established order or of any order. Republicans, Socialists, Radicals, or whatever they may call themselves, find themselves bunched together, cheek by jowl, and constitute an unfraternal fraternity of the wild-eyed type. The returns added twenty-eight members to the truculent group, raising their combined voting strength to one hundred and ten. There is no distinctively Catholic group nor more than a handful of known practical Catholics among the five hundred members. For weighty reasons known to those upon whom the responsibility rests, the formation of a thoroughgoing Catholic party in the kingdom has not been deemed advisable.

From their conduct in social congresses, Catholics in Italy seem to be radically divided into two opposing factions which might be correctly styled the Big-Endians and the Little-Endians. While they squabble, scratch, and spit fire, the anti-clerical elements step in and take control of everything. In the interests of peace and religion, His Holiness was compelled to dissolve a social union which started out with a great blare of trumpets to renew and regenerate the whole peninsula.—The Government is openly if not violently anti-clerical. Premier Giolitti countenanced among the other ministers measures which were clearly against the Church, but so cleverly framed as to be free from the charge of open persecution.—The country, poor and worn out in many respects, has endeavored by dint of enormous taxes for military and naval expenditures to rise above its station and pose as a Great Power. The result has been the flight of an army of peasants and laborers to the attractive coasts of the United States and Argentina.—By ostentatiously taking under its protection the Italian missionaries in the Turkish Empire, the Govern-

ment signed the political program of France, namely, anti-clericalism is for domestic use in unlimited quantities, but not for exportation.—The administration of affairs after the Messina earthquake gave rise to charges of neglect and malfeasance, but such charges might well stand on similar occasions anywhere. Profiting by that disaster, certain agents secured the possession of some fifty Catholic orphans who were to be reared in heterodoxy, but through the personal exertions of Queen Helena, they were restored to Catholic institutions.—Clamorous outcries for the seizure of the Vatican and the abrogation of the Law of Guarantees indicate the direction of the wind.

Rome.—"Churches for the churchless" is the last cry that one should expect to hear from the Eternal City in favor of its citizens, but though churches abound many Romans are churchless. The very poor had established themselves in such numbers out far beyond the great basilica of St. Paul that Belgian Catholics built them a spacious church dedicated to Our Lady Immaculate and St. John Berchmans. The edifice was consecrated on March 13 by Cardinal Mercier, Primate of Belgium, who was at the time in Rome at the head of the Belgian pilgrimage.—The second national congress of the Catholic university students was held during the first week of May. In reply to the professions of filial respect, His Holiness urged them to study and copy the works of the great reformers whom the Church had always aided and honored, but to beware of so-called Catholics who, under the mask of loyalty and love for the Church, do their utmost to undermine authority, reject all guidance and foment rebellion. At the same time a convention of the Catholic youth of Venice met at Treviso. The Pope sent a message of encouragement and blessing to the 5,000 delegates.—The golden jubilee of the North American College was celebrated with all solemnity on June 9-16. Alumni of the college, including the Most Rev. W. A. Seton, Titular Archbishop of Heliopolis, one of the original thirteen students, and Archbishops Farley, O'Connell and Blenk, gathered to do honor to the occasion.—The beatification of the gentle Maid of Orleans called forth encomiums from more numerous and more varied sources than any similar event before. Her heroism, her sincerity and her tragic fate were dwelt upon by writers of every school of religious or political thought.

The perennial fruitfulness of Holy Church in bringing forth high types of sanctity, even in times of trial and social upheaval, was seen in the canonization of St. Clement Maria Hofbauer, C.S.S.R., who shone with the beauty of holiness when Austria was the plaything of Joseph the Sacristan.—The eminently practical mind of Pius X has been seen in the inauguration of the Biblical Institute, for research and investigation along scriptural lines as well as in certain disciplinary enactments of wide application. Religious orders and congregations

have been forbidden to admit one who has been dismissed from a similar organization or a college for grave misconduct. Religious superiors have been limited in their powers to contract debts, and former religious have been disqualified for teaching in seminaries and for being members of episcopal courts.—The regulations governing the emigration of Italian priests to America have been made more strict. As some evaded them by coming on a "visit" which proved to be of indefinite duration, the length of such visits has been limited to six months. The gentle and affable Pius has apostolic firmness where the welfare of any part of his flock was concerned, and has bent every endeavor to "restore all things in Christ."

Spain.—The murder of some Spanish workingmen by the hill tribes of northern Morocco led to a punitive expedition of 50,000 troops under General Marina. The calling out of the reserves occasioned a week of rioting and bloodshed in Barcelona which led to the overthrow of the Conservative Maura ministry. The Liberals under the leadership of Señor Moret y Prendergast came into power in October.

The Adana Massacres.—There were two series of massacres at Adana, according to private advices from Catholic missionaries, which threw additional light on this sombre page of contemporary history. The first series lasted from April 14 to 16, a pitched battle between Turks and Armenians. The Armenians, who had armed themselves after the Turkish Constitution was passed over a year ago, put up a brave fight. After a respite, the shooting was resumed on April 25, and the Armenian quarter was destroyed by fire. A French naval officer, who had witnessed the horrors of the Boxer uprising in China, declares that the atrocities perpetrated at Adana were worse than anything he had seen among the Boxers. The number of slain was estimated at 10,000 in Adana alone.

From Near and Far.—The Swiss Parliament elected Robert Comtesse President of the Confederation for 1910 to succeed Adolph Dencher. Marc E. Ruchet was chosen Vice-President in succession to Comtesse, who held that office during the present year.—Grand Duke Michael Nicholaievitch, granduncle of Emperor Nicholas of Russia, died at Cannes, France, on December 18. He was the fourth son of Emperor Nicholas I, and the oldest representative of the imperial house.—President Simon settled the strife of political factions in the north of Hayti and was warmly welcomed on his return to Port-au-Prince.—Secretary of State Knox, receiving Enrique Creel, special envoy to Washington from Mexico to present memoranda of a plan to prevent threatened hostilities between the United States and Nicaragua, informed him that while the United States welcomed the friendship of Mexico, the question with Nicaragua was one that would permit of no interference.

QUESTIONS OF THE YEAR

A Retrospect of 1909

One year is like another in some respects. History repeats itself from week to week as truly as from century to century. No two historical events, however, are ever precisely the same. Site and scene and forces conspiring or contending to bring them about may appear to be identical, so much so that the economist of to-day is constantly marvelling that things somehow baffle his calculations and persist in happening contrary to his theory or formula; and still the variable factor in the problem is forever asserting itself. Wars, and strikes, and budgets, and tax or tariff systems, differ little in substance to-day from what they were centuries ago; even the men who make them are much the same as the first to try them; and yet they work out differently every time they are tried, because the chief determining factor is not only variable but also incalculable. The human will is beyond the constraint of any political or economic law. It is the one free and spiritual factor in the chain of forces that make history. It acts according to knowledge, though the knowledge may be limited or misleading. It acts as often, unfortunately, by impulse or caprice. Rare enough are the human agents who can account clearly to themselves for the motives which direct, or for the influences which control their conduct in any single act. If it be so difficult to determine what has actuated one's doings for to-day, who shall predict what may actuate them to-morrow? We may enumerate the dates for which certain transactions are set; we may know how we should like to close them; but we cannot divine what others may wish, or even predict with assurance that others or ourselves will retain our present intentions when the day of settlement arrives. Let history repeat itself all it may, we still know that we cannot forecast the future by the past.

The year of 1909 was a year of economic struggle everywhere. There was scarcely a nation of importance without its agitation over financial problems, over budgets, and taxes, and tariffs, and trade treaties. In some of them the problems are wholly unsolved; none of them arrived at more than a partial experimental solution, just enough for the time being to stave off widespread, if not universal, strikes or industrial stagnation. Strikes there have been in abundance, especially in our own country, demoralizing as well as impoverishing millions of men, women and children, and embittering them against owners of wealth and employers of labor and political systems which seem to make them the easy victims of both. With governments everywhere absorbed in the study of fiscal questions, the year has little comfort for the political theorist who would attribute to the State the responsibility for moral as well as for money reforms.

The churches with few exceptions have given up attempting real moral reform. During the year, the Protestant churches have proclaimed that they cannot induce suitable men to enter their ministry in sufficient number to satisfy the needs of their congregations, though with apparent inconsistency they deplore their depleted churches and a general apathy in religious matters among their members. Some have resorted to sensational methods of propaganda, to the bill-poster and johnny-wagon mode of advertisement; others have adopted the trick of Christian science, and tried faith cure, mind cure, and other psychic devices to bring purblind mortals under their influence. Practically all have given up doctrine as a basis of morality, even Presbyterian examiners admitting to the ministry candidates who openly deny the fundamental tenets of any form of Christianity. Naturally, with the doctrines the moral obligations or practices based on them are also gradually lost sight of, especially that of conjugal fidelity. No longer now does any Protestant body take a Christian stand against divorce; and gradually the preachers begin to plead for civic more than for moral righteousness. No sooner is some Christian dogma abandoned or moral canon relaxed than some prominent divine hastens to abjure it in public and show how superior is private judgment or self-assertion to common Christian teaching or tradition. Very significant of this tendency during the past year is the vogue of many of Chesterton's essays, in which almost as fixed principle he assumes the very adoption of some startling or advanced view by the pulpiteer as ample reason for saying and believing the contrary; and that contrary usually makes him conform to a Catholic point of view. The university which was founded to be the bulwark of Protestantism in this country is now a propaganda of unbelief.

While denominationalism has been on the wane, humanitarianism has been making distinct advances, especially during the past half year. This advance has been shown by the many large bequests or donations made for the purpose of medical research by men who either have suffered or who have had relatives afflicted by disease. Money and all it can command are now arrayed in battle against tuberculosis, hook-worm, cancer, and other forms of disease, which so far have baffled the study of physicians. Mrs. Eddy was shrewd to observe what men and women of a material age value most when she entitled her medley Science and Health.

Notable for the many scientific achievements which have marked its progress, the year has been notable also for the exposure of impostors and shams in the name of science. Early in the year Professor Haeckel was forced in public controversy to admit that he had been guilty of forging diagrams by which he sought to prove the similarity of the embryo of man and ape. As a consequence, his retirement soon after from the professorship of Theology at the University of Jena was attended with scant honor. The exploit or perpetration of Mr. Cook

is already a proverbial instance of scientific imposture which was made possible on such a colossal scale only by the eagerness of a gullible press to get and give all the news. It is hoped that journalists will at least profit by the experience to cultivate a prudent skepticism.

AMERICA happily came into existence with the Beatification of Jeanne d'Arc, and the first numbers had much to say about the new Blessed. The action of the Church was received with generous acclaim not only in France and Catholic countries but throughout the world. Writers of all schools, disentangling the mass of evidence, completely refuted the unfounded statements of some partisan historians of the past and agreed with the verdict of the Church that her virtues were heroic and her title of "Maid" was justly won by the purity of her life. They further admit that her marvelous achievement—an unlettered girl's skill in war and strategy and statecraft at seventeen and her correct predictions of contingent events—could not be naturally accounted for and that there is no alternative to her own explanation that God had sent her and that His Voices, St. Michael, St. Margaret and St. Catharine, had told her what to say and do. The secular and Protestant press of England and the United States were, as a rule, sympathetic and appreciative, but the French infidel group held aloof from the general rejoicings that swept over France. The reception of Anatole France's book and of other attempts to depreciate the Maid did not encourage continued opposition. The palpable contradictions, misstatements and unwarranted inferences and hypotheses, which M. France found necessary to explain away the supernatural, drew so much ridicule upon him that he issued a corrected edition, but Andrew Lang was able to show that this was no improvement, that the book was fundamentally erroneous. Canon Dunand's "Life of Blessed Jeanne" (AMERICA, No. 19), written in exquisite French, completed the discomfiture of the infidel school. His exposure of their methods and his authentic presentment of the facts, have left Blessed Jeanne in possession as saint, martyr and national heroine of France. Father Thurston, S.J., has shown in AMERICA (Nos. 3 and 4) that, in the opinion of competent scholars, the unworthy presentation of "La Pucelle" in Henry VI, is not attributable to Shakespeare.

The glorification of John Calvin by Presbyterian orators on the occasion of his fourth centenary last July, made it advisable to examine their claim that he stood for the Sovereignty of God and human liberty. We were able to show (Vol. I, Nos. 13, 14) that Calvin's characteristic doctrines of Predestination Absolute and Total Depravity make God a tyrant and man a hopeless slave. But Calvinists were not content with election to eternal life; they would also control this, and proceed as long as their founder's spirit lasted, to determine things in their own favor as if predetermination never existed. They persecuted ruthlessly like Calvin to impose their views and gloom on others; this did not make for freedom of conscience or of government, but it supposed and

developed a certain sturdiness and pertinacity which later became serviceable when their interests required the right use of it. The Irish Presbyterians turned against the government that had persecuted them and in doing so contributed to American liberty. Whatever was the influence of their elective church system, it was not derived from Calvin, who appointed his synod and ruled it despotically. We also showed that predestination, the Bible as the sole rule of Faith, and often Faith itself, have been abandoned by Presbyterianism till little remains but a Calvinistic shell, and only the Catholic Church is left to maintain as before the Sovereignty of God and human liberty.

Rev. Dr. Ganss, in an extended critique (*AMERICA*, Nos. 3 and 4) of Denifle's "Luther and Lutheranism, Vol II," proves that the traditional Luther is even more a myth than the traditional Calvin. Father Denifle and the editor of his posthumous volume, Dr. Weiss, O.P., have convinced German historians and scholars that the Luther legend has no historical foundation, that Luther's acquaintance with the mystics, scholastics and Fathers was of the slightest; that he had no scholarship of any kind, nor originality of doctrine; that Lutheranism existed before him, and that the reform movement made him, not he the reform movement.

Dr. Ganss notices the remarkable similarity between the causes and conditions, racial, national and personal rather than theological, that brought about the Reformation in Germany and England. This is further developed in our review (No. 10) of Dr. James Gairdner's "Lollardy and the Reformation in England, which shows by original documents that English Protestantism "sprang from brute passion and was nourished by selfish policy"; that Henry VIII's passions produced schism, and Cranmer, who "changed his religious creed as the King changed his," excised whatever was Catholic when Henry died and gave the Church of England true Protestant stamp. The three independent studies of Luther, Calvin and Henry VIII lead to the same conclusion: "One article after another of the great Protestant tradition has gone, as the actual facts, long buried under a mass of misconception and fable, have been brought to light."

The Champlain Tercentary in July was an object lesson in Protestant decadence and Catholic continuity (*AMERICA*, No. 14). The celebrations were largely attended from New York, New England and Canada. The impressive Catholic ceremonies that opened and closed the exercises made it clear that Catholicism, the same in doctrine and practice as Champlain knew, is flourishing to-day in the lands where he introduced it, while it is painfully evident that Puritanism, Calvinism and all the other isms that were brought to the same territory later, are dead or moribund, retaining the name while renouncing the reality. Several interesting contributions by Rev. Dr. Brann point to the same result.

M. K.

In the Field of Controversy

The first number of *AMERICA* announced editorially that it would strictly avoid "all unnecessary controversy," while at the same time, as part of its mission, it would provide "a defence of sound doctrine," "a refutation of erroneous views and a correction of misstatements about beliefs and practices which millions hold dearer than life." In fulfilment, then, of its promise, when during the year matters of controversy arose which it would be criminal to ignore, it became a duty to answer false statements whose dissemination would prove a stumbling block to the children of the faith as well as to the many who are enveloped in the mists of fallacies and fictions.

The first polemical discussion in *America* was with the Bishop of Fond du Lac, Wis., who was riding triumphantly an old hobby of his, Anglican Orders, and complacently assuming that he was firm in the saddle. The Anglo-American Bishop was but riding to a fall. Five pamphlets dealing with the relative merits of Roman Catholic and Protestant Episcopal churches were examined and their fallacies exposed and refuted in a series of articles entitled "Bishop Grafton's Divided House." An open letter to the Editor of *AMERICA* in which the Bishop restated his position on Anglican ordinations drew forth a reply which treated exhaustively the claims of some Anglicans or Episcopalians to a real priesthood, calling attention to the important and decisive fact never controverted that for over one hundred years the ministers of the Anglican church had been ordained by a formula so vague and defective that it would have availed equally for the conferring of any Sacrament. Recognizing this fact, the representatives of the Anglican Communion patched up after the lapse of more than a century a new formula which, even were it sufficiently explicit, would have failed to obviate the difficulties, seeing that the mischief done in that period was irreparable.

A feeble rejoinder to the article in *AMERICA* appeared in pamphlet form of which no notice was taken. It contained a formidable list of Roman Catholic worthies of the past who it was asserted had favored the validity of the Anglican claims. In the list were Bossuet, Bishop Milner and the Very Rev. (sic) Francis Le Courayer. How weak must be the cause that will support itself by these props. For Bossuet in his "History of Protestant Variations" calls the Anglican divines of King Edward VI's time "weak bishops," "wretched clergy," "who founded the validity of their consecration and the orders of their priests and deacons on a decree of Parliament." Milner, in his "End of Religious Controversy," has written one of the ablest refutations in English of Anglican Orders. The Very Rev. Francis Le-Courayer was an apostate priest and an excommunicate. Let the dead bury the dead.

When the Right Rev. William Doane, Bishop of the Protestant Episcopal Church of Albany, commented in

the August *Century* on Cardinal Gibbons' paper on divorce which had appeared in the May number, it was felt that the interests of truth called for a prompt and effective reply. Accordingly the strictures of the Bishop on the divorce legislation of the Church were submitted to a careful analysis in our issue of August 14; the scriptural question was separated from the canonical and the historical and the loose and inaccurate statements in his article pointed out. An able refutation of the same misstatements, it was mentioned, had been written years ago for the *North American* by the Rt. Rev. Chancellor of the New York Archdiocese, Mgr. Hayes, but as Cardinal Newman remarks, "Men do not wish to be disabused and are loath that error should be torn from them."

"Controversy," he says further, "is good in its place." You will not be able to silence your opponents; do not be surprised at it. When they have made assertions, they cannot withdraw them, the shame is so great; so they go on blustering, and wishing themselves out of the awkward position in which they stand. Truth is great; a blow is struck within them; they are unnerved by the secret consciousness of failure. They speak less confidently henceforth; public opinion does not respond to them and a calumny, which was at first formidable, falls on closed hearts and unwilling ears, and takes no root in the community at large." What Newman says of the fate of an exploded calumny is equally true of every falsehood on which truth casts the illumination of its rays.

E. SPILLANE, S.J.

Catholic Congresses in the United States

The year 1909 was marked by important sessions of Catholic Congresses and Catholic Associations in many parts of the world. At home the Catholic Educational Association which met in Boston in July gave evidence of the vitality and force of Catholic educational work. This Association with renewed endeavor sought by arousing interest in the work of Catholic education to impress still more deeply upon the people of the United States the absolute necessity of religious instruction and training as the basis of morality and sound education. The feature of the convention which gave most satisfaction to the Catholic heart was the manifestation of unity and harmony and co-operation in the great body of Catholic educators of the country. The Apostolic Mission Union completed its three days' conference at the Catholic University on June 11, which resulted in steps being taken to secure practical unity among all the forces now at work for the conservation, extension and upbuilding of the Catholic Church in America. The mission work among the Indians and the Negroes of the South, the needs of the Italian immigrant and the Chinese, as well as the claims of the little children, all received due and practical consideration. The second annual convention of the American Federation of Catholic Societies held at Pittsburg last August was a notable one. The work

of the convention is admirably summed up in the resolutions which after a full and free discussion by the members were passed unanimously. The Catholic stand in reference to Socialism, Divorce and Education in all its grades, was reaffirmed; civic morality was urged in resolutions calling for a clean press, for wholesome correction in theatrical shows, and the reestablishment of old-time respect for, and obedience to, authority. The spread of the Holy Name Societies in order to curb the viciousness of profanity and blasphemy was advocated; generous support of works of charity in favor of the Indians and Colored people recommended; and loyalty to Church and Government was proclaimed as the true spirit of the Federation since it was organized and conducted solely under Catholic auspices. The thirty-fifth annual convention of the Young Men's National Union, likewise held in Boston, in September, gave promise of a renewal of former activity. Membership had increased fifty per cent. during the twelve-month, and the organization was in a prosperous condition financially. Steps were taken to combine the organization with the Young Men's Catholic Institute, the kindred organization in the West. The Staatsverband (State Federation) of German Catholic Societies closed its annual convention on June 1 at Schenectady. Three hundred delegates, representing eighteen thousand members, were present. An excellent practical resolution of the Staatsverband was the recommendation that at least one Catholic paper should be received in every home. "Let us gladly support our schools without asking help from the State," was one of the resolutions, "and God will bless us in our children." In the latter part of September Indianapolis gave a cordial welcome to the delegates of the Central Verein assembled there for their annual meeting. The opening parade of 10,000 included in its ranks divisions of the Ancient Order of Hibernians and Councils of the Knights of Columbus as well as the German Catholic Societies of the Verein. It was reviewed by Archbishop Falconio, the Apostolic Delegate, several bishops and the state and city officials. The convention recommended the appointment of a committee to devise ways and means to encourage the printing of school books from a central bureau with uniformity in text books; the introduction of Catholic books into the public libraries; the distribution of Catholic papers and books among the poor, among lukewarm Catholics, and fair-minded Protestants; and active co-operation among local societies in the dissemination of Catholic literature and in the election of good municipal officers.

A survey of the intelligent activity of our several Catholic Societies in the United States makes instructive reading, but apart from that it suggests vast possibilities for the achievement of great results in many departments in which Catholics should combine for their mutual interests for the good of their fellow citizens, the welfare of the State and the progress of the Faith.

E. P. S.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JANUARY 1, 1910.

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A Happy New Year

To every reader of AMERICA its editors wish a Happy New Year. The wish implies life, health, work in abundance, with leisure enough to think of the better lot for which the best here is but a preparation, and the good sense as well as the good will to find happiness in whatever happens. All the riches in the world cannot make a man happy unless he knows how to find enjoyment in them. Even life is a burden to the mind that contemplates self-destruction. The man who is master of himself will never permit excess of the world's goods to exalt him, nor their loss to depress him. This is AMERICA's greeting, and it is given in the most optimistic spirit. If the survey of the year just past contains many regrettable occurrences, it is not without its consoling and inspiring events. During the year to come, no doubt, we shall have to record facts that militate against religion and morality, against the welfare of the nation, the home, the individual. We shall have to deplore ignorance, prejudice and hostility to the Church on many sides; but always it will be with the reminder that if we do our duty there will be nothing on our part to deplore, and less also on the part of those who come under our influence. This is no day for pessimism. It is absurd to be wringing hands over the evil tendencies of the age and the opposition everywhere to the Church, when by rivalling the activity and organization of her reputed enemies we could check them and even enlighten them to appreciate and respect her cause. It was for this object AMERICA was founded, for this it expects its readers to co-operate with it, and in the very enjoyment of this work to find their greatest happiness.

The United States and Latin America

A million-dollar building at Washington for housing the Bureau of American Republics is a solid proof of our interest in Latin America. Whether that interest is purely altruistic might be another story. The ever-growing importance of our commercial relations with the other republics and the value of the mining and agricultural enterprises financed and managed by Americans in them have quite naturally drawn our attention to them and may have given to the Monroe Doctrine a hue somewhat unlike that which it had when it was first formulated by John Quincy Adams. Rich in land, rich in metals, rich in raw materials, Latin America lacks manufacturers, lacks skilled labor, lacks immense aggregations of capital. While the official classes have commonly hailed with delight the coming of Americans with their money, their machinery and their practical business methods, there have not been wanting mutterings of discontent over the "invasion" which promised to leave for the natives only a choice assortment of tree stumps, worked-out mines, and waterless deserts, with a few mountain trails and some burros to use on them. A project to prevent foreigners from acquiring more mineral land has already been brought before the Mexican Congress.

During our war with Spain, Latin America was not excessively demonstrative in displaying sympathy for us. The Porto Ricans have not petitioned the throne for more American officers, more American ways. The Cubans have learned the path to the woodshed, but have they learned to love the music of the shingle? If Panama shook its fists and made wry faces at Colombia, United States marines were at hand to see fair play. Secretary Root was cordially received at every stop on his tour, for it is good to have a good-natured big brother to champion one's rights. But if the big brother aforesaid kicks your toys about and scuttles your little boats and makes off with your favorite taw, he ceases to be so wholly and altogether desirable and welcome.

Our Latin American friends are fond of restful repose in the shadow of the outstretched wings of the American Eagle, but they do not wish to be hovered or cosseted. Of common tongue and common ancestry, republics are so jealous of their national independence that any effective alliance among them seems to be almost visionary. It will require, therefore, clever statesmanship to impress upon them in their present uneasiness that in redressing their wrongs their rights will be respected and guarded.

Spain Must Be in the Wrong

Such seems to be the verdict that the generality of our people have pronounced. Legal practitioners use various terms to describe a judicial decision made without hearing both sides in a controversy, or without fair warning to

one of the parties. Snap judgments and ex-parte decisions have more than once besmirched the ermine.

During the last five hundred years, Spain has been dosed with all kinds of political nostrums. Noisy kinglets, now allied, now squabbling with one another, absolutism, to be described only in capital letters, a few imitations of a limited monarchy, and even a vaudeville republic, have come in quick succession to distract the people and exhaust the country.

Geographically, Spain is in one piece. Ethnographically, the Basque, the Castilian and the Catalonian differ in language, temperament and ideals as if trackless oceans and unscaled mountains instead of creeks and hummocks separated each from the others. The younger provinces have social customs and political theories and practices which were not new a thousand years ago. We Americans, who have "arrived" so recently, seem to be bent on hiding our abbreviated pedigree by despising and denouncing a political monument which does not smell of fresh plaster and calcimine. With all our modern methods we have to lament so often the defeat of justice that we have no grounds to claim for ourselves exclusively the possession of the blindfolded goddess with her scales and sword.

In 1863, when rioters burnt and sacked the Colored Orphan Asylum in New York City, murdered people and performed other feats equally patriotic and chivalrous, the Empire State was helpless. The Army of the Potomac was called upon for troops to restore order and protect life and property. May we say that all citizens who kept closely behind barred doors during that time of incendiarism and bloodshed were really in sympathy with the perpetrators of those lawless acts? Our brief history contains many records of mob violence which overrode the local militia and gave way only before the Federal troops.

The full report of the Ferrer trial has been published in a pamphlet of some seventy pages. Although our synopsis in AMERICA of October 30, 1909, was exact and sufficiently comprehensive, it is well to repeat that witnesses testified to Ferrer's activity in stirring up the people to riot in two suburbs of Barcelona and to his personal participation in leading a crowd of rioters in the city itself. Extracts from the military code under which he was tried show that the names of the judges were made known to him, that he had the right to reject any or all of them for cause, that he could choose his own counsel, that he could testify as often as he wished, that on his request his previous declarations should be read to him, that during twenty-eight days he had the right to summon witnesses, that in case of a tie vote the decision should be in his favor, and that the decision of the court required review and confirmation by the highest military officer.

When the revolt broke out the few available troops guarded the government property. Hence, the churches and convents which had to be left unguarded, were the

first to suffer. Zorilla had failed at revolution through want of men. His friend, Ferrer, opened a school of revolution which was ignored until one of his aides hurled a bomb at the king and his consort in their bridal procession. The Barcelona riots were only a practice game or at most a field day for the students of anarchy in the *Escuela Moderna*. They applied the principles that they had learned.

Italy's New Ministry

It thundered so much that it rained, and the Giolitti ministry fell. Whether this will result in favor of the Church or against it only time can tell. The reasons for the collapse are not altogether understood. Some are persuaded that the premier wished to throw upon the Opposition the solution of certain grave economic questions, for he still commands so many votes that he could at any time carry a vote of want of confidence in his successor and thus resume his former position at the head of the cabinet. Sonnino, the new President of the Council, is a Protestant of Jewish ancestry. All his predecessors have been at least nominally Catholics. Sonnino announces his program as "neither clericalism nor anti-clericalism," under which delightfully vague phrase anything and everything may lurk. The new ministry consists of men of the most conflicting political views who are united only in their opposition to Giolitti, who controlled the State for over three years. As the new ministry is dependent upon some of Giolitti's followers for a working majority, it will not be a great change from what the country has already experienced.

The beneficent effects of the reforms instituted by the Holy Father have extended to the religious orders. In a letter to the three Ministers General of the Franciscans, he has intimated his wish that a complete fusion be effected among them, thus bringing under one superior upwards of 25,000 friars. Other important reforms are now under consideration.

Whether work undertaken in the Catholic movement in Italy should be simply and avowedly Catholic, has been determined in the affirmative by an autograph decision of the Holy Father. His action does not imply any adverse criticism of the German Centre of the French union of all honest people for the defense of liberty in France, for circumstances warrant in one country what they do not warrant in another.

The Bishops of Salford, Newport and Middlesbrough have called the attention of their flock to the Prime Minister's promise to settle the Education question according to the wishes of the Nonconformists in case he is returned to power. They point out that, while the Church is indifferent to purely secular politics, it can not be indifferent to its schools and the children educated in them.

LITERATURE

REFLECTIONS ON THE LITERARY YEAR

It was Charles Lamb, if we rightly remember, who said that every time a new book appeared, he read an old one. He would be hard put to it in these days. We doubt whether the supply of old books would be adequate even if the feat Lamb proposed to himself were physically feasible. Sometime in the course of the next few weeks the plodding statistician will undertake to startle us by computing the number of new books published in 1909. We doubt of his success in stirring even our interest. We are sure his figures will run into the tens of thousands.

It is easy to condemn sweepingly and off-hand the entire literary portion of the enormous mass of contemporary publications. One occupies a safe position in doing so; he is intrenched behind great authorities, and, since final verdicts upon present-day writers lie only with posterity, a deliberate and unswerving preference for the old writers in every comparison with the new is an attitude maintainable without much effort during an ordinary life-time.

Still, as one goes back over the year's achievement and recalls pleasant and profitable hours with living authors, he is in all honesty bound to admit the existence of an amazing amount of literary talent among our writers of books in English. This fact will be borne in upon us with greater force if we refer to the state of literature in this country fifty years ago. About that time the popular novel of the day—one of the first, if not the very first, of best sellers—was "The Lamplighter," by Maria Susanna Cummins. Contrast its stiff, formal and artificial style and handling of plot with the easy assurance of one of any dozen novels that have enriched publisher and author during the past year. There can be no doubt that we have advanced prodigiously in literary art.

But we have no Hawthorne, nor Lowell, no Thackeray, nor Macaulay, nor Tennyson, nor Longfellow! How can we claim advancement? There is a fallacy lurking here, if we can only discover it. There can be no question that the chasm between a popular writer like the author of "The Lamplighter" and the best of her contemporaries, yawned deeper and wider than that which severs our best writers at present from the class known merely as the suppliers of best-sellers. Mrs. Edith Wharton and Mrs. Thurston do not lag far behind Henry James, Thomas Hardy and Rudyard Kipling—not so far behind certainly as Miss Cummins relatively to Thackeray, Hawthorne and Dickens. The same observation may be made of the essay-writers and poets. It seems fair, therefore, to draw the deduction that, if our best falls below the mid-Victorian best our next best is far superior to the bulk of writing of fifty years ago, after excluding the acknowledged masters. Our average has risen at the expense of individual greatness. Literature has been discovered by the masses; and democracy, not without valuable compensations in other respects, seems to be the cause of mediocrity in letters.

The democratic occupation of literature, however, has by no means destroyed the respect in which aristocratic traditions have always been held. We hear a great deal of cheap pessimism expressed concerning the neglect of the classic English writers. On the other hand, a glance through the publishers' catalogues will reveal a wide interest in them. Thackeray, Scott, Dickens, Austen, Eliot, Stevenson, Trollope, Lytton, Reade, not to mention standard poets, historians, essayists and biographers, come out in new editions nearly every year. The publishers apparently find these reprints rich sources of revenue. The doubt always remains, of course, that such sets of the classics may be purchased for the decoration of a library rather than for practical use. But if only half the sales were taken as an indication

of a vital interest in the best work of the past, we might almost be justified in concluding that the classic English writers find a wider audience among us than among their own contemporaries.

Another sign of the veneration in which the present generation views the literary past is the interest manifested during the past year in literary centenaries. A large literature—some of it of permanent value—was occasioned by anniversary celebrations in honor of Tennyson, Dr. Johnson, Poe and Holmes. The tone of most of the writers of this memorial literature, while critical and deliberate, was humble and keyed to a note of homage. Our weekly literary reviewers are more humane and less reluctant to recognize living merit than the truculent "Quarterlies" that flourished in the days of Keats; and even they have sighed with disappointment on turning their gaze back from the older men to the crowded fields of the living.

Kipling's "Actions and Reactions" does not measure up to heroic standards. Its tales are clever and ingenious, wonderfully and uniquely ingenious; but they do not stand so far apart from the work of contemporaries as his earlier stories. Hence, the disappointment of his critics; and as for the ingenuity, that is a quality which is not the most striking feature of assured classics. The convolutions of Henry James have become more intricate than ever; one is tempted to think of him in the distant future, if he ever attains it, as a curiosity of literature analogous to Lilly, the "Euphuist." It is well for an author to have the quality of intellectual appeal, but a writer is apt to overshoot the mark when his appeal strains itself in order to be urgently discriminating and over-subtle. It is a commentary on the amount of leisure at the disposal of the world that such a writer is popular. Every year sees one or more new volumes from his pen. During the year just closed he has given us a novel, "Julia Bride," and descriptive impressions of Italy, "Italian Hours." His admirers profess satisfaction. They are exclusive enough to be known as Jamesites. No one ever was a Scottite or a Thackerayite; and the difference contains a world of suggestive criticism.

Howells has given us another book of English impressions under the title, "Seven English Cities." The studies are strictly impressionistic and do not make much of mere information. William de Morgan, who tells us that he is seventy years old and that he began writing fiction at sixty-five, has sustained the astonishment of the public at this extrinsic circumstance of authorship by his new novel, "It Never Can Happen Again." The author is praiseworthy for seeking a hearing by the most legitimate literary avenues. He does not distort language like James, nor cultivate a brilliant eccentricity like Bernard Shaw, nor study the unusual and the fantastic like the later Kipling. He is ready to succeed or fail with the ordinary tools used by his great predecessors. Such stout honesty of purpose has a freshness in a time of weakly extravagance and wins our approval. The unsound spot in De Morgan's art is his cynicism on the subject of religion, a defect which has always proved to be essential and a mortal flaw in the case of literary artists of the past. This cynicism is becoming more and more frequent in English literary productions. Sometimes it is bitter, sometimes haughtily contemptuous, and sometimes ostentatiously indulgent, as if belief in Christianity were a weakness of the intellect more or less inevitable in certain cases and to be deplored and tolerated rather than blamed. It used to be a boast with us that our literature, unlike that of Germany and the Latin countries, was not atheistic. The past year has shaken our confidence in the permanence much longer of the religious tone in English letters. Compare in this respect the men, whose anniversaries were celebrated during the year, with the distinguished writers whom the year saw pass away. Dr. Johnson, Tennyson, Poe and Holmes were not Christian apologists to any marked degree: but Christianity was taken for granted by them; it supplied the atmosphere in which they thought and worked, colorless, perhaps, and inde-

finable, but nevertheless convenient and undeniable. And place alongside of them the unabashed paganism of Swinburne and Meredith. Nor were Swinburne and Meredith erratic luminaries of these later days, like Shelley to the public of Scott and Wordsworth—adored by a daring and reckless coterie, but shunned by the decent. No, their deaths were the signals for universal panegyrics; they occupied the highest eminences in literature; their frank abhorrence of Christian law and morality, which fifty years ago would have kept them in obscurity, has in these days stimulated rather than checked popular applause. The other events of the year, looked at from this point of view, hardly modify the startling contrast thus disclosed. The much-bewailed poet, Davidson, who is thought to have committed suicide after a sudden and complete disappearance from among his family and friends, was a public blasphemer of anarchistic virulence.

Thomas Hardy, whose latest volume of poems, "Time's Laughing Stocks," appeared in the fall, is the successor, if not the equal of Meredith in prose and verse; and Hardy's idea of the world, its origin, its Providence and its destiny, would not reflect credit on its possessor even if he were a savage. Life, according to Hardy, is a blend of comedy and tragedy: the comedy belongs to Fate, which enjoys kicking us about; the tragedy is all ours. The only voice raised against this usurpation of the seats of Wordsworth, Scott, Browning, Tennyson, by the Shelleys of recent history is that of Chesterton. But, although Chesterton's flair and ingenuity have won him a large audience for an unpopular cause, the impression of sincerity, which successful pleading demands, is necessarily weakened by his efforts—brilliant indeed but, nevertheless, somewhat theatrical effects—to keep the attention of an audience whose reluctance is always before his eyes and uppermost in his mind.

Another small item, corroborative of our dispirited view of the trend of our literature, is the prolonged popularity of the *Rubáiyát* of Omar Khayyám. During the autumn five new illustrated editions of Fitzgerald's version appeared. In Fitzgerald's own life-time the original edition was for years a drug on the market. This may indicate a keener sense of esthetic values now than formerly. But the sense has been developed at the expense of Christian belief, practice and ideals. It is noteworthy that the sacrifice has not been productive of expected results. With all our artistic growth in literary receptivity, we all have to confess a falling off in the grade of achievement. A revived and artificial paganism can never be a source of genuine inspiration. William Butler Yeats and John M. Synge—the latter died in the spring—have used considerable intelligence and effort in blowing life into pagan mummies; but the result, from an artistic point of view, is meagre and disappointing. One historical expression during the year of the new spirit in our literature was the dedication of the Keats-Shelley House in Rome, on April 3, in the presence of the Italian king.

It is a hackneyed and uninteresting theme—this of finding fault with the ethical and religious shortcomings of literature. It is a subject on which one can easily become a disagreeable alarmist. But, if our vision is not extremely distorted, there has never been any period in our history when the consciences of writers, publishers and readers have been so hardened to religious instincts and to the suggestions of virtue and personal honor. The Gallicisation of our literature is growing from year to year. The commanding figures in the literary world in the present period of our history are men who, as authors, at least, toy with dishonor, as with a comrade, and treat religious truth and feeling as so much crude provincialism. The consequence is that most of the second-rate scribblers have aligned themselves with the leaders and discovered that the surest road to a fat purse and newspaper fame consists in dispensing "New Thought" to a thoughtless public. "New Thought," so far as one can observe, is the same thing as "new animal sensa-

tions and liberties"; the newer the thought, the less of the thinking faculty and the more of the "tiger and ape." The *Spectator*, with a rather apologetic preface feels forced to protest against the present drift of letters among us. In one of its November numbers its reviewer takes occasion to denounce in the most absolute and forcible terms the latest novel of H. G. Wells. "We do not wish," he says, "to make appeal solely to the principles of Christian morality or to the sanctions of religion, though to our mind that appeal is the strongest and greatest of all. What we want to do on this present occasion is to ask even those whose ears are deaf to such an appeal whether they think that it is possible to build up a self-sustained and a permanent State upon the basis which underlies not only Mr. Wells's latest novel, but so considerable a section of the thinking and writing which are described as modern."

Literary essay-writing, at least in America, still continues to maintain a high excellence. Mr. Brownell gave us during the year a volume of careful criticism and appreciation; Paul Elmer More published his sixth series of Shellburne essays and succeeds in being illuminating except where he essays to pose as an arbiter in ecclesiastical quarrels; and Harry Thurston Peck who is our Admirable Crichton, has enriched criticism with his "Studies in Several Literatures." In England Arthur Symonds, a frankly sensualistic poet, has not won enthusiastic praise for his prose criticism, "The Romantic Movement in English Poetry." Professor Bradley's "Oxford Lectures on Poetry" may be harder to read; but it is a far superior book.

Perhaps no field of literature has been more productive during the past year than that cultivated by travelers. Books of travel and exploration, well-written and enticing, have apparently a large demand, and the fact is one of the few healthy signs of the times. President Roosevelt, Lieutenant Shackleton, Commander Peary and Doctor Cook, helped to stimulate the interest. Two of the most notable books dealing with travel that appeared during the year are Sven Anders Hedin's "Trans-Himalaya" and the "Autobiography of Henry M. Stanley," edited by his wife. China and Japan supplied material for a large number of the year's books.

Catholic authorship has been fairly conspicuous. Father Tabb will be missed; we doubt whether we can say the same thing of Crawford. We have no successor now to Henry Harland, if it is not "John Ayscough," who gave the public two admirable books during the last twelve months, nor to Francis Thompson, the publication of whose "Selected Poems" was one of the literary events of the spring. René Bazin crept into English notice and favor through translation; Maurice Francis Egan exposed "The Wiles of Sexton Maginnis," and Canon Sheehan finished the year strong for Catholic fiction in his splendid story about "Dr. Gray." Other Catholic names that have appeared on last year's books are those of Mrs. Katherine Tynan Hinckson, Mrs. Wilfrid Ward and Mrs. Meynell. We miss, however, such names as Gasquet, Repplier and Guiney. The versatile Mr. Belloc gave us an entertaining book about Marie Antoinette, and Mgr. Bernard Ward's two volumes on the English Catholics is a work of historical and literary interest.

If there ever were need for distinguished Catholic authorship it is now. As in the fields of education and social evolution the only hope of keen observers is the firm and steadfast bearing of Catholic truth amid the upheavals of socialism and the doctrinal disintegration of the universities, so in the field of literature—which is merely an upper stratum towards which socialistic libertinism and the "New Thought" of the schools inevitably find their way—our hope for literature and national character favors the desire that Catholic authorship will grow and Catholic truth and standards of morality will seek the outlets of a cultivated art to charm the popular ear and win it from the Pied Piper of treacherous music.

JAMES J. DALY, S.J.

JESU DULCIS MEMORIA

(From St. Bernard's Hymn in the office of the Feast of the Holy Name.)

Fond memories Jesus' Name recall
That hold the vibrant heart in thrall,
But honey and earth's sweetness all
Before sweet Jesus' Presence pall.

No notes from lips more soothing sing,
No sounds on ear more joyous ring,
No thoughts to mind more winsome cling
Than Jesus, Son of God, our King.

O Jesus, Hope art Thou, designed
To light and melt the sinful mind;
To all who ask or seek Thee, kind,
But, oh, what joy to those who find!

Nor tongue nor voice avails to tell,
Nor sign nor script hath power to spell—
They only in Thy Heart that dwell
Can know what means to love Thee well.

Be Thou, dear Lord, our joy to-day,
Who art to be our joy for aye!
Jesus in Thee our glory be
Through time and through eternity!

M. K.

BOOKS RECEIVED.

- Present Day Preaching. By Charles Lewis Slatery. New York: Longmans, Green & Co. Net \$1.00.
- Revista De La Facultad de Letras Y Ciencias. Universidad de La Habana, Cuba.
- The Sacrament of Duty and Other Essays. By Joseph McSorley, Paulist. New York: The Columbus Press.
- Christian Pedagogy, or the Instruction and Moral Training of Youth. By Rev. P. A. Halpin. New York: Joseph F. Wagner.
- A History of Medieval Philosophy. By Maurice De Wulf. Translated by P. Coffey, Ph.D. New York: Longmans, Green & Co.
- El Nuevo Testamento en Griego y Español. Texto Griego conforme a la Tercera Edición Crítica de Federico Brandschied. Versión Española por el Padre Juan José De La Torre, S.J. Con licencia eclesiástica. St. Louis: B. Herder. Net \$2.60.
- Bulletins of the University of Wisconsin: 270, The High School Course in Latin. By M. S. Slaughter; 294, The High School Course in German. By M. Blakemore Evans, Ph.D.; 297, The High School Course in Voice Training. By Rollo L. Lyman; 303, A Course in Moral Instruction for the High School. By Frank Chapman Sharp; 312, The Relative Standing of Pupils in the High School and in the University. By Walter F. Dearborn; 335, The High School Course in English. By W. G. Bleyer. Madison, Wis.: The University.
- Das Missale als Betrachtungsbuch. Vorträge über Die Messformularen. Von Dr. Franz Xavier Reck. Dritter Band: Das Commune Sanctorum-Auswahl aus Dem Proprium Sanctorum. St. Louis: B. Herder. Net \$2.35.
- A Mystery Play. In Honor of the Nativity of Our Lord. By Robert Hugh Benson. New York: Longmans, Green & Co.
- Putting on the Screws. By Gouverneur Morris. New York: Doubleday, Page & Co.
- On Christmas Day in the Morning. By Grace S. Richmond. New York: Doubleday, Page & Co.
- Why I Am a Catholic. By John Gwynn, S.J. New York: Benziger Bros.
- The Fountain of Life. To Catholic Teachers; by One. New York: Longmans, Green & Co. Net 50 cents.
- Catholic Belief; or, A Short and Simple Exposition of Catholic Doctrine. By the Very Rev. Joseph Faa Di Bruno, D.D. American Edition Edited by Rev. Louis A. Lambert. New York: Benziger Bros.
- Learning the Office. An Introduction to the Roman Breviary. By Rev. John T. Hedrick, S.J., Georgetown University, Washington, D. C. New York: Frederick Pustet & Co.

EDUCATION

The most striking feature of educational work during the year just closed has been the pronounced stand taken by educators in regard to thoroughness and the need of insistence upon the religious element in school training. For years complaints have been emphatic concerning the low standards that obtain in many of our most respectable schools and general disposition has developed to trace the evil to its source. The defenders of conservatism in school methods cannot but feel self-complacent as they observe the reaction against the policy of the late president of Harvard, which was largely responsible for the lowering of our educational standards.

The change of sentiment confirms the substance of conclusions reached ten years ago by Father Brosnahan, in his keen critique of President Eliot's program. The unfavorable criticism, practically universal to-day, will lead to a reforming of course programs in the schools of the country.

Mr. Bradley Gilman, Harvard, '80, speaking of a needed feature in the life of his own university voices well the growing chorus of belief among non-Catholic educators that religious training must become a feature of the education offered in all centres of learning. "Harvard undergraduates," he writes, "like all youths, need education of heart and will, in devotional and ethical directions, as truly as in observation, or analysis, or other intellectual processes. Harvard College—and every college—is under obligation to educate its youth morally and religiously as well as intellectually; and this must be done in the only way in which moral and religious education is possible, by the presence and direct appeals of men who feel and live the robust, manly principles of Christian life which they advocate." To Catholics, who have been making sacrifices for this cause, the evident return of their long-time opponents to sounder view in this vital question is a source of unbounded satisfaction. The challenge of Bishop McFaul, which created so decided a stir last July, has not been wholly ineffective. Despite the flippant casting aside of his words by prominent leaders in secular schools, the bishop's charges have not been disproved and they, whose schools are affected by the indictment are beginning to see that they must do something to appease the parents, who however negligent themselves, do not care to hurl their boys into an atmosphere of sheer infidelity.

The year was distinguished by the unusually strong utterances of Catholic bishops in the United States on the position of the Church in educational matters and on the duties and responsibilities of

Catholic parents regarding the training of their children. Archbishop O'Connell's address at the opening of the Catholic Educational Association in Boston in July was particularly noteworthy and won a word of praise from the Holy Father himself for its thoroughly Catholic tone. Bishop Colton, of Buffalo, in a circular to his people early in September, urged that energetic effort, such as has already made our parochial school system so notably successful, be now given to the development of secondary and high schools as need requires. A pastoral letter of Bishop Grace, of Sacramento, California, on Catholic schools was a valuable contribution to the literature on that subject. In dedicating Loyola Academy, the first of the buildings of the new Jesuit University in Chicago, Archbishop Quigley of Chicago pleaded for Catholic education as the one safeguard against the growing strength of socialism and infidelity. Bishop McFaul's indictment of the rationalistic and free-thinking teaching marked in many secular institutions needs but be referred to.

The annual reports issued by the Reverend Superintendents of Schools in many dioceses mark gratifying progress in the systematic organization of the parochial schools of the country, and their straightforward presentation of results achieved offers a comforting assurance that Catholic sacrifice for principle's sake has not been without excellent returns. The reports of Reverend Philip R. McDevitt, of Philadelphia, and of Reverends Thomas Thornton and Joseph Smith of New York might serve as models of these important documents.

Anniversary celebrations of more than ordinary interest to Catholic educators were held in several places during the year just ended. On September 9, 10 and 11 the Catholic University of Louvain, justly dear to many American Alumni, attracted representatives from practically all Europe and America to the splendid series of festivities marking its seventy-fifth year of active educational effort. In June the Golden College in Rome celebrated its golden jubilee, on which occasion Pius X sent to Mgr. Kennedy, its rector, an apostolic letter in which he expressed his extreme gratification "at the splendid harvest of sound knowledge and wholesome discipline that the college has yielded." Over five hundred priests have been sent out from the North American College, since that institution was opened in 1859. The alumni now ministering in the United States are nearly three hundred. A band numbering fifty of these, headed by Archbishop Farley of New York, assisted at the jubilee services in Rome.

The Sisters of Charity, commonly known

as Mother Seton's Community, whose devoted labors in the East and Middle West have made parochial schools possible in those sections, met with splendid success in their efforts to celebrate worthily their foundress, Mother Seton's centenary. In Emmitsburg, the birth-place of the community the anniversary was kept in June; Cincinnati, the home of one of its branches, honored the occasion in July, and New York made splendid public acknowledgment of its debt to Mother Seton's daughters on December 1 and 2. As we go to press, Newark, N. J., where a mother-house of the community was established in 1859, is preparing to celebrate the anniversary. A happy feature of this last celebration will be the presence of Mother Xavier, the venerable founder of the house in 1859.

In mid-July the sixth annual convention of the Catholic Educational Association was held in Boston. It proved to be the banner meeting of that body both in its attendance and in the success its directors achieved in impressing the public mind with the strength and harmony of the Catholic system and in confirming the stand Catholics take regarding the birthright of every Catholic to a Catholic education in school, college and university. One purpose was emphasized in its meetings this year, to foster interest in institute work among the Catholic teaching body, religious and lay, and reports that have come in during the course of the present year go to show that this aim of the association is being achieved very generally throughout the land.

The usual Summer School sessions were held at Cliff Haven, New York, and Spring Bank, the new home of the Western Catholic Summer School on Oconomowoc Lake, at Okauchee, Wisconsin. Interesting programs of study and of lectures with attractive arrangements for social entertainment made both meetings gratifyingly successful.

New buildings and additions to already existing college plants were many in the past year. A new college was opened at Grand Coteau, La.; the Walsh Hall, an addition to the dormitory facilities of Notre Dame, was erected; Bishop Garrihan of Sioux City installed members of the Congregation of St. Viator in his new college in Sioux City, Iowa; the Polish Seminary of Detroit was transferred to Orchard Lake, Michigan, opening classes there in the former Michigan College; Bishop Donahue, of Wheeling, W. Va., established a college for boys at Huntington, W. Va.; the Ladies of the Sacred Heart moved to their new academy in San Francisco.

Scarcely a diocese of the country failed

to add to its parochial school buildings, the record in this respect in the more populous dioceses like New York and Chicago being singularly good.

Of interest in non-Catholic educational chronicle were the decided expressions of men like Judge Grosscup in favor of the introduction of the religious element into our public school system; the exposure of the rationalistic and infidel tendencies of the teaching of leading professors in State and secular, secondary and higher schools; the criticisms directed against the administration of the Carnegie Foundation for the Improvement of Teaching in the United States, as dangerous to the freedom and independence necessary for the development of educational systems among us; the active propaganda against Greek-letter fraternities and student organizations of similar nature in secondary and high schools and the revival of opposition to football in many minds because of the brutality and danger to life and limb apparently inseparable from its present development.

Probably the two incidents in the educational life of foreign lands during 1909, which arouse most interest among the readers of AMERICA were the definite arrangement concluded for the opening of a National University of Ireland whose classes Catholics might frequent without prejudice to their consciences and the sturdy stand taken by the French Bishops, clergy and people in defense of Catholic schools and Catholic teaching, in opposition to the infidel programs of the ruling powers of their country. Speaking of the Irish University, Cardinal Logue has said: "The commission appointed by the Government to draw up the statutes of the new university certainly succeeded in making the best of their task. They have given us a university, to be sure, of which we can take advantage, not exactly owing to the principles upon which it is established, but owing to our trust in those who are to have charge of it, but it is far, far short of what we Irish Catholics would look upon as an ideal university." His words refer to the fact that while the Irish people are a religious people, as far as legislation, at least, is concerned, religion is ostracized and ostracized pretty effectively from this new university.

The Catholic University of America received a new Rector. Early in spring Dr. Thomas J. Shahan was named to the post *ad tempus* in succession to Bishop O'Connell who had taken up his new duties in San Francisco. The appointment was later made a permanent one and in appreciation of the worth and merit of the new rector the Holy See recently honored Dr. Shahan by making him a domestic prelate.

IN PICTURE LAND

As we look back over the achievements of the year 1909 it would seem indeed that to pictures and to the making of pictures—and to the showing of pictures—there shall be no end. In New York alone the number of exhibitions has been infinite. Large exhibitions of ancient or modern paintings; small specialized exhibitions; exhibitions of single groups of canvases; again individual exhibitions prepared by the artist. Two stand forth among these various artistic events for a singular and marked importance: they are the Sorolla Exhibition in May and the Hudson-Fulton, just over.

The others merge in recollection and one is obliged to search one's mind for notable features in each. Yet the sum total of production is strong and satisfying. To begin with, the annual Exhibition of the National Academy of Design, last March, did it not inspire us with a certain respect for the breadth and solidity of American workmanship? The ideal is not much cultivated among us; neither is symbolism (except the simple, patriotic honoring of the flag); and the historic subject is a thing almost unknown; but the workers are stout of heart and hand and their sincerity is great. They have gone out to the mountains and fields, to the ocean coast-lines, to roof-top and factory, to city squares in rain and snow; and everywhere is the same steady eye and steady pulse to observe and note truthfully what they see.

In portraiture they excel. Sargent's "Miss Vanderbilt," a simple girl in white, with a blue ribbon, standing against a foliage, will haunt you; you scarcely know why. And you will have as much pleasure out of Miss Lydia Emmet's painted children as if they could come, bright looks and charming faces, breathing, out of their frames. A little later, we had the Ten American Painters, one roomful of pictures, but making up in quality for their necessarily limited number. The wonderful, freshly painted "Blue Cup," such a robust study and such a radiant, rosy depiction of young womanhood, vied with the more effaced "Honeysuckle Girl," in her subtle harmonies of white and pale golds. Childe Hassam showed his "Neptune's Cove," which has won more laurels since, and there were quiet views of fen and meadow, and flower-bordered ditches, peaceful scenes for poets and dreamers, by Alden Weir.

At the MacDowell Club, La Farge's water colors and one or two portraits in oils were paramount. Rather severely

criticised, yet interesting so many, was Mrs. Stillman's display early in the year. Mrs. Stillman is one of the genuine pre-Raphaelites, of the original London group. Rossetti and Burne-Jones had the honor of her friendship, and Ruskin was of the number of her admirers. It is curious to note how her great beauty and grace, unfaded still, are cast quite in the Pre-Raphaelite lines. The paintings, mostly landscapes done in England and Italy, were shown by a Fifth Avenue dealer under the artist's own supervision. Mme. Stillman has to her credit some very charming subjects drawn from the "Fioretti di S. Francesco," those quaint and inimitable pages.

In May Sorolla came and took us all by storm. No exhibition for years has been so crowded, so talked about, so written upon. And Sorolla deserves the whole bulk of his fame and commendation.

Following after Sorolla came the Basque Parisian, Tulaoga. Another modern Spaniard, eminently modern, interesting, very strong, gloomy in color, learned in the harmonizing of crushed and faded tints like dead flowers; seeing, occasionally, with a power of irony and sarcasm that makes his figures caricatures; drawing with a scalpel. His subjects are not always pleasant.

We must not omit in our retrospect the exhibition of Animals in Black and White at the Lenox Library, drawings and etchings by famous masters of line and point; and the exhibition of French art at the Colonial Club, painters and sculptors of the eighteenth century being too well represented there, for the display to be considered merely one of a decorative value.

It would be idle to speak again of the Hudson-Fulton Loan Collection at the Metropolitan Museum. Not only was it one of the great treats in picture-land this year, but, to many of us it has been a real school for the knowledge and appreciation of Dutch painting of the seventeenth century.

As we close, the nine Van Dyck's at the Knoedler Galleries (belonging to Mr. Widener and Mr. Frick) are being withdrawn from view. These portraits are interesting historically on account of their painter and the persons painted, and those from the Cattaneo Palace in Genoa in particular have been seen by few, as only guests at that aristocratic house were allowed the privilege. Chief among them are the likenesses of Donna Elena Grimaldi, wife of Nicola Cattaneo (the Grimaldi are Genoese and number doges among their ancestors), followed by her African page, who holds a sunshade over her head; and the Prince of St. Angelo, Commander of the fleet and

Genoese ambassador to the court of Philip IV of Spain. These strange, proud personages of long ago look oddly enough in our modern-day gallery and are surely fallen from their high estate.

One of the most attractive as to personality is the auburn daughter of the Marchese Cattaneo, Giovanna by name, future wife no doubt of admiral or princely merchant. Later she may grow arrogant, hard of mouth, but at present she is supple and seeks to please. As she stands in her white brocade and looks at you with frank, open, brown eyes, you feel almost sorry that she must needs grow to the haughtiness of rank and fortune which her kin appear to attain. For purely human interest, the face of Franz Snyder's, the painter, is supreme above them all: so pensive, so sensitive, so delicately sad. There are genuine depths of thought in the earnest eyes: the countenance is marked by those writings that time and life put upon any man who reflects and who feels. It is no casual glance you get: the expression is of soul seeking soul in offering of and in prayer for sympathy. In him Van Dyck had no quality of birth to remember, no elegance of form or raiment to depict; the Antwerp painter was of modest extraction; his friend of many years' standing, a thinker, perhaps something of a poet at heart; as it stands, it is one of the most masterly portraits the painter of courts and courtiers ever did.

One cannot but deplore the American mania for removing all traces of the old varnish from canvases that should be handled only with consummate reverence. There is more to a picture than the price it costs you and you gain nothing, and lose much, by laying the surfaces bare and raw. Besides, the tone does suffer through this drastic renovation. And the crude, glassy surface of new varnish, detestable in its hardness and shininess, is the last desecration. Even some of the Rembrandts at the Hudson-Fulton exhibition showed marks of this altogether hideous and barbarous mode of treatment. Donna Elena Grimaldi and Gian Vincenzo, Prince of St. Angelo, had not known all their wrongs when their own kin parted from them.

We spoke last summer of Mr. Mosler's "Fourth of July" among the notable pictures of the year. We must mention Mr. Blashfield's decorations, now in progress, for the Law Courts in Cleveland. Abroad, one of the chief features has been Boutet de Mouvel's frescoes of Joan of Arc for the basilica at Domremy. And let it not be forgotten that, in the spring of the year, the Vatican Pinacoteca, formed of the old collection, enriched by many valuable additions, and placed in its fine new galleries, was thrown open to the public under the auspices of Pius X.

G. F. P.

THE DRAMA IN 1909

With the opening of the year 1909 the theatres of New York City offered but one play of note and edification; that is, one from which the spectator could take away with him a lesson conducive to a nobler view of life. Outside of "What Every Woman Knows," the one significant drama, there were some amusing plays, some nondescript, some decadent and some unspeakably indecent. The theatrical world was in a valley of depression, a great deal of which was simply fetid morass. Amongst intelligent theatre-goers there was universal complaint. This began to swell into a public protest. His Grace, the Archbishop of New York, in the early spring, voiced the outraged sense of public decency in an emphatic denunciation of the moral character of some of the theatrical productions then on the stage, and solemnly warned Catholics against patronizing them. His Grace's public utterances aroused others in public positions to voice a like indignant protest. The theatrical syndicate became alarmed and through one of its prominent managers offered a lame apology under the plea that the theatrical managers were simply supplying a public demand, just as merchants offered such goods as the public would buy.

This was, of course, a confession that the drama in America had simply descended to the level of commercialism. The simple fact was that the public was not patronizing the theatres and that, with rare exceptions, the plays presented were proving disastrous failures. This has since been recently acknowledged by two of the foremost managers, Mr. Frohman and Mr. Belasco, who have declared that the prevailing system (devised and violently fostered by the theatrical syndicate) needs radical revision and emendation. Too many stars, too many theatres, and too many inferior plays is their way of putting the conditions. We may add to these admissions, too little consideration of the common decencies of life, and as the underlying cause a degenerate standard, viz., commercialism as the guiding policy of the syndicate.

In keeping with all this the past year has revealed concomitant conditions in the critical world, namely the tyrannical dominance of the theatrical syndicate over the sources of criticism in the daily press of New York City. This was brought startlingly to public attention in February last, in the boycotting of *The New York Press* by the syndicate. An attempt was made by a prominent manager to throttle honest criticism of

his productions by that paper. *The Press* refused to submit to the dictation: the syndicate immediately withdrew its advertising patronage from its columns. To its credit and honor, *The New York Press* refused to yield under the pressure and has since staunchly maintained its independence, a striking and the only exception amongst the daily papers of New York City. A second incident, which occurred last summer, was the enforced resignation of Mr. William Winter as dramatic editor of *The Tribune*, a position which he had filled with singular integrity and ability for forty years. The syndicate resented Mr. Winter's fearless, honest and intelligent criticism, for he ever refused to prostitute the honor and dignity of his profession to commercial considerations. The only daily paper which published a true account of Mr. Winter's resignation was *The New York Press*, already at war with the syndicate. There was and still is an intolerable situation: a degenerate stage and a muzzled press. There is no honest criticism of the theatres of New York City by the daily press, with the exception of *The New York Press* and *The Evening Post*, the latter, for some unaccountable reason, not having fallen under the ban of the managerial trust.

A change, however, seems to be impending; the syndicate was split in twain during the past summer by an internal quarrel and there seems to be indications of a further disintegration, a consummation which would do much for the enfranchisement of the histrionic world in all its component elements, actors, managers, and playwrights, all of whom hitherto have had to bow subserviently to the will of the syndicate. The multiplicity of poor plays, poor styles and theatres, is simply due to the contracting of the sources by the syndicate, which has pushed its greed to the breaking point of public and professional endurance.

Another factor contributing to the end, and one in itself of great moment in the theatrical world, was the establishment and opening of *The New Theatre* last autumn. The avowed aim of this institution, sufficiently endowed by rich patrons, is to place the drama in America on an artistic basis, independent of mere commercialism, to encourage native talent by the production of new plays, to review the classical dramas and to establish a school of acting under the old stock company plan, which has disappeared under pressure of the crude star methods of the syndicate. Its effect has already been felt, as we witness in the alarm of managers, who are farsighted enough to see the revulsion in

public sentiment against the prevailing system.

As a rule, the character of the plays presented to the public since the reopening of the dramatic season last September has improved, or rather, the flagrant shamelessness which outraged public sentiment during the first half of 1909 is not so much in evidence. This is a gain which it is to be hoped will not be lost. There is an improvement, though there are still plays running with the brand of Sodom on them. The old and flimsy excuses of certain managers that they give only what the public wants, and that the public demands the indecent, is overwhelmingly answered by the striking success of plays of a highly elevated and even didactic moral type. "The Passing of the Third Floor Back" has been the most successful play of the season; it is in fact of the "morality type," teaching an obvious and distinct ethical lesson in a very direct way. It has no element of sensation and is not even dramatic, being simply a series of incidents around a single and simple idea. Yet it has drawn crowded houses for the last four months and bids fair to hold the stage throughout the entire season. "What Every Woman Knows," a play without a single element of the sensational and entirely removed from the type which the managers have been declaring the public demands, has achieved a wonderful success and demonstrates beyond cavil that the much maligned public will eagerly patronize good plays with a normal and respectable theme.

It is true, however, that the public has patronized plays of a degenerate type, but it by no means follows that this is the kind of play in public demand. It only goes to show that amongst the public may be found many of a prurient and morbid curiosity in a large population like New York City. That there does exist a debased taste amongst a certain per cent. of the population furnishes no ground in reason nor extenuation in morals to pander to it. Any procurer of vice in whatsoever form might just as well plead justification for his nefarious trade; and when managers, in defense of the decadent drama, say that they are only selling the kind of wares that the public wish to buy, they are simply placing themselves on the level of the common panderer, with the difference that the latter is always under the vigilant eye of the police, whereas the former would seem to enjoy a constant immunity.

On the whole, judging from the improvement which the latter half of 1909 has brought to the theatre, there seems to be promise of better things for the

future. It is certain that the public conscience has been aroused to the flagrant abuses which were flaunted in its face the first half of the past year. The public knowledge of the deplorable conditions which have been existing under the theatrical trust will contribute not a little towards a better result, provided the public conscience does not go to sleep again. Hence it is peremptory that the critic should play an honest part and lash the public conscience to a proper pitch of indignation when need be; the public leaders have also a duty in this regard to call by timely warning, such as His Grace of New York uttered last spring, public attention to public abuses. Another and potent factor towards the elevation of the drama has been the advent of *The New Theatre*, in a proper sense a rival, and a stimulant to better things amongst theatrical managers; a bright spot amidst much darkness, and a just rebuke to the selfishness of the degrading commercialism which has proved the blight of dramatic art in America.

CHARLES McDUGAL.

On May 10 Mgr. Bruchési, Archbishop of Montreal, forbade the Catholics of his diocese to attend any performances in the *Theatre Royal*. This prohibition was the outcome of repeated complaints made by heads of families to His Grace of the scandalous scenes enacted in that Montreal theatre. On November 11 the Archbishop issued another pastoral letter condemning the plays presented at the *Académie de Musique* in that city. Feeling that the great mass of the people are with him in this condemnation, His Grace exhorted Catholic mothers to strengthen his hand by banding themselves against this pestilential drama. The *Montreal Gazette*, a non-Catholic paper, of November 20, said that efforts were then being made by the management of the *Académie de Musique* to induce Mgr. Bruchési to withdraw the condemnation. In answer to a letter from the management of the theatre acknowledging "the just remonstrances" addressed to them, and promising that they "will in future keep a strict watch to see that the plays presented shall be in perfect accord with what you have a perfect right to demand," the Archbishop pointed out that "similar promises have been made before and have not been kept," and insisted upon a reliable censorship of competent and honorable men before he would remove his strictures upon that theatre. The firmness of His Grace's stand has been favorably commented on by the local secular press of Canada and by the Protestant religious press of the United States.

SOME NOTABLE DATES IN 1910

There will be an early Lent this year, Ash Wednesday falling on February 9, and Easter Sunday on March 27.

Montreal will be the place of the most notable ecclesiastical gathering of the year. The Twenty-first general Eucharistic Congress will be held there, September 7-11. Cardinal Vincent Vannutelli it is expected will again be the Pope's legate, an office he has filled at the last five Congresses.

The year is specially notable in its centenary relations to the hierarchy of the United States.

The first Bishop of New York, Richard Luke Concannon, O.P., died at Naples, June 19, 1810, en route to the see he never saw. The Bulls appointing his three associates in the hierarchy, which were dated April 8, 1808, only reached Baltimore in September, 1810, owing to the disturbed state of Europe. Bishop Michael Egan, of Philadelphia was subsequently consecrated on October 28; Bishop John Cheverus, of Boston, on November 1; and Bishop Benedict Joseph Flaget of Bardstown on November 4, 1810. These prelates, the founders of their respective sees, are the pioneers of the hierarchy of the United States.

In 1810 the plan to enlarge St. Mary's Church, Philadelphia, began the dispute between the trustees of that parish and Bishop Egan, which resulted later in the schism that makes so lamentable a chapter in the history of Philadelphia.

Martin John Spalding, Archbishop of Baltimore, born at Lebanon, Kentucky, May 23, 1810; and Michael O'Connor, S.J., first Bishop of Pittsburg, born in Cork, Ireland, September 27, 1810, are centenary dates commemorative of two of the most illustrious bishops of the American church.

The centenary of the birth of America's first cardinal, John McCloskey, second Archbishop of New York, will occur on March 10, 1910.

The seventh annual meeting of the Catholic Educational Association will be held in Detroit, Mich., the first week in July.

The New York Literary Institution, New York's first classical college, was opened in March, 1810, on the Middle Road, opposite the Botanic Gardens, in the village of Elgin, four miles from the city (the present location of St. Patrick's Cathedral, Fifth avenue). The first commencement exercises of a New York Catholic college were held here, on the afternoon of August 11, 1810. James A. Neill, the first native born New Yorker to be ordained a priest was one of the students of this institution, the directors of which were the Rev. Anthony Kohlmann, S.J.; the Rev. B. J. Fenwick, S.J., and Mr. James Wallace, S.J.

Fanny Allen, a convert and Ethan Al-

len's daughter, made her profession as a nun in Montreal, 1810. Her former non-Catholic pastor, Daniel Barber, was present and the impression the ceremony made on him resulted in his own conversion and that of the many others among the members of his family that had such an influence on public opinion during the first quarter of the last century.

Thomas O'Connor began the publication on December 10, 1810, of *The Shamrock*, the first newspaper devoted to Catholic interests in New York and the second in the United States. There are now in round numbers 550 of such papers and periodicals. In 1810 we had no such mediums of publicity. Bernard Dornin, the first distinctively Catholic publisher, whose store used to be at 136 Pearl street, New York, had recently removed to Baltimore, where he had established his "Roman Catholic Library" at 30 Baltimore street. His enterprise is indicated by the printing in 1810 of a small pamphlet of 48 pages with the title "Instruction on the Erection of Four New Catholic Episcopal Sees in the United States and the Consecration of their First Bishops." The explanation of the ceremony, prayers, etc., is given in English and French—in the latter tongue because of the large number of Acadians and Refugees from the French West Indies then resident in Baltimore.

In 1860 there were twenty-three Catholic papers and periodicals published in the United States. Of these only eight survive to-day. They are the *Catholic Telegraph*, Cincinnati; *The Catholic*, Pittsburg; *The Pilot*, Boston; *Freeman's Journal*, New York; *Irish American*, New York; *Monitor*, San Francisco; *Aurora*, Buffalo, N. Y.; *Der Herold Des Glaubens*, St. Louis. AMERICA is the Benjamin of the present day newspaper family.

The fifty-fourth annual national convention of the great German Central Verein will begin in Newark, N. J., September 18, 1910.

The centenary of the birth of Jaime Luciano Balmes, the Spanish philosopher and publicist, whose "European Civilization; Protestantism and Catholicity Compared," is a monument of erudition, will be commemorated on August 10, 1910.

A national monument to General Thaddeus Kosciuszko will be unveiled in Washington, D. C., in May, 1910.

This year the decennial census will be taken in the United States. Public opinion ought to be organized to insist that the Commissioner in his tables gives the exact figures of the Catholic population as collected by the enumerators without any fantastic rebates to please the whims of doctrinaire sociologists. In 1810 these were the Catholic statistics: 1 archbishop, 4 bishops, 70 priests; 80 churches, 2 colleges, 3 female academies; Catholic population

(estimated) 150,000. In 1860 these were the figures: 7 archbishops, 42 bishops, 2,235 priests, 2,385 churches, 1,128 stations, 30 ecclesiastical institutions, 34 colleges, 212 female academies; Catholic population, 4,500,000.

Halley's comet will reappear on April 19.

SCIENCE

In many ways the year 1909 will go down into history as one of notable scientific achievement. To such a degree of development have the brothers, Wilbur and Orville Wright, brought their heavier-than-air machine that man may be said to have at last mastered the secret of aerial navigation. The incidents of the Rheims meet in August, the successful experiments at Fort Meyer in this country and the many exhibitions of experts during the past year have demonstrated that the aeroplane has passed from the realm of scientific trial to that of commercial exploitation. The dirigible balloon has excelled the record of the heavier-than-air machine in one respect at least—for distance alone, Count Zeppelin made the most marvelous flight. He traveled 860 miles in his machine in thirty-seven hours, with greatest ease, eating and sleeping aloft with his crew of eleven men—What would have been proclaimed a marvel two decades since is an ordinary fact to-day—in 1909 we have succeeded in crossing the Atlantic in less than five days. The Cunarder *Mauretania* won the record on September 30, 1909, finishing her trip across in four days, ten hours and fifty-one minutes.—The noiseless gun was added to the military equipment of the nations by the inventive genius of Percy Maxim. It is claimed that it is an implement of such destructive nature that its use in modern warfare will scarcely be recognized by the law of nations. Another scientific improvement in a similar line of activity is the new Cabet torpedo, accepted by the French navy after satisfactory experiment. It is a death-dealing device twice the size of the old Whitehead torpedo and charged with 2,000 pounds of high explosive. Directed by a pilot safe on shore, with not a thread to connect it with his guiding influence, it moves with almost human intelligence to the point of attack controlled by Hertzian waves.—The gyroscope monorail has come to be an accomplishment and is no longer the inventor's dream. In November at the War Office grounds near Chatham, England, Louis Brennan, an Irishman, the inventor, operated a twenty-two-ton car, 40 feet long, 13 feet high and 10 feet wide on a monorail. Two gyroscopes, weighing three-quarters of a ton each, and making 3,000 revolutions a minute in a vacuum, were used in the experiment. Many sci-

tists claim that this successful application of the gyroscope principle in practical work is the greatest single achievement of science in 1909.—Wireless telegraphy has so proved its usefulness as well as its practicability that it has almost ceased to be considered one of the new exploits of science. The wireless telephone, in the use of which great steps forward have been made, has taken its place as an achievement approaching the marvelous. The best records in wireless telephone service have been made in the warships of the United States fleet, instruments having been installed on them early in the year for wireless communication. It is reported that in March last the spoken words of a wireless message flashed through the air from the Eiffel Tower in Paris to Marseilles, a distance of 550 miles.—The submarine service was improved in marked degree during the year and in consequence new records have been won. The Lake, an American submarine succeeded in overcoming the lead of the French for depth, by sinking to the remarkable depth of 135 feet below the surface. The Octopus, another American boat of the same type excelled all previous records by diving and doing eleven knots an hour. Two German submarines completed without any convoying ships the remarkable run of 540 miles, from Cuxhaven to Kiel around Jütland, in forty-seven hours.—Radiathor made of pitchblende, is a substitute for radium perfected by Dr. E. S. Bailey of New Orleans. It is cheaper and it is claimed to be better than the rare element it replaces, while it is entirely lacking all of radium's baleful effects.—The experiments in surgical work in which the new anaesthetic, stovaine, was used are of too recent occurrence to need more than mention.—Thus runs the partial chronicle of the year's great deeds in science.

The science of astronomy has had several noteworthy events to chronicle during the year 1909. In regard to instrumental construction, an extremely novel form of reflecting telescope was experimented upon by R. W. Wood, of Johns Hopkins University, Baltimore, who obtained the perfect paraboloidal shape so essential to a mirror by rotating mercury in a shallow dish. His results so far obtained showed that unless some means can be found either to eliminate absolutely all tremors from the mercury, or to solidify this optically perfect but liquid surface, it is not likely that this form of telescope will ever be found practical.

Lowell is erecting at his observatory at Flagstaff, Arizona, a 40-inch reflector of the usual modern type in order to photograph the planets.

Harvard College has finished the mounting of the 60-inch mirror it obtained from

Mr. Common of England. The novel features of this instrument are, first, that the images of all celestial objects in whatever part of the sky they may be, are reflected to the same point in a small room where the observer may sit at his ease in all weathers. Secondly, the weight of the massive mirror is eliminated by an iron box buoyed up by immersion in water. And, thirdly, the heavy driving clock is replaced by self-controlled electric motor.

The chief instrument of the year is, however the 60-inch reflector on Mt. Wilson, California. One of the Harvard features is made use of in this, that 95 per cent. of the weight of its twenty-three tons is taken off the bearings by a large hollow iron disk floating in mercury. The mirror itself may be said to be the acme of the optical art. The house and dome in which it is mounted, are of light steel construction and are double, and every precaution is used to ensure an even temperature. Its position on a mountain top in California, and the skill of G. W. Ritchey, its designer and constructor and operator, are such as to hold out the best promises of future efficiency.

Much work has also been done during the year just closed in the use of instruments and in the development of theories. The principal event in this line was the meeting of the International Permanent Committee of the Astrographic Congress, at Paris, April 19-24. This was its fifth meeting, the preceding ones having been held in 1889, 1891, 1896 and 1900. Its object is to photograph the entire heavens according to one systematic method and type of instrument. Seventeen observatories are taking part in the work, the Vatican being one of the number. It was represented by Father Lais, the Oratorian. As the work done at this meeting, as well as the bulk of astronomical investigations generally, is of such a character as not to appeal to the interest of the non-professional, we can only point to some novel or exceptional achievements.

One of these was the systematic search for a planet beyond Neptune, our outermost planet. Several parties engaged in the exploration in pursuance of different theories, but no new planet has yet been found.

Another investigation and test of a theory was concerning the absorption of light in space. Here also conclusions were negatived, but not for want of theorizing or observing or computing.

A third and very interesting subject was concerning the existence of water vapor in the atmosphere of the planet Mars. Lowell maintained that he had more than sufficient spectroscopic evidence of its presence, but Campbell, of the Lick Observatory, could not find any whatever.

The discovery of Halley's comet on September 11, by Dr. Wolf of Heidelberg,

Germany, was a prize much coveted by astronomers. It redounds not a little to the glory of the present generation that the comet was found within a distance of only one-fourth of a solar diameter from the computed places assigned to it by Cowell and Crommelin of England. It must be remembered that the only data that could be used in the computation of its position, were those secured at its last appearance seventy-five years ago. Photography has enabled us at this return to discover it about four months or more earlier than the visual telescopes of 1835 made it possible for astronomers to do, when the Jesuit Father Dumouchel, of Rome, was the first to find it.

But the most brilliant discovery of the year is probably that made by G. E. Hale, of the Mt. Wilson Observatory, California, of the existence of magnetic fields in sun spots. His own lecture on that subject, delivered at the Royal Institution in London, on May 14, is printed in *Nature* of November 4 and 11, and is well worth an attentive perusal. He concludes that terrestrial magnetic storms can, however, by no means be due to the combined magnetic effect of even many spots.

Death has taken away some great men during the year. The first to go was G. W. Hough, of Evanston, near Chicago, on January 1, noted for his systematic study during thirty years of the planet Jupiter, his discovery of more double stars than any astronomer of his time, and his instrumental inventions.

Another, on August 29, was Jean Auguste Fraissinet, secretary, librarian, treasurer and business manager of the Observatory of Paris, helper and counsellor of five successive directors, and generally esteemed as the soul of French astronomy and of the International Astrographic Congresses.

But the greatest loss of the year occurred on July 11 in the person of Simon Newcomb, the foremost astronomer of our time. His chief work was the revision and improvement of the theories of planetary motions. In this he showed such genius that he is universally regarded not only as the greatest mathematical astronomer of his own age, but also the peer of any of his predecessors in the history of the science.

WILLIAM F. RIGGE, S.J.

A new brick, the so-called "moler" brick of Denmark, has been introduced into the trade. It is made of a foliated diatomaceous deposit found in Jutland. The brick is light, tough, and of high heat-insulating capacity. Being very porous it is not used for inside work, but its low heat conductivity makes it very suitable for furnace and oven walls.

TO MOTHER M. XAVIER

Who fifty years ago founded the Sisters of Charity of New Jersey; who still lives to guide her community and to celebrate its Golden Jubilee by the dedication of St. Elizabeth's College Chapel.

Bless with the splendor white of God's new shrine

Your golden yield of half a century;

And, Mother, for past days and days to be

Let love fulfilled and promised love entwine

In praise and pledges, while the vested line

Of blessing priests and cloistered charity

Fill with the grateful voice of jubilee

The hallowed arches and the spires divine.

Hark! echoes answer from an ampler dome
Where healed and fed and taught and
child-hearts cry

Their joyous thanks for all your toil
and tears:

Temple of charity, God's earth-wide home,
Whose base is everywhere, whose roof
the sky,

Whose sacrifice you are these fifty years.

F. P. D.

ECCLESIASTICAL NEWS

Bishop O'Connor, of Newark, on December 30, blessed the chapel of the new wing of the College of St. Elizabeth, at Convent Station, N. J., called Seton Hall, and sang a solemn pontifical Mass in honor of the golden jubilee of the Sisters of Charity of the Newark diocese and of the venerable Mother Mary Xavier Mehegan, the only surviving member of the original community. This remarkable woman, who has built up the present great community of 1,100 Sisters, who are at work in the Archdioceses of Boston and New York, and the Dioceses of Newark, Trenton and Hartford, was born in Cork, Ireland, and came to New York as a child. When in 1846, under the advice of Bishop Hughes, the Sisters of Charity belonging to the Emmitsburg Community were released from that jurisdiction and were organized into a separate foundation, they established their novitiate at St. Joseph's Convent, No. 35 East Broadway. One of the first these novices received there was Catharine Mehegan, the present Mother Mary Xavier. In 1858 Bishop Bayley, of Newark, who was Mother Seton's nephew, determined to follow the example of New York and Cincinnati and establish an independent diocesan community of the Sisters of Charity, those up to that time working in his diocese belonging to the New York branch. Five postulants who offered themselves

were sent to the convent at Cincinnati to be trained under Mother Margaret, who had been at Emmitsburg during Mother Seton's administration. The following year these five novices, with these of the New York Sisters, Sister Mary Xavier, Sister Mary Vincent and Sister Mary Joseph, opened the first convent in the old Ward mansion, Washington and Bleecker Streets, Newark. Here they began a school and a little later the first Catholic hospital in New Jersey. On July 2, 1860, the Sisters left this site and occupied the mansion near Madison, once owned by Madame Chegary, a famous New York school teacher of the early part of the last century, and from 1856 to 1860 used as the first residence for Seton Hall College. This property has since been largely added to, owing to the foresight of Mother Xavier, and is now one of the most valuable in the state. It is the mother-house of the community and adjoining is St. Elizabeth's, founded in 1899, the first Catholic college for women in the United States. In addition to this these Sisters have charge of six academies; a preparatory school for boys; sixty-seven parochial schools with 41,000 pupils; five orphanages; five hospitals; a home for incurables; a home for the aged; a foundling asylum and two day nurseries. As stated above, the community now numbers 1,100 Sisters, and all this immense result has grown up under the direction of Mother Mary Xavier.

Archbishop Glennon of St. Louis celebrated the silver jubilee of his ordination on December 20. Although he refused to have any elaborate public demonstration addresses of congratulation were presented to him on behalf of the priests and laity and a reception was held at which Archbishop Ryan, of Philadelphia, and Bishops Hennessy, Cunningham, Lillis and Burke were present. In addition to their address the priests of St. Louis gave the Archbishop an elaborate silver service. From the White House President Taft sent the Archbishop this letter:

"I am told that you will celebrate the twenty-fifth anniversary of your ordination to the priesthood on the 20th of this month. Nothing but the good character and veracity of the people who tell me this could convince me of its truth. But for the gleam of purple of your office I should have thought you were beginning your priesthood. Just what secret of eternal youth you have discovered I do not know, but I think you ought to give the rest of us, who must be about your age and who are evidently in the sere and yellow leaf of life, the opportunity to know it and perhaps retrace our steps to that deceitful ap-

pearance which so well becomes you.

"Jesting aside, permit me, my dear Archbishop, to convey to you my heartiest congratulations on this most interesting anniversary of yours; and I hope that we may both live so that I can send you a similar message twenty-five years hence."

On Sunday morning, December 18, Archbishop Farley said Mass for the Cloistered Order of Marie Reparatrice in their new quarters at St. Leo's in East Twenty-eighth street, of which church the late Rev. Thos. Ducey was formerly pastor. Exposition of the Blessed Sacrament will begin immediately before the seven o'clock Mass every morning and continue all day until a quarter past five in the evening when Benediction will be given. The guard of honor will be the Sisters of Marie Reparatrice whose life work is Reparation. The church will be open all day for the use of the faithful. In May, 1907, four choir religious and two outdoor Sisters were established in Charlton street, this city, by Miss Leary who secured their services from the Mother House in Rome. They soon outgrew their cramped quarters where they were unable to accommodate postulants who applied for admission, or ladies of the world who wished to make retreats, and the archbishop offered them St. Leo's Church for their daily Exposition and reparation. The former parish house, 16 East Twenty-ninth street, has been converted into a convent where a dozen Sisters are always ready to teach religious truths to children or adults and to prepare souls for the worthy reception of the Sacraments.

Archbishop Farley, with the cooperation of the American Numismatic Society, has had struck a beautiful medal commemorative of the centenary celebration in 1908 of the establishment of the Diocese of New York. On the obverse side are portraits of the seven prelates who have ruled the see, and on the reverse are reproductions of St. Peter's Church, Barclay street, and the old and the new St. Patrick's Cathedral. Copies in gold, silver and bronze will be distributed to the ecclesiastical authorities, the participants in the jubilee ceremonies and to the leading numismatic collections of the world. The inscription in a laurel wreath encircling the reproduction of the Cathedral is "Centenary of the Establishment of the Diocese of New York, 1808-1908." The arms of Popes Pius VII and Pius X and of the Archdiocese of New York and of Archbishop Farley are used also in this design. The archbishop's profile is the centre of the group of portraits on the obverse and pendant under it is a replica of the pectoral cross given him by Pope Leo XIII.

SOCILOGY

Strong measures to root out tuberculosis were taken during the year. An educational campaign to be carried on through the winter was begun in Western New York toward the close of the year. Lecturers go from town to town and, in cooperation with local committees and boards of health, teach the people how to avoid disease. They are well supplied with literature by the New York society, which is also sending through the State a practical exhibit. A law has been passed at Albany whereby the supervisors of any county may establish a tuberculosis hospital on grounds apart from those of the county charitable institutions. All of the county must be admitted and those who can pay must pay. Should any private parties wish to erect a sanatorium, if the local authorities object, an appeal lies to a committee consisting of the Lieutenant Governor, the speaker of the Assembly and the State Health Commissioner. The first sanatorium to be built under these conditions is at Liberty, N. Y. The supervisors of Monroe County have voted \$75,000 for a tuberculosis hospital. The unreasonable fear of contagion leads to the treating of tuberculosis patients as if they were plague-stricken. Henry Phipps of Philadelphia undertook to pay every hospital in Pennsylvania one dollar per day for every such patient admitted for treatment. Not a single hospital has demanded the fulfilment of this promise. People should know that tuberculosis under proper safeguards is not a highly infectious disease. Its danger is in the crowded workshop and tenement. Nathan Straus has given a cottage, eight acres of pine land and an endowment of \$500,000 for a sanatorium for tenement children in the first stages of the disease. Miss Dorothy Whitney has added \$100,000, and other gifts have increased the endowment to \$700,000. The institution will be able to treat 1,200 children every year. The life insurance companies are taking up the work as a matter of practical business. The Provident and the Metropolitan have established bureaus of information. The latter wishes to erect a sanatorium for its policy holders, but a legal question stands in the way. George Crocker whose wife and physician died of cancer and who himself fell a victim to the same disease, has left an endowment that it is expected will reach \$1,500,000 to Columbia University for researches into the means of curing it. Mr. Rockefeller has given a fund of \$1,000,000 to examine into the hook-worm parasite which is said to be the cause of much anemic disease.

In June President Butler, of Columbia, addressed the National Educational Asso-

ciation in Denver on Socialism. He calls it the greatest enemy of the Republic, and said that "Liberty under the law," should be the maxim kept before the American child as the most important principle of citizenship. Justice Brewer, in an interview, spoke of the injustice of the Socialistic agitation against wealth even when honestly acquired. He asserted the right of its possessors to combine for self-protection provided they did not violate the common good; and pointed out that Socialistic principles so agreeable to a young workingman, will react against him when he has acquired some wealth. Mr. J. G. Phelps Stokes attempted to organize a branch of the Intercollegiate Socialistic Society in Yale. Only some twenty students attended his meeting. A few days afterwards Dr. Lyman Abbott addressed a large meeting in the same place against Socialism. The Anarchists of New York held meetings and made demonstration against the Spanish Government in the Ferrer matter. Neither the meetings nor the demonstration amounted to much. The extreme Socialists of the American Federation of Labor are in revolt against the authorities of the Association on account of disciplinary measures these took against the Brotherhood of Electrical workers.

The St. Vincent de Paul Society has done its quiet work this year. In some places it has gone beyond the original scope of its institute to undertake works that a developing sociology makes necessary. In New York it has the Spring Valley Fresh-air Farm, where 2,200 children enjoyed a fortnight's country life during the summer; St. Elizabeth's Convalescent Home in the same place, where 525 women were received for the same period, and three boys' clubs. Its yearly expenditure in New York for its ordinary and extraordinary works is about \$150,000.

The Catholic colonization scheme for the settling of natives of Holland and Belgium in colonies that shall be self-supporting colonies is taking shape under the presidency of the Bishop of Ogdensburg, the patronage of the Archbishop of Milwaukee and the Bishop of Green Bay, and the directorship of the Reverend Julius De Vos. An Italian colony undertaken as a business speculation, has been placed successfully on unreclaimed lands near Wilmington, N. C.

Immigration into the United States for the year ended June 30, was 751,786, less than any year since 1902. Italians and Poles predominated; there were a considerable number of English. Hebrews fell off considerably. Chinese and Japanese were very few.

ECONOMICS.

For the first time in twenty-five years wheat sold in England at over forty shillings a quarter. The Argentina crop seems to have suffered some injury. As things go now, consumption continually increasing in excess of the increase of production, the wheat question promises to be in a few years an important one, commercially and politically. Much of the meat for the English market comes from Argentina. The rumor that the American Meat Trust was gaining control of that supply caused some disquiet. Wages in England have doubled since 1850. Drinking among the working classes is declining steadily. In 1877 the invested funds of the trades unions were not five hundred thousand pounds; now they are about six million. Those of the Workmen's Friendly Societies were a little over fourteen million pounds; now they are nearly fifty-four millions.

As the year advanced there was a general revival of trade. The Bulletins of the Department of Commerce show that for the last quarter of the year it was about normal. Nevertheless, in comparing the trade of different years by values, allowance must be made for a general advance in prices. The harvest of 1909 was satisfactory. Corn amounted to 3,000 million bushels; wheat, 663 million; rice, 600 million pounds. The cotton crop was short, hence there were large sales for abroad at advanced prices so that the exports for the year surpass in value those of any other year.

The Joint Committee on Conservation is preparing for its work. It calls for the co-operation of State Governments and Committees, and asks for an inventory of resources under the heads of water, forest, lands, minerals, showing what we have, where it is, what we save or waste, and what we ought to do. Secretary Ballinger, in submitting his report on water, recommends that power sites should be only leased, and this under strict conditions of actual use, the violation of which should cause the forfeiture of the lease.

The Commissioners taken from the Engineer Corps of the army have reported unfavorably on the proposed fourteen-foot channel from the Lakes to the Gulf, estimating the cost at 159 millions and the time required at 18 years. They hold that a nine-foot channel will be quite sufficient for many years to come.

OBITUARY OF THE WEEK

Rev. Richard Kinahan, rector emeritus of St. Matthew's Church, Conshohocken, Penn., in which parish he has worked for the last forty-six years, died on December 19, aged 78 years. He was born in Ireland and ordained priest in Philadelphia, January 23, 1855. He was remarkable for his devotion to the cause of Catholic education, and his parish school always enjoyed a very high reputation. One of its graduates is Bishop Kennedy, the present rector of the American College, Rome.

The Rev. Aloysius M. Folchi, S.J., died at Spokane, Washington, on December 11. He was born in Rome, November 25, 1834, and had been a priest more than forty years. For more than a quarter of a century he was engaged in missionary work in Washington, Montana, and Idaho and previous to this after the Civil War he was in Charleston, where he labored zealously among the negroes for several years. He was one of the best-known men of the pioneers of the new great Northwest.

Rev. Michael F. Rigney, pastor of St. Augustine's Church, Seymour, Conn., died on December 18, aged 52 years, from the effects of a fall the day before. He was born in South Norwalk, and was ordained in 1883. For the past twenty-six years he had been active and successful in parochial work in the Hartford diocese.

Rt. Rev. Matthew Gaffney, late Bishop of Meath, Ireland, died December 18, after a protracted illness. Succeeding Bishop Nulty in 1899, he resigned his bishopric in 1906 through failing health and since lived in retirement. As pastor of Clara and as bishop he was noted for his eloquence, zeal and patriotism and was popular with all classes and denominations.

Right Rev. Hilary Pfraengle, O.S.B., Abbot of St. Mary's Abbey, Newark, N. J., died on December 22. He was born at Butler, Penn., in 1843, and took his vows in the Benedictine Order in 1862. He was elected Abbot in 1886.

NECROLOGY OF THE YEAR

Among the list of the dead for 1909 are to be found many names of distinguished men. The hierarchy of the United States lost its dean, the venerable Bishop McCloskey, of Louisville, Ky., and with him have passed away Bishops McQuaid, of Rochester; Cotter, of Winona; Shanley, of North Dakota, and Hendrick of Cebu. Archbishop Duhamel, of Ottawa, was also called away during this year.

Other prominent ecclesiastics who died during the year were the Rt. Rev. Abbot Boniface Krug, O.S.B., long associated with St. Vincent's, Beatty, Pa., and Abbot Hilary Pfraengle, of Newark, N. J., the Revs. Aug. Langcake, S.J.; Wm. O'B. Pardow, S.J.; Charles Judge, S.S.; Henry M. Chapins, S.S.; Edward F. X. McSweeney, Thomas J. Ducey, of New York; Thomas H. Miles, S.J., of St. Louis; James H. O'Donnell of Newark, Thomas M. Sheerin, S.J.; Canon P. M. L. Massardier, of New Orleans; Adrian F. Van Hulst, S.J., of Chicago; Henry Drees, Provincial of the Fathers of the Precious Blood; William F. Fox, S.J.; Leopold Bushart, S.J.; Mgr. M. G. Proulx, of Quebec; Mgr. R. A. McAndrew, of Wilkesbarre; Louis M. Miller and Francis M. Neubauer, a former Provincial of the Franciscans; Father John B. Tabb, the poet; Rev. Dr. M. A. McManus, of Newark; Henry Dumbach, S.J.; Victorinus Scheppach, S.J.; Lawrence Heiland, of Cleveland, and Rev. Dr. Wm. Maher, of South Norwalk, Conn.

The religious communities lost Brother Joseph, Provincial of the Christian Brothers; Mother T. Austin Carroll, of the Sisters of Mary; Mother M. Emily Power, O.S.D.; Mother Mary of the Desert, of the New Orleans Marianites; Mother Cecilia Lawrence, of the Ursulines; Mother Henrica, O.S.F., and Mother Mary Celine of the Notre Dame Sisters.

From the ranks of the laity there will be missed F. Marion Crawford, the novelist; Gen. M. C. Butler, Miss Emily V. Mason, Isaac A. Henderson, Charles Warren Stoddard, Judge Denis O'Brien, Francis O'Connor, Gen. John B. Frisbie, Seth W. Cobb, P. F. Collier, Col. John G. Healy, Z. J. Pequignot, Theodore Barth, Judge M. P. O'Connor, T. E. Tarsney, Miss Charlotte Grace O'Brien, Mme. Helena Modjeska, Gen. John S. Kountz, Col. Thomas O'Brien, Dr. Sarah H. Stevenson, Judge Gilbert Harmon, Judge M. F. Morris, Judge Walter J. Gibbons, Charles Kloebe, Gen. John J. Coppinger, James McGovern, John J. Johnson, George Daniel and Gen. T. M. Vincent.

PERSONAL

Dr. Maurice Francis Egan, the American Minister to Denmark, and his daughter arrived here, December 23, on the Scandinavian-American steamship Oscar II. News of the adverse decision of the University of Copenhagen on Dr. Cook's data was received on board the steamship by wireless. Dr. Egan still professed a personal belief in the explorer's honesty in his asserted discovery, and declared that he, as American Minister, had acted properly by the nation he represented in receiving Dr. Cook hospitably on the latter's arrival at Copenhagen.

WHAT IS SAID OF AMERICA

I appreciate very much the kindness of the editors in sending me a bound copy of Volume I of AMERICA, completing the first half-year of its existence. I have been much interested from the first in your noble venture, and I have watched with deep satisfaction the success that has crowned your efforts. Thanking you most cordially and wishing you every blessing.—*Donatus, Archbishop of Ephesus, Apostolic Delegate, Canada.*

I return hearty thanks to the publishers of AMERICA, both for the weekly paper, which has been a constant delight during the year, and for the splendid volume just received, containing the half year's issue. May Divine Providence prosper the work, and make it a source of great good both to Catholics and to those who are groping homeward.—*John J. Keane, Archbishop of Dubuque.*

The Administrator *sede vacante* of the Ottawa Archdiocese directs me to express to you his sincere thanks for the first volume of your excellent review, which you had the kindness to address to him. This neatly bound volume contains very precious information and will prove exceedingly useful to us. The Administrator wishes all success to AMERICA and to its editors an overflowing measure of the blessings of this holy season.—*F. X. Brunet, Secretary, Ottawa.*

I am requested by His Grace the Archbishop of Toronto to acknowledge the receipt of Volume I of AMERICA and to thank you very sincerely for the same. His Grace desires me to say that the reading of AMERICA since the first publication of it has afforded him much pleasure, and your greatest success is his sincere wish.—*John T. Kidd, Secretary, Toronto.*

Great men, dignitaries of all ranks, have spoken in praise of your Twentieth Century Luminary; and every word is true. Now let us hope, that we Catholics faithfully support the undertaking as the years roll by.—*Rev. Innocent Ferstler, O.M., Cap., New York.*

The weakest department of American newspapers and magazines is apt to be their treatment of foreign affairs, both editorially and as news. For that reason we wish to call attention to the unusually full and intelligent discussion of foreign news in the Catholic weekly, AMERICA.—*The Independent, New York.*

AMERICA

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CHRONICLE

At Home—the Railway Strike.—The hope, expressed before the holidays, that a *modus vivendi* might be agreed upon between railway managers and men has not been realized, and a general strike on the railroads of the West and Northwest is feared. A vote was taken by the members of the unions of freight handlers, clerks, machinists and maintenance of way employees and it is stated that it was practically unanimous to go out on recommendation of the Federation Council of Labor. President Hawley of the Switchmen's Union, which was the occasion of the original trouble, though granting that a general strike seems certain, believes it will not be declared before the end of this week. President H. B. Perham of the Railway Department of the American Federation of Labor, has been in conference with Chairman Knapp of the Inter-State Commerce Commission and Charles Neill, Commissioner of Labor. He purposes to use every means to bring about a peaceful ending of the present switchmen's strike, which, he claims, has so tied up the thirteen great transportation concerns of the Northwest that less than two-thirds of the normal volume of freight is being handled. He declares that the switchmen are ready to have their claims adjudicated by the two Commissioners under the Erdman act provided that an agreement be signed in advance by both sides to abide by the decision. In the East, too, conditions seem ripe for a widespread strike. Requests for a general increase in the wage schedule of 200,000 employees of the railroads east of the Mississippi have not been heeded,

and shortly after the holidays the powerful labor unions will present a demand for the increase and press for an early and definite decision. The railway officials have taken the stand that the increase is impossible in the present condition of the railway industry.

The Secretary of War, Hon. Jacob M. Dickinson, who was accompanied by Brigadier-General Clarence R. Edwards and Governor Colton, made a tour through the Porto Rican towns of Rio Piedras, Caguas, Cayey and Guayama on December 31. At all of them the Secretary of War received petitions for citizenship for Porto Ricans and an elective Senate.—Robert Bacon, former Secretary of State, who succeeds Henry White as United States Ambassador to France, presented his credentials to President Fallières at the Elysée Palace on December 31. The formalities connected with the presentation of a newly appointed foreign ambassador were duly observed.—New Year's Day was observed for the first time as a legal holiday in New Hampshire.—Judge Charles M. Hough, of the United States District Court, refused a new trial to Charles W. Morse. The decision was adverse on every one of the six counts presented by the convicted banker's counsel. The convicted banker has a fifteen-year sentence to serve in the Federal jail at Atlanta, Ga.—The first issue of *El Herald Americano*, a semi-monthly newspaper for Spanish-speaking people throughout the world, was published in New York on January 1.—Judge Horace H. Lurton took oath as justice of the Supreme Court of the United States.—Mr. Spencer Trask, the banker, was killed in a railroad collision on the New York Central.

He was prominent as a financier, a philanthropist and a patron of art. For over twenty years he was president of the New York Edison Company and to his assistance Thomas A. Edison owes much of his financial success.

—Matthew J. Whittall, the largest individual carpet manufacturer in the United States, employing over fifteen hundred mill hands in Worcester and Palmer, Mass., announced that his mills would go on a fifty-six instead of a fifty-eight hour schedule. Those at piece-work get an increase of 5 per cent. to compensate for the advantage given the rest of the help in shorter hours.—E. Dana Durand, Director of the Census, has issued instructions relative to the employment of negroes as census enumerators. In those districts in which two-fifths or more of the population consists of negroes, persons of their own race will be appointed as enumerators so far as competent agents are available. Mr. Durand does not regard it as desirable that negroes should be appointed to take the census of white families in the South, and he has instructed the supervisors that in all cases white enumerators should be appointed for the white population.—The United States will send five warships to take part in the celebration of the independence of the Argentine Republic next May. The squadron will consist of the armored cruisers Tennessee and Washington, of the North Pacific station, and the Montana and the North Carolina, of the Atlantic fleet, with the Tennessee as flagship. The scout cruiser Chester will accompany the squadron for the use of the admiral in command, as it can ascend the La Plata River. The commander of the squadron has not yet been appointed.

Benefactions of the Year 1909.—The year 1909 has been marked by extraordinary beneficence. According to statistics compiled by the *Chicago Tribune* the donations and bequests amount to more than \$150,000,000. Of this sum \$72,600,000 represents gifts, and \$77,600,000 bequests. The whole amount has been distributed as follows: To charity, \$67,446,421; to educational institutions, \$46,122,241; to religious institutes, \$22,443,885; to art museums, galleries and public improvements, \$8,616,410; to libraries, \$3,012,293. The largest individual benefactors of the year have been as follows: Andrew Carnegie, \$4,652,500. The total gifts for a number of years made by Mr. Carnegie amount to \$162,000,000 in round numbers. J. D. Rockefeller, \$12,130,500. Mrs. Russell Sage, New York, \$1,851,761. The total of Mrs. Sage's gifts amounts to about \$26,000,000. Charles E. Ellis, Philadelphia, \$2,500,000. Elizabeth Bingham, Boston, \$2,500,000. Caroline Phelps Stokes, New York, \$3,050,000. John S. Kennedy, New York, \$7,025,000. John M. Baker, New York, \$4,000,000. Amherst H. Wilder, St. Paul, \$2,200,000. Charles N. Crittenden, New York, \$3,000,000. Contributions made by women in gifts and bequests amount to \$13,293,990. The largest amount of gifts heretofore was made in 1907, with a total slightly in excess of \$149,000,000.

Great Britain.—The Christmas letter and parcel mail to the colonies showed an increase over last year amounting to 11 per cent. in Australian mail and nearly 7 per cent. in that of New Zealand. The South African was unchanged. The Christmas mail to Western Canada from England and Eastern Canada filled a special train of eight cars. It consisted of over 2,000,000 letters, thousands of packages, and plum puddings by the ton.

—Political meetings are being held everywhere. Some addressed by peers are very disorderly, and in some cases had to be broken off.—Several secessions of importance from the Liberal party are announced; among them are Lord Portsmouth, Under-Secretary of War in the Campbell-Bannerman ministry; Lord Durham, Sir Joseph Jonas, President of the Liberal Association of the Attercliffe Division of Sheffield; Sir Edward Johnson-Ferguson, Chairman of the Dumfriesshire Liberal Association, and A. J. Hobson, President of the Sheffield Board of Trade.—Mr. J. K. Caird, a jute manufacturer of Dundee, has sent £10,000 to Mr. Churchill for the defence of the Budget.—An insurance at Lloyds against the success of the combined Liberal, Irish, Labor and Socialist parties has been effected at 65 per cent. The law-lords sitting as a court of appeal have dismissed the appeal from the Court of Appeals' decision that it is unlawful for Trades Unions to use their funds to pay members of Parliament. Three held that it is outside their corporate powers; two, that it includes a vicious contract, since it obliges members so paid to obey the dictates of the Unions. These propose to raise voluntary contributions until they can have the law amended in Parliament. Sir Robert B. Finlay, K.C., Attorney-General in the last Unionist administration, presented the case for the Trades-Unions.—Mr. Herbert J. Gladstone, the Home Secretary, has been gazetted Governor-General of the South African Confederation, and Lord Methuen, Lieutenant-Governor of Natal.—The Board of Trade Returns show 6.5 per cent. unemployed at the end of November against 7.1 per cent. for October and 8.7 per cent. for November last year.

Ireland.—The political situation hinges on contests of independent Nationalists in the South and independent Unionists in the North. It is certain that the three southern provinces and more than half of Ulster will return Home Rulers pledged "to sit, act and vote with the Irish Party," but the Party declines to accept the pledges in some half-dozen instances. Mr. T. M. Healy is opposed in North Louth because of his independent action on the Budget and Land Bills, but the most intelligent portion of his constituents support him because of his ability, technical knowledge of legislation, and his valuable services. Some friends of William O'Brien, and Maurice Healy, M.P., for Cork, are also opposed for similar reasons. Mr. O'Brien's return to Cork, January 4, and the announcement of his candidature complicates the situation. The contention of the Party is that abso-

lute unity is requisite to make parliamentary action effective, while the recalcitrants maintain that legitimate criticism and the rights of constituencies are equally important. There is some hope of reaching a compromise before election. The fact that four Liberal members, one of them Mr. Fuller, official parliamentary whip, have declared against Home Rule, lends some color to the contention of Mr. O'Brien and his friends that Mr. Asquith's declaration was not sufficiently explicit. Meanwhile there is considerable activity outside the political field.—The technical schools, which have been financed by most of the county councils and assisted by the local government Board, have all reported an increase of students. Ninety per cent. of these are engaged in professions and trades during the day and attend the technical schools at night. Tralee, a small town, had an attendance of 12,000 hours for 220 such students, and 434 in Derry had 36,000 hours. Of the new universities, Cork and Belfast have the largest number of students in course. More than a hundred students in Belfast have been enrolled in the Sodality of the Blessed Virgin and hold their meetings in the University buildings. More than two hundred Catholic students attend Trinity College, Dublin, which has offered them special inducements on religious and educational grounds. The St. Cecilia School of Medicine is the most flourishing department of the National University, Dublin.—The Prisons Reports show that in 10,000 persons, Scotland has 12.64 criminals, England and Wales 6.03, Ireland 5.7, that Irish "crimes" were not of a serious nature, and in Ireland alone there is no increase of crime.

India.—Dr. Ghose, Surendranath Banerjee and their followers showed their dissatisfaction with the government regulations of the conditions of candidature at the elections under the new laws, by abstaining from the polls. Some officials think that as Surendranath Banerjee was exempted by name from the regulations, he showed great ingratitude by his course of action. The immediate result is that the more turbulent element has not entered the councils; a more remote result will probably be that the agitation and violence which Lord Morley's reforms were to allay, will continue.

Germany.—The Prussian budget has been prepared in view of the reassembling of the Landtag. Because of increased demands made upon the Kingdom's purse it will not be accepted with favor. It shows a probable deficit of 80,000,000 marks.—The elaborate official reports upon which statisticians have been working for some years back, because of the growing demand for electoral reform, are ready for publication.—The year-book of the association of tradespeople, the oldest of Berlin's commercial bodies, has just been published. Its review of the business of the year 1909 is an optimistic one, and its analysis of the new year's outlook is even more gratifying. To assure the prosperity that is in

prospect, the year-book pronounces strongly in favor of a general lowering of the tariff tax. From another source comes a demand that the American tariff policy be copied. The Central Union of Manufacturers has caused a circular of inquiry to be sent to the Chambers of Commerce and other industrial bodies of the Empire, to learn whether it were not well to introduce into German law a section similar to No. 7 of the new American Tariff Bill regarding a "certificate of origin" for all manufactured articles exposed for sale in German markets.—A plan considered in the second peace conference at the Hague, and which then aroused keen interest, was recently touched upon anew in the *Berliner Tageblatt*. It is a proposition to organize a bureau of the European powers similar to the Washington Bureau of American Republics, whose comprehensive program is sketched in the *Tageblatt's* article. The advantages of such a bureau in the politico-commercial relations of the powers, are described and the author specially insists upon the strength which would result from the harmonious action of the powers in their dealings with foreign governments.—As was announced in AMERICA at the time, Pius X was much gratified to receive a cordial personal letter of congratulation from Emperor William on the occasion of the recent jubilee of his nomination to the episcopate. The *Germania*, the leading Catholic organ of the Empire, in a recent issue publishes the text of a personal letter of the Pontiff to Emperor William. In heartfelt words the Holy Father repeats his expression of sincere thanks made to the German Ambassador to the Vatican, when the latter in person delivered the Emperor's letter on the day of the jubilee.

Austria.—The often reported attempt to bring about an ending of the obstruction policy of the Slav members of the Reichsrath was finally successful, and a few days before Christmas the new "order of the day" was agreed to in the lower house. This order, which after approval by the upper house and by the Emperor, is to hold for a year, gives the president of the Reichsrath power to suspend for a period of from one to three days any member who fails to abide by the rules of the assembly. The upper house was called together by telegraph and speedily accepted the proposed change and the Emperor at once signed the order. The obstruction which has rendered futile all attempted legislative action in the Reichsrath will thus give way to business methods in the session which will follow the holidays. The agreement is by no means satisfactory to the German groups, whose stand against the "Slavic Union" endures. The Slavs are jubilant over an outcome in full accord with their desires.—The announcement of the reconstruction of the Austrian Cabinet which followed close upon the approval of the new "order of the day" was not unexpected. Premier von Bienerth had made known his purpose to resign so soon as the end of the obstruction tactics permitted the consideration of the budget and other neces-

sary legislative business. In the reconstructed cabinet, to be announced early in January, the German groups will hold the portfolios of commerce, railroads, instruction and justice; the Czechs that of agriculture and a provincial minister post; the South Slavs will receive the portfolio of public works.—The disturbed condition of affairs in the Kingdom of Hungary, too, seems to be quieting. Dr. Wekerle, tired of his long continued fruitless endeavor to secure harmonious relations with Austria, has resigned his post as Prime-Minister, and he is to be succeeded by Dr. Ladislaus von Lukacs, Minister of Finance in Dr. Wekerle's cabinet. The latter's nomination by the Emperor is already announced, and he has returned to Budapesth, after a long conference with His Majesty, clothed with full power to form a cabinet satisfactory to the party-groups of the Hungarian Parliament. The new Premier was born in 1850 in Zalutna. After completing his law studies he traveled extensively in Germany, France and Belgium, and on his return to Hungary was for a time Professor in the Law School at Raab. In 1878 he entered Parliament, and has ever since been a distinguished member of the lower house, being called upon to fill important posts in the finance department under several ministers. His ability as a financier has enabled him to introduce successfully many advantageous changes in the financial policy of the Kingdom.—Following the announcement of the new Premier, the lower house of the Hungarian Parliament passed a resolution which may have serious results. By a vote of 133 to 98 it was agreed to present an address to the Emperor-King in favor of the erection of an independent Bank of Hungary in 1911. The Kossuth group refrained from voting.

France.—On the first day of the year, according to custom, President Fallières received the members of the diplomatic corps at the Élysée. M. del Muni, Spanish Ambassador, Dean of the Diplomatic Corps, delivered the usual discourse, in which he rendered homage to the practically pacific policy of France. President Fallières struck the same note in his reply, saying that "France has no other enemies than the enemies of peace." Besides the great reception at the Élysée there were the usual receptions in the various ministerial departments, at the Prefecture of the Seine, etc. The weather was particularly fine.—On the previous day Mr. Robert Bacon, the new United States Ambassador to France, was received officially by President Fallières. Mr. Bacon said it was the desire of his Government to tighten the bonds of friendship which bind the United States to France. The President of the French Republic replied that he would do all in his power to help the United States Ambassador to maintain the amicable political and economic relations of the two countries.

In the French Chamber, during the debate on the budget for foreign affairs, M. Allemane, a Paris socialist deputy, moved that the subsidy granted by the French

Government to the Medical Faculty of Beirut, Syria, be reduced, "considering that this faculty is directed by the Jesuits, who are the enemies of the Republic." M. Pichon, Minister of Foreign Affairs, spoke against this motion. "The Beirut faculty," he said, "renders great services to France. It contributes to maintain French influence in the Levant. I beg to remind the Chamber that Gambetta, Jules Ferry and Goblet defended the Beirut faculty, at the risk of being called clericals, against attacks similar to those which have inspired M. Allemane. I demand that the Chamber maintain intact the subsidy to the Faculty of Beirut." And the Chamber, brushing aside M. Allemane's motion, adopted the budget article in question.

Russia.—A semi-official communiqué denies absolutely the rumors of complications with Japan and inevitable war. It states that the Government has used the four years since the late war to conclude international agreements designed to wipe out all traces of enmity.—MM. Matthiessen and Voltschoek, officers of the Russian army, have purchased two dirigible balloons in Paris, with which they will undertake an expedition to the South Pole. The explorers will convey the balloons by ship as far as the ice will permit, and then proceed in the balloons southward. They will keep in touch with their ship, their base of supplies, by means of a wireless outfit.

Belgium.—The new King, Albert, took the oath to the Constitution the day after the late King's funeral.—M. Renkin, Minister for the Colonies, in delivering his Budget statement for the Congo, denied solemnly with regard to his own administration the assertions of irresponsible persons made for the purpose of misleading English public opinion. Herr Doerpinghaus accused one company; the Government has ordered a judicial investigation. The American missionary, Morrison, charges M. Kervyn de Merendré, an agent of the colony, with burning villages and carrying off women and children. M. Renkin asks: "Why did he not report this to me at Boma?"

Italy.—The Syndic of Rome, Nathan, says that the alterations on the Capitol and in the Piazza Colonna shall be carried out in spite of the Higher Council of Fine Arts. He justified his presence at the Royal banquet at Racconigi on the occasion of the Czar's visit, by a proverb: he had to take the soup or jump out of the window. Both utterances are almost universally condemned.

Switzerland.—The postal authorities have forbidden the circulation through the mails of post cards bearing the statement that Ferrer was "assassinated by Catholics."

New Bishop.—The Rev. J. J. Rice, D.D., of Northbridge, Mass., has been appointed Bishop of Burlington, Vt. He is a graduate of Holy Cross College, Worcester.

QUESTIONS OF THE DAY

The United States and Cuba*

Lying only one hundred and twenty-five miles off the Florida coast, the island of Cuba has often been food for thought among our statesmen and the subject of discussion in the councils of the nation. In the early days of the republic the patriots were too well satisfied with the outcome of the Revolution and too much concerned about domestic affairs to busy themselves with territorial expansion; but the farseeing and unprincipled Count of Aranda, favorite minister of Carlos III saw in Great Britain's recognition of our independence the birth of a nation "whose first step when it was strong enough would be to take possession of the Floridas and thus to dominate the Gulf of Mexico. It will then aspire to the conquest of Spain's vast continental possessions which we shall not be able to defend against a formidable power established near them."

It is hard to say how far the realization of Aranda's prophecy was contemplated in the schemes of Aaron Burr, who either varied his tale to suit the listener or changed his plans through mere fickleness, but in comparison with the mainland Cuba was too insignificant to be considered. Thomas Jefferson seems to have been the first to suggest explicitly the acquisition of Cuba. Writing in 1809 from his retreat at Monticello to his successor in the presidential chair, he judges "that the Emperor Napoleon wishes to have our good will, that he would undoubtedly yield us the Floridas and, although with some difficulty, would also consent that Cuba should be added to the republic, provided we give no help to Mexico and the other provinces." This letter, however, was simply a communication from a private individual to a friend and disciple. It remained for John Quincy Adams, Monroe's secretary of State, to use for the first time the word "annexation" in an official document. Communicating in 1823 with our representative at the court of Spain, he says: "So strong are the bonds which unite Cuba with the United States, geographical, commercial and political, that when a glance is cast towards the course which events will probably take in the next fifty years, it is almost impossible to resist the conviction that the annexation of Cuba to our Federal republic will be indispensable for the Union and for the maintenance of its integrity. . . . As an apple detached from the tree by the force of the wind cannot, even if so disposed, keep from falling to the ground, so Cuba, once separated from Spain, the artificial bond which joins them being broken, is unable to maintain itself alone, will necessarily gravitate towards the North Ameri-

can Union and towards it exclusively, while the Union will be bound to receive it into its bosom."

During his years of retirement, Jefferson, far from finding any reason to retreat from the position that he had assumed in 1809, addressed President Monroe, another disciple of his, a couple of letters in 1823: "The truth is that the addition of Cuba to our Union is exactly what is needed to make our power as a nation reach the highest degree of development." I frankly confess that I always looked upon Cuba as the most attractive addition that could be made to our system of States."

The Congress of Panama in 1826 was viewed with distrust by many of our statesmen because they feared that it might have something to say about slavery. It was well understood, too, that there was under way a scheme to make an armed invasion of Cuba, end the Spanish rule and annex the island to Mexico or Colombia. Our Government, therefore, took pains to have it understood that no meddling with Cuba's political status could be tolerated. None was attempted. President Van Buren stated our position much more strongly when our chargé at Madrid in 1840 was informed that this Government stood ready to assist Spain with military and naval forces "against any hostile attempt coming from any source to deprive Spain of her sovereignty over the island."

The vast augmentation of territory which followed the Mexican War gave dispatches to Spain in Polk's administration a slightly different tone. Secretary of State, James Buchanan, while expressing our complete satisfaction that Cuba should continue to belong to the Spanish crown, intimated that possibly a fair price might induce his Catholic Majesty to sell it to us. The tentative price was one hundred million dollars. Cuba recognized negro slavery, as did Brazil. But the empire established a general emancipation policy in 1871, while Cuba, the last stronghold of slavery recognized as such in America, remained slave territory until 1880. We are forced to admit, therefore, that the least attractive feature in the proposed purchase or forcible seizure of the island was not the extension of the slave territory of the Union. Although this motive has ceased to exist, there are others of sufficient weight, thinks Dr. Rodriguez, to make the annexation of the island at some future date more than an idle dream.

Though Cuba is independent and sovereign, it is under the protection and influence of the United States. The Platt Amendment, in fact, places the island republic under the control of this Government. Should independent Cuba fail to maintain a stable government able to protect life and property, or to fulfil the obligations that it has incurred, the United States has the right to intervene, a right that it has already exercised. To prevent absorption, which must needs follow frequent intervention, the learned professor of history impresses upon his fellow citizens the vital importance of a united patriotic effort to free Cuba from all danger of losing independence.

*Los Estados Unidos, Cuba y el Canal Panamá, por el Doctor E. Rodríguez Lendián de la Universidad de la Habana.

Nearly forty-six thousand square miles of foreign territory are at our door; Cuba looks westward towards the Canal zone. The island is vastly more important to us to-day than ever before.

H. J. SWIFT, S.J.

Catholic Issues in the British Elections

"If it's a crisis, why do not we crise?" asks Mr. Punch flippantly. So far, except the professional politicians no one is "crising." There is a tacit agreement amongst the great mass of the electors that it is no use allowing a political wrangle to interfere with the preparations for the Christmas holidays.

There is, of course, a certain amount of speech-making—but speech-making is a normal development after Parliament rises for the winter. Among notable utterances this week there is a fighting speech by Mr. Lloyd George addressed to a great Nonconformist gathering. It is ominous that he particularly insisted on the intention of his party to force through an undenominational education law, if they are victorious in the general election. He spoke of his fellow Nonconformists as if they were the very salt of the earth, and described them as the historic champions of freedom. He quite overlooked the fact that at more than one period of England's history they were fierce persecutors of their Catholic fellow subjects, and does not realize that their present attitude towards Catholic education is distinctly intolerant.

The best speakers among the peers have also been addressing audiences in various parts of the country. Once the elections begin they have to be silent, but until the writs are out they are free to do their part in educating the electors. Lord Curzon has been boldly championing the hereditary principle. He asks his audience if there is not a very notable hereditary element in the House of Commons? There is Mr. Herbert Gladstone, elected as a young man because he is the son of the great Gladstone, and Mr. Austin Chamberlain welcomed to the House and commanding suffrages of the electors for the sake of his father Joseph. It would be easy to multiply such instances. And there is a sound reason for such family succession in politics—for the son of a statesman, a diplomatist or even a politician is educated for the work in which his father has distinguished himself, and so a young man learning the practical side of public life as a political secretary, an attaché to an embassy and the like. By the way a large number of the peers serve a political apprenticeship as elected members of the House of Commons in their father's life time.

Nearly a score of Catholics have already been selected as candidates for English constituencies. Notwithstanding the growth of tolerance a Catholic is still handicapped when he asks for votes in England. The Protestant Alliance and similar bodies at once raise the "No Popery" cry, and for many years to come the Catholic vote in the House of Commons will be chiefly represented in the ranks of the Irish members. The Protestant Alliance

bigots and Mr. Kensit's crowd of "Wycliffe preachers" are organizing a special election campaign, making the two planks of their platform the maintenance of the Royal declaration against transubstantiation and the advocacy of a bill for the inspection of convents. In connection with this latter point they are marching poor Miss Moulton (late of East Bergholt convent), as a lecturer round the South of England. She appears on the platform every day in the week.

Mr. Ley, the Protestant vicar of Manningtree, the parish in which the convent is situated, has done us good service by his manly protests against her attacks on the East Bergholt nuns. He visited the convent accompanied by two other Protestant gentlemen and the report he sent to the newspapers absolutely vindicated the nuns. Lord Garioch, eldest son of the Earl of Mar, of whom no one ever heard till now, has tried to diminish the effect of Mr. Ley's testimony by writing to the papers to ask if the Protestant visitors to the convent saw anything of the "instruments of correction" in use there, or what he described as "instruments of torture." Mr. Ley replies in a letter to the *Times* from which the essential passages are worth quoting as the answer of a fair-minded man (though no friend of converts) to such attacks. After testifying that he found the nuns "apparently sound in mind and body and perfectly happy laughter and merriment so natural and spontaneous that it seems idle to suggest it was all assumed for the occasion," he goes on to say:

"But, sir, is it quite reasonable on Lord Garioch's part to saddle us with the responsibility for not inspecting the instruments of discipline which the nuns use in voluntary penance? We did not go to the convent for the purpose of investigating the Roman Catholic religion either in dogma, ritual or practice. We made it abundantly plain in written statement that we did not approve the convent system of religious life and would prefer to have nothing to do with it. It was this very fact that made the Lady Abbess anxious to secure our impartial testimony.

"Moreover we only undertook to vouch for what we actually saw and heard. We made it clear that nothing else was to be expected of us. We are prepared to stand by every word of our report, but we do not intend to be made responsible for extraneous matters. But, sir, I would submit that the spirit that finds expression in Lord Garioch's letter, however creditable to him, is precisely that which makes the Government inspection of convents impossible. I have consistently supported inspection; but if it means State interference in religious faith and practice, it is, in my humble opinion, out of the question.

"I am not, sir, an ascetic, but one cannot hide from oneself the fact that asceticism has always been a feature of the Christian religion, which is of Eastern not of Western origin. The Founder practised it, and it is a moot point how far we have departed from His example in forsaking the practice. It is entirely a question of faith and conscience, in regard to which the State can have no say within the wide limits of the law under which we live. The issue can only be, in view of Lord Garioch's letter, between the complete abolition of convents and the

present tolerance of them in our midst. Inspection that deals with the minutiae of religious life is impossible. But with these questions of high policy, so to speak, the inspection of the East Bergholt convent had nothing to do. It was undertaken for a different purpose altogether—namely, to observe and report on the state of the convent and the general condition of its inmates, in order to prove or disprove the grave allegations that were being made. We are convinced that grave injustice was being meted out to neighbors who have as much right to justice as any other law-abiding citizens of this realm.”

The Protestant Alliance took Miss Moulton to Manningtree to lecture and invited the vicar to meet her on the platform and justify his report. He replied that he would do so on one condition—that the chairman should be a local clergyman of the Church of England, lately President of the District Government Board, who would be absolutely impartial. They would not allow this, insisting the chairman should be Mr. Sloan, M. P., an Orangeman and a member of the Alliance. Mr. Ley replied that with such a chairman discussion would be futile, as he was “incapable of impartiality.” Mr. Ley is quite right.

A. H. A.

Confiscation of Church Property in Paris

The iniquitous confiscation of the property belonging to the religious orders in France has had far-reaching effects. Besides the actual injustice of the deed, the injury done to religion and the barbarous casting adrift of old and helpless women, the act of the French Government has, in many cases, offended lovers of history and of art, who, although not keenly sensitive on the subject of religion, are indignant at the wholesale destruction of many ancient land marks. In Paris, an animated discussion is being carried on regarding the large property of the nuns of the Sacred Heart, an order founded, as our readers know, by Blessed Madeleine Sophie Barat, which has been, like the rest, expelled by the Government. The “Hotel Biron,” where the schools directed by the nuns were located, is a splendid specimen of seventeenth century architecture. It was built, under Louis XV, by a rich financier, Peyrene de Moras, the elopement of whose daughter, Anne Marie, was one of the social events of the day. The hotel afterward belonged to a royal princess, the Duchesse du Maine, who married one of Louis XIV’s illegitimate sons; then it became the property of Armand de Biron, duc de Lauzun, who was beheaded during the Reign of Terror and whose heirs sold it, at the beginning of the last century, to the nuns of the Sacred Heart.

The idea of this magnificent dwelling house being pulled down and its spacious park sold in lots, aroused the general indignation, and a campaign has been set on foot with the object of saving the Hotel Biron from destruction. Another convent, less imposing in appearance, but full of interesting memories has been ruthlessly swept away. The Abbaye-aux-bois, as its name tells us, was

formerly surrounded by fields and woods, of which no trace remains. Indeed, even the large gardens attached to the convent in the eighteenth century, had woefully diminished when the nuns were driven out of their home by the present French Government. Before the Revolution of 1789, the Abbaye-aux-bois was one of the Paris convents where girls of noble birth were educated; its abbesses were women of the world, always of high rank, who ruled their pupils with an indulgent hand. The memoirs of the time give us curious glimpses of the inner life of these schools, the girls received a fair education, especially as far as the lighter branches of learning were concerned, they were taught their catechism and were trained to practise their religion, but it must be owned that, taken as a whole, their education was superficial rather than solid, and the continual intercourse that took place between these fashionable convents and the outer world contributed to develop a mundane spirit among the girls. Some of these were, strange as it may seem, married women, thus among the pupils of the Abbaye-aux-bois, at the end of the eighteenth century, was the little duchesse de Choiseul. Child marriages were frequent at the time and, after the ceremony, the little brides were sent back to their homes or to their convent to finish their education; they only returned to live with their husbands some years later. It may be supposed that the pomp and display attending these ceremonies were hardly conducive to quiet resumption of studies afterwards.

The great upheaval of 1789 scattered the religious and pupils of the Abbaye-aux-bois far and wide: many fair heads fell under the knife of the guillotine, and tiny feet, eager in the pursuit of pleasure, grew weary of treading the high-ways of exile. The nineteenth century nuns, who came to live in the old building, were of a different stamp; they possessed only a small portion of their predecessors’ extensive parks and gardens; the conditions of life, too, were different, the pupils were no longer, like the eighteenth century young girls, future *grandes dames*, who even as children were taught to live before the world; they were simple in their habits and their training was probably more practical, if less brilliant. A portion of the convent buildings was occupied by lady boarders. Here the famous beauty, Madame Récamier, lived for some years during which her modest *salon* was frequented by poets, historians, men of science, who sought her sympathy and approbation. Here, the famous writer Chateaubriand read the manuscript of his *Memoirs* to an admiring audience and here, in 1848, Madame Récamier, old and blind, breathed her last. Now, nothing remains of the Abbaye-aux-bois; a block of tall, staring, white houses, that are let in flats, rises where the venerable buildings once stood. In a few years, the very existence of the Abbaye will be forgotten and the spot so full of picturesque memories, so fraught with an old world charm, will be only dimly remembered by a few lovers of ancient landmarks.

The last bit of religious property seized and put up

for sale by the "liquidateur" has a less ancient, but more tragic history. It is the enclosure of the rue Haxo, known, within the last few years, as "la villa des otages," where, in 1871, fifty priests, religious and soldiers were murdered by the partisans of the Commune. When the massacre took place, on May 26, 1871, the spot was merely a piece of waste land, situated in the quarter of Belleville, one of the most ill-famed parts of Paris. Our readers know the tale: Early in the month of April, 1871, the revolutionary government that reigned supreme caused the Archbishop of Paris, Mgr. Darboy, many well-known priests and religious, and several laymen to be arrested. When towards the end of May, the approach of the regular troops from Versailles heralded the final downfall of the Commune, the revolutionary leaders ordered six of the prisoners, among them the Archbishop, to be shot within the precincts of the prison of la Roquette. Two days later, on May 26, fifty more victims, among whom were three Jesuits, several secular priests and a number of soldiers, were taken on foot from the prison of la Roquette to the heights of Belleville. The troops from Versailles had by that time forced an entrance into Paris, but the suburb of Belleville was still in the hands of the revolutionists, who determined to revenge their final defeat by a wholesale massacre of their hostages.

The scene was one of hideous cruelty, even in those days of strife and bloodshed; the prisoners were made to stand against a high wall and were deliberately shot down. A girl of nineteen gave the signal, other women joined in the massacre, which lasted over a quarter of an hour. Two days later, Belleville was occupied by the regular army and the mutilated bodies of the victims were reverently rescued from the sewer, into which they had been cast by their murderers. Since then, the aspect of the place has greatly altered; a band of religious women, wearing secular dress, settled there and devoted themselves to evangelizing the descendants of the Belleville *Communards*. Some Jesuit Fathers also founded a house near the spot, where three of their brethren were done to death; a marble slab, with an appropriate inscription was placed against the wall, where the victims stood; another inscription close by told how here a mere girl gave the signal of the massacre by firing on an old priest who, true to the instincts of Christian charity, was endeavoring to protect one of the soldiers; a few steps further stood a small chapel, where, every year, on May 26, prayers were offered for the victims. The writer remembers being present on one occasion when in the afternoon, after Benediction, a procession was formed and the pilgrims went to kneel at the foot of the high wall, where nearly forty years ago, so many souls winged their flight to heaven. The house, the chapel, the nuns' convent, all have been seized by order of Government, as being Jesuit property and, on December 9, the spot hallowed by sacred memories, where good work was being done for God and for souls, was sold by auction.

These are but a few of the instances, where the Government has laid sacrilegious hands upon the property belonging to religious orders; the Jesuit Church in the rue de Sèvres, where the victims of the Commune are buried, the Dominican Church and Convent built only forty years ago in the Faubourg St. Honoré, the three Carmelite Convents, the large convents of the Sisters of Notre Dame, the monastery of the discalced Carmelite friars at Passy, all these have been ruthlessly taken from their lawful owners. Some have actually disappeared; thus the convents of the Sisters of Notre Dame no longer exist, streets have been opened and houses have been built on the ground where they once stood; the others are waiting until they meet with a similar fate and their closed doors tell a story of violence and iniquity that is hardly realized by the passing stranger. In most cases the religious have made an effort to retain what is their lawful property and have asserted their rights before the law courts of the country, but when religious orders are concerned justice is put aside and violence wins the day in twentieth century France.

B. C. de C.

A Sample of Haeckel's Controversial Method

On the evenings of October 14, 16 and 18, 1908, the well-known Jesuit entomologist, Father Erich Wasmann, delivered a series of three discourses in Innsbruck on the theory of Evolution and Monism. The lectures were a great success and were largely attended, the last one by an audience of over two thousand. Their content was much the same as that of the well-known series delivered by Father Wasmann in Berlin in February, 1907 (see *AMERICA*, Vol. I, Sept. 4, 1909). Of course, Professor Haeckel and his Monistic school of evolutionists came in for a large share of attention. Father Wasmann's criticism was severe, but not any more so than that of any other of Haeckel's critics, or than the tactics of the scientists in question called for. The attitude of the reverend speaker was dignified throughout, and the impression made in Innsbruck was most favorable, in fact, was a distinct triumph for the Christian view of evolution as against the atheistic. Naturally the upholders of the latter view were not at all satisfied with this result. So in order to neutralize if possible the effect of the talks of Father Wasmann, the editor of the *Tiroler Sonntagsblatt*, a weekly published in Innsbruck, wrote personally to Haeckel asking for an article in refutation. Haeckel sent in reply an essay which he had published in December, 1908, in the *Berliner Volkszeitung*, and the following letter, dated Jena, 24 October, 1909:

"Honored Sir:

"The battle against Brass, Wasmann and their colleagues ("Keplerbund") is an altogether useless expenditure of energy, because these devout gentlemen (the Jesuits) are not seeking to attain the truth, but are merely endeavoring to strengthen their clerical domination by

means of their traditional superstitions. See my work on the "Struggle for the Theory of Evolution" (Berlin, 1905. G. Steiner, pp. 32 to 37).

"Sincerely,

"Ernest Haeckel."

The article mentioned purported to be a refutation of the charge of the German professor, Brass, that Haeckel, in order to bolster up an hypothesis in a recent work, had falsified the drawings of a number of embryos so as to make them look more alike. As a matter of fact, it was merely a philippic against Brass and the "Keplerbund." Haeckel confessed that he had altered the figures of embryos, but defended the procedure by saying that they were simply "schematic figures," and that hundreds of the most noted German investigators were guilty of similar alterations, a charge which was indignantly denied, especially by a body of forty-six German zoologists. Schematic figures, it is true, are commonly used for many purposes of research, but their schematic character is always noted and explained, and the student is not led to imagine that they represent a reality. This was not the case with Professor Haeckel's schematic figures. It was a very remarkable proceeding to publish this article in refutation of Father Wasmann, who had in his last lecture called attention to its worthlessness, as evidenced by the zoologists already mentioned, as well as by other leading scientists, such as Koelsch, Kiebel and Brass, and almost the entire German press, the exceptions being the Social Democratic and Radical sheets.

But the letter, given above in translation, is a still more remarkable production. The "Keplerbund," it will be recalled, is an association under Protestant auspices, formed some two years ago in Germany in opposition to Haeckel's "Monistenbund." Its membership includes many of the foremost scientists of the German Empire, and it is under the leadership of Dr. Dennert of Godesberg. It is not an enemy of the evolutionary theory; quite the contrary. But it brands as a prostitution of science the attempt to use the evolutionary or any other scientific theory, in order to undermine anyone's religious belief. Science, it holds, is not necessarily atheistic; it cannot, in fact, do without God, since it must demand a first cause, if it demands any cause at all. With these foundation principles the "Keplerbund" is naturally not in favor with Professor Haeckel. Hence the animus displayed in the above-cited letter. What are we to think, however, of the exactness of an investigator, hailed in certain circles as a prophet of Evolution, who knows so little of his opponents that he classes them as Jesuits when there is not only not a single Jesuit in the association in question, but, at most, only a very few Catholics?

There is no quarrel with Haeckel, the exact investigator, whom everyone admits to have made many solid contributions to paleontology and other biological sciences. But there is very determined opposition to Haeckel the prophet and leader of the cult of Monism. Nor is the opposition all on the side of theologians, or

even of Catholics. With the exception of Father Wasmann, his most determined opponents are natural scientists, like Reinke, the eminent botanist of Kiel, and the Protestant theologian, Loofs of Halle. The present writer once heard the following remark from a well-known American geologist, a non-Catholic, in reference to Haeckel's "Riddle of the Universe": "I tried to read it but gave it up. It made me tired! Pretty weak stuff!" Another gentleman, a paleontologist of note, said that after he had read it, the opinions opposite to Haeckel's seemed the more probable. This book and other similar writings of Haeckel and the "Monistenbund" have had a large circulation among the people, in England and America as well as in Germany, in which last-named country especially their vogue has been much increased by glowing press notices and by the advertising agents of various publishing houses. As Professor Reinke wrote, in a work published in 1907 (*Naturwissenschaftliche Vorträge für die Gebildeten aller Stände, Heilbronn, 1907*, page 71): "Unfortunately Haeckel's propaganda, a propaganda that is resulting in the stultification and demoralization of the masses, is helped along by a certain section of the daily press." Carl Jentsch gave utterance to the same thought recently in the *Grenzboten* in the following words: "Looked at from a purely scientific standpoint, it is a condition of affairs absolutely beyond endurance, that a small group of biologists should, with the aid of a large number of newspapers, have so prejudiced public opinion as to cause it to be commonly believed that the theories of Haeckel, which were in most of their parts long since exploded, are theories in comparison with which none other deserve to be called scientific."

M. J. AHERN, S.J.

The Truth About Ferrer

NEW YORK, DECEMBER 23, 1909.

To the Editor of AMERICA:

On returning from Spain I find that many of the facts regarding the outbreak in Barcelona last July and the trial and punishment of the ringleaders in that event seem never to have been published here. In fact, it seems to have been regarded chiefly as a revolt against the Church and Church authorities, instead of plain rebellion, looting and plunder as it really was. But two churches in the heart of Barcelona were destroyed; it was the unguarded church buildings, the convents of defenceless nuns and aged monks away from the central portion which were destroyed. The revolutionists started out to cut the telegraph, telephone and electric light wires, to sever the gas and water mains, to capture and plunder the banks, public offices and buildings. They succeeded in paralyzing the electric service and gas, stopped all street cars and railway service, and terrorized the peaceful inhabitants, but the public buildings, banks, storehouses and principal business places were too well

guarded by the police and soldiers for them to seize and plunder.

It was a difficult task to guard and patrol the city at all, for the majority of the garrison and the reservists had been sent to the front in Africa, leaving but 1,400 troops of all kinds in that vicinity, and Barcelona is a factory city of 700,000 population. These with the police could do little more than guard the places above named and afford protection to the largest civil and mercantile interests. No one thought of guarding the churches, convents, schools and asylums, for no one imagined that they would ever be attacked by the fury of the revolutionary mob.

The whole tragic series of events shows the incredible baseness and cowardice of the rioters and revolutionists. They made a series of attempts to capture or even approach several of the buildings of the city where valuables were stored or dealt in, and made attempts to approach and burn public buildings, but in every instance were repulsed by the police and soldiers on duty there. Then some young lads got kerosene from a neighboring shop and managed to set fire to a church in one of the outlying districts, and in the confusion and under cover of the smoke looted the altar and sacristy of its valuables.

This was the very thing the riotous mob wanted; it supplied the new idea to them. The churches and convents! Why, it was said that they were filled with gold and silver and precious stones which pious donors and benefactors had bestowed, and better than all they were away from the business portion of the city and were wholly defenseless and unguarded. Thus the revolutionists got their first taste of arson and plunder, and they wanted more. They built barricades across the streets where they thought the police and soldiers might pursue or hem them in. Schools for little boys and girls, convents of nuns and nursing sisters were their especial quarry, and they took good care to loot the entire building before they destroyed it. They were a cowardly lot, and dared not meet men in conflict.

For instance, they undertook twice to assault and burn the Jesuit college and church upon the Calle de Caspé; the first time the whole mob took to its heels when three shots were fired at them by some of the parishioners who stood guard, and the next day they again ran when a few shots cracked simultaneously, and spread the news that the Jesuits had mounted a mitrailleuse. But they gave the Jesuits a wide berth thereafter, and confined themselves to carrying murder, rapine and devastation to convents filled with defenseless nuns and young girls. Even here they were frightened off by a bold show. A few policemen made them leave the convent of the Holy Angels, and the gardener and two soldiers made them drop everything and run from the convent of the Black Ladies in San Gervasio, while they gave up the burning of the church of San Pedro de las Puellas because of the arrival of some determined parishioners. Their

courage oozed out the moment they were likely to get the same dose themselves. But the unprotected churches and convents were their easiest prey, and presented the most available plunder. One young ruffian who was shot running away from the soldiers was found to have 6,000 pesetas in money and valuables on his person, taken from the various schools, churches and convents.

It was difficult for the police and the soldiers to grapple with the disorder. Telegraph and telephone wires were cut, there were no conveyances, and even the mails had to be sent by sea. The gas and electric lights were gone and the streets were in darkness, while paving stones were ripped up and made into barricades, and delivery wagons and street cars were also utilized for the same purpose. Artillery had to be brought in to capture some of the barricades, but finally the revolutionary mob got a taste of what real war was like and they faded away like mist before the rising sun when the troops got fairly at work. For five days the reign of terror lasted, but at its end there were some 1,400 persons, who, caught in various acts of murder, arson and assault, were lodged in the grim prison of Montjuich.

It was the trial of these and their various sentences that I have heard of since I returned. In Barcelona the people are ashamed of the riots and destructions and feel that it has set back their city a quarter of a century. Yet the authorities on the whole dealt leniently with the prisoners. Some 1,300 were released within a week to two weeks; others were tried and sentenced to terms of one to six months, while a few received terms of one to ten years according to the gravity of their crimes. Of the ringleaders seven were executed, and of these several were Frenchmen who had left France for their country's good and to escape the courts of their native land. That is why the interpellation in the French Parliament failed to interest the French ministry in their fate. One only has produced a world-wide and vociferous criticism of the Spanish authorities. That was Francisco Ferrer y Guardia, who was executed on October 13th last.

It has been said in this country and elsewhere that he was executed by the order of the Spanish autocratic government, and at the behest of the Church authorities, and that such a thing could not happen in the United States. Well, we had the Haymarket riots in Chicago in 1886—the analogue, except in immensity, of Barcelona—and seven persons were executed. Chicago has had peace ever since, and the Barcelonese think they, too, will have things quiet for a time. It has been said, too, that Ferrer's trial was secret and that he was railroaded to execution. Neither fact is correct, for several of the illustrated papers (and there are many in Spain, finely printed, too), sold in Barcelona at the time, gave a large double-page illustration to his trial, at which it could easily be seen that there were from one hundred to one hundred and fifty persons present in the large court room, among them several newspaper men. The photographer was there on at least two occasions. It must

be remembered that Ferrer's trial was by a military tribunal, which is usually in all countries unhampered by technical objections or by repeated adjournments. Yet Ferrer was captured about August 20, his trial commenced early in September and was not concluded until October 8, when he was condemned. Royal clemency was asked on October 9, but the king was advised by his ministers after an examination of the record that sentence should not be interfered with. It cannot therefore be said that he was hurried through his trial, although it is a bit faster than some of our celebrated criminal trials in America.

Whether the Spanish Government was right, as a matter of policy, in executing Ferrer I cannot say; but judging his case by that of lesser men and by examples in America of the Haymarket rioters and others, it seems to have been perfectly justified in stamping out rebellion and anarchy by the execution of those chiefly concerned in the production of those disorders. All the criticisms of the Ferrer trial and execution seem to rest the fact of his innocence upon the circumstance that he was not caught red-handed as the others were. Yet even here two important circumstances are overlooked. One is that prior to the "Bloody Week," as it is called in Barcelona, Ferrer wore a full beard; when he was captured three weeks later outside the city in the country districts he was clean shaven. Why the necessity of the disguise? When he was taken by the Civil Guard he told the truth upon the instant, and then tried to cover it up by a lie. He said he had been in Barcelona, but perceiving where that admission would land him, he added that he was a delegate to the Esperanto Congress held there in July, and was now making a walking tour of the province of Cataluña. He was not recognized at first as Ferrer and it was some days before he was identified. All the delegates to the Esperanto Congress were known; they were all photographed at their dinner on the summit of Tibidabo, and Ferrer does not appear among them. Three witnesses testified that they saw him urging on the rioters, identifying him among several prisoners.

The police found his papers, telegrams and points of advice, which showed how completely he was concerned in the rebellion and rioting. A fine little circular which set forth the following programme would not be nice reading even in the United States: "Abolition of all existing laws; expulsion or extermination of religious communities; dissolution of the civil authorities, army and navy; demolition of the churches; confiscation of the Bank of Spain and of the property of such persons, civil or military, who have held office in Spain or its lost colonies; immediate imprisonment of each of them until they prove innocence or are executed; confiscation of railroads and all banks of credit; absolute prevention of escape from Spain of all persons who have held public office, even without their property." And then a circular which called business men, officials and clergy thieves and

pariahs, and called upon the workingmen to take positive action, concluding with the formula: "Annexed hereto is a recipe for manufacturing dynamite (*plancastita*)."

There was also another circular which wound up with, "Death is a thousand times more honorable than to live under the shameful oppression of a band of thieves sustained by the clergy and exploiters. Up, then, noble and valiant hearts, sons of the Cid! Do not forget that Spanish blood runs in your veins! Viva la revolución! Viva la dinamita!"

In addition to this the police found correspondence and telegrams which showed that Ferrer was in touch with every one of the ringleaders, and in which he gave them advice how to foment and carry on the revolution. Several witnesses testified to his being in various parts of the city during the rioting and to his meeting with the other revolutionists. His own admission that he was in Barcelona immediately before the outbreak, and his own admission during the trial that he attended a meeting on the second day after the riots, the fact of his disguise and his presence only a few miles away from the city, as well as the fact that not a solitary witness was ever found in or out of Spain, whether likely to be brought before the court or not, who could say that Ferrer expressed any disapproval of the dreadful doings of that week, or ever sought to dissuade or to prevent others from those atrocities, seemed to clinch and corroborate all the testimony against him.

Although the case against Ferrer was closed some ten days before the trial was ended, not a witness came forward for him. I was told in Barcelona that some of those who protested that he had no hand in the riots would not volunteer as witnesses lest the police and authorities had documentary evidence of their participation, and so kept away. In fact, the authorities very much desired to get their hands on some of them who were over the border in France.

Even when the bitterest attacks were made in the French, Italian and English papers (those were the ones which I saw, for there were no American ones there) on the Spanish Government for the death of Ferrer, not one word was ever said against the integrity of the military tribunal which condemned him. It was conceded that they were upright, straightforward soldiers, who did their duty as they saw it. Many condemned the procedure; but I am informed by a Spanish judge, now on the bench, that the procedure is almost identical with that in the Spanish criminal courts, and that it was followed in every particular. The chief defense made by the press was that Ferrer was an eminent and a learned man and the founder of the "Escuela Moderna," and therefore the authorities wanted him out of the way. They did not even contend that he was a good man; for he turned his wife and three children out of doors, left his fortune to his mistress, who is younger than his eldest daughter, and obtained the very money to found "Las Escuelas Modernas" by fraud in pretend-

ing to his benefactress that they were to be Catholic schools and that the Catholic Faith was to be taught in them.

If we may judge a man's character by his domestic and official actions, and find it untrustworthy, then too much confidence cannot be put in any declarations of his innocence. As to the "Escuelas Modernas," I may speak of them later, but a striking commentary may be found in the fact that the revolutionary mob in those July riots destroyed schools which gave education to 3,100 young men and women and children, most of them absolutely free and many especially for working men and working women—and thereby deprived of education more than twice as many pupils as all the "Escuelas Modernas" combined had within their walls.

If the people of the United States will recall the circumstances of the Haymarket riots in Chicago, or go back to the excesses of the Commune in Paris in 1870, they will better appreciate the state of things in Barcelona last July, and thereby be enabled to better judge, or at least appreciate, the trial of Ferrer and the punishment he received.

ANDREW J. SHIPMAN.

Don Severino Aznar, writing in *El Noticiero* of Saragossa, Spain, on the Barcelona riots, strikes a note that should arouse any somnolent shepherd. "The events of July," he says, "have shown that there are in Spain thousands of men who have passed through childhood, boyhood and youth without having hardly heard of Jesus and His gospel. Why so? Are they the only ones responsible? Are we to recognize our powerlessness to do in our own country what our missionaries do in foreign lands? Can it be that our methods, once effective, are so no longer? We have the churches, the sermons, the missions, the special devotions, the sacraments. The children have not wished to come because they saw no good in coming. But who undertook to show them the good of coming? Christ did not wait in his workshop of Nazareth for the poor and ignorant to come to Him. He went out and looked for them on the shore of Tiberias, on the banks of the Jordan, on the roads of Samaria. The first useful lesson for us from the Barcelona riots is a revision of our methods of propaganda, the resolution to win over the masses who are as lost to the faith and to peace as are the savage tribes of Africa."

These words are so plain that comment would tend to obscure their meaning. We cannot love our holy faith without first knowing it, as we cannot know it without loving it. A Catholic child with no knowledge of the catechism is an object worthy of deep commiseration.

It would seem that some of our friends across the sea have been satisfied with inviting all to the feast, but have not taken the trouble to go out into the highways and hedges to seek the timid or the careless.

CORRESPONDENCE

A Tilt in Mid-Ocean

We were in mid-ocean and the ship was frequently and peacefully bowing her head towards Rome, nearly two thousand miles away. Seated on a steamer chair reading a book, suddenly I noticed a clergyman who took a seat next to me. I had noticed him before and had taken his measure. He was tall and slender, well dressed and well groomed, and wore an extraordinarily large-sized imitation of a Roman collar, at the top of what I have heard Anglican clergymen call "a Catholic vest." He addressed me, made some inquiries, and I showed him that I was reading in Scartazzini's edition of Dante's "Paradise," the account of the poet's confession of faith to St. Peter.

"By the way," said he, with a smile, "I, too, have been often tempted to make my confession to St. Peter." "Well," said I, "let us imitate the ship. See how she dips her head first in adoration of the Lord of the sea, and next in homage to His Vicar far away in Rome. I feel like bowing in worship every time she dips her head." "But," said he, "there are difficulties." "Of course," I said, "there always will be difficulties. Pray what are yours?" "Well, I think I belong to a 'brawnch' of the Catholic Church." He pronounced "branch" as I have written it. "Well, my friend," I replied, "I am not going to argue with you on a subject that has been exhausted by discussion. Your branch was lopped off the tree long ago, and has been decaying ever since, so that now there is hardly a bit of verdure or of sap left in it. You know the inner history of it, and consequently know that its clergy are fast losing their belief not only in the thirty-nine articles but in the Bible, in Christ and in God."

"Well," he replied, "my real difficulty against your Church is its cruelty in days gone by, in the time of the Spanish Inquisition, for instance." "Again, my friend, I am not going to argue with you. You have probably been reading Lea's history. Have you taken the trouble to verify his statements? Have you examined the original documents? No judge in a court of justice would accept the testimony of an unsworn witness, or receive a document unless its authenticity was verified. Why, then, are some of us so credulous as to accept the testimony of witnesses against the Catholic Church, who usually have no proof of their charges but their own assertion, unauthenticated documents, or the forgeries of enemies. It is almost impossible to find a fair or an honest historian among the enemies of the Church."

"But the Church is too severe with her suspensions, excommunications, interdicts and degradations," replied my "brawnch" friend.

"Well," said I, "the Church is a true mother; and while she loves she also punishes the erring child, but always through love for him. Discipline in the household requires the rod as well as the candy; God is just as well as good, and he punishes as well as rewards; so does the Church."

"But have you ever thought of the intense love of the Church for the human race? Do you know the limit to which she stretches her laws when there is question of saving souls? Do you know that when there is question of saving a soul she frequently abolishes her excommunications and interdicts? Here in this old breviary," and I showed it to him, "I have two extracts translated from

two of the greatest theologians of the thirteenth century. Listen: 'If any one brought up in the woods should follow the lead of natural reason in the desire of Good and in the avoidance of evil, it is to be held as most certain, that God would reveal to him by internal inspiration, the things necessary to salvation, or would send to him some preacher of the Faith, or an angel perhaps.' It is St. Thomas Aquinas who thus writes in one of his smaller works (*De veritate quaest.* XIV). Here is another text, taken from the writings of Hugo of St. Chers, the first Dominican Cardinal (who died A. D. 1262) and for a time papal legate in Germany. He was a profound student of the Bible: 'If any one should be brought up in the woods by a wild beast and remain there so long that he could know nothing of Christ,' what would happen to him? As such a one 'had natural reason, if he do that which he should God will give him the necessary grace' to be saved. You say our Church is cruel; yet is not this theology kinder than anything you can find in the theologies of the sects? Luther and Calvin would have spurned this doctrine of St. Thomas and of Hugo de St. Chers because it is the teaching of the Catholic Church; will the 'branch' accept it? Will any of the Presbyterian theologians accept it even now after they have thrown away so much of Calvin's rubbish?

"Do you know that in the extreme peril of a human soul, the Church removes all censures from a degraded priest and restores his faculties so that he may give sacramental help to her dying child? Do you know that although the Church has excommunicated in her long career thousands of wicked and rebellious sons, she has never pronounced on the fate of one of them. She has never answered the question: 'Is he damned?' She is the mother; she punishes the rebel; but she never interferes with the right and the power of the Eternal Father who alone knows the heart, and has heard the last sigh, perhaps of repentance of His wayward son.

"Why, my dear sir, so great and broad is the love of this old mother of mine, that if this ship were sinking now and you just nodded your head in assent, I would baptize you conditionally and give you the sacraments in her treasury of grace. Come, can you show love of that kind in the 'branch,' or in any of the brambles of Protestantism?"

"But you would not go to the Protestant service this morning. Your Church would not let you," he said. "No," I replied, "because to do that would be compromising with error and with what my faith teaches me to be false. There can be no compromise between truth and error. I cannot sanction false worship whether it be Mahometanism or Protestantism. Hence I would not go to your service. But I would do more than any one at it to save your soul; and do it under the guidance of the only Church of Jesus Christ."

He said many more things, but I stopped the tilt by saying to him: "Let me tell you a story. A former United States Senator of one of the Southern States said to a clerical friend of mine some years ago: 'Father Mac, do you know I would join the Catholic Church to-morrow only she is too d—d strict.' In his case the difficulty was the usual one—*dux femina facti*. So, my dear friend, there are many reasons why people do not join the Church. In your case it's the Spanish Inquisition and her severe disciplinary laws; in another case it's a woman, a whiskey bottle or somebody else's pocket book. Come see me to-morrow. Drop the 'branch' and climb the evergreen tree."

UMILTÀ.

From Australia

MELBOURNE, AUSTRALIA, NOVEMBER 8, 1909.

Mr. Deakin and his cabinet have been defeated. How that result was obtained last Thursday night is curious and interesting. The Financial Agreement by which the Federal Government was to pay the States 25s. per capita was being considered in committee when an animated debate ensued. Singularly enough, all parties in the House of Representatives favored the payment of the sum in question. It was universally admitted that 25s. per capita was a fair return to make to the States in present circumstances. But the ministerialists and the opposition were divided on the proposal to embody the agreement in the Constitution Act without any limit as to time. The Labor party objected to be bound by an unconditional undertaking to make the sum specified a part of the States' inheritance for ever; to do so, they said, would take from the Commonwealth its fundamental right of control and deprive the National Parliament of its liberty. When the division took place thirty-three members voted for the Ministry and thirty-three for the opposition. The chairman of committees said that he wished to give time for further consideration and accordingly would give his casting vote against the Government. As soon as he had done so the leader (Mr. Fisher) of the opposition inquired if the Prime Minister had any statement to make in connection with the defeat of the government; but Mr. Deakin did not respond. He simply moved the adjournment of the House, and gave no subsequent statement for publication. It is understood that the ministry will recommit the disputed clause and hope to snatch a victory by a single vote with the help of one of their supporters, who was unavoidably absent from the late division. The *Sydney Freeman's Journal* says:

"To embody in the Constitution a system of fixed payments to the States of necessity means that the Federal Parliament ceases to be sovereign, resigns its supreme control over national affairs, and becomes a mere executive body which may act only after consultation with the States' Premiers and Treasurers. . . . The most peculiar circumstance about the whole discussion is that those who would deny the Federal Parliament the right to impose direct taxation are precisely those who are now endeavoring to drive it into a *cul de sac* from which direct taxation may eventually afford the only outlet. . . . As for the constitutional aspect of the question, let us repeat that this proposal to amend the Constitution so as to make fixed payments permanent and obligatory is contrary to the spirit of the Act of Union, and is an attempt to nullify, to abrogate, by a side wind, the supremacy in all matters of national import conferred by the Commonwealth Constitution on the Federal Parliament. The proposal is financially, politically, and constitutionally immoral."

Two excellent seismographs, one horizontal, the other vertical, have been installed at Riverview College, conducted by the Jesuits in Sydney. The Rev. Father Pigot, S.J., visited Samoa in July, 1908, and studied the working of the seismograph which has been there set up under the charge of Dr. Angenheister. On his return to Australia he obtained from Germany two Wiechert seismographs or seismometers, and built a suitable observatory for their reception. Father Pigot has already obtained excellent results in tracing recent earth tremors and his work in this department will doubtless

be welcomed by scientists in America, Europe, and other parts of the earth.

When replying to jubilee congratulations at the late Catholic Congress, Cardinal Moran said: "Having reached the eightieth stage in my path of pilgrimage, only a few more stages can remain till the allotted journey of life here below shall be accomplished. With the full confidence that divine hope inspires, I day by day repeat the loving disciple's words, '*Veni, Domine, Jesu, veni!*'—Come, O Divine Master, come! . . . Your pleading of charity on my behalf will not fail to obtain for me that my shortcomings shall be forgotten, and thus through the 'abounding mercy of the Most High, the Blessed Virgin shall take me by the hand and lead me to her Divine Son to hear the blessed words which are the eternal heritage, 'Faithful servant, enter into the joy of thy Lord,'"

A serious coal strike has just been entered upon by the Newcastle miners, N. S. Wales. All the northern mines are closed and the strikers number 12,000 men. The southern mines are still working, but it is supposed that they also will be closed after a time. If the strike continue long it will have a disastrous effect on commerce and every class in the community will suffer severely.

The latest returns issued by the Commissioner of pensions declare that there are now 58,390 persons in the commonwealth receiving old age pensions, and the amount disbursed is £1,459,750 yearly. The particulars of the new claims for each State are as follows:

	Claims		
	Received	Granted	Rejected
New S. Wales	3,937	2,522	433
Victoria	7,628	6,801	592
Queensland	1,431	1,077	214
South Australia	5,835	3,595	385
Western Australia	2,309	1,560	219
Tasmania	3,079	2,636	127
Totals	24,219	18,191	1,970

M. J. W.

Opening the Parliamentary Campaign

LONDON, DECEMBER 11, 1909.

Though Parliament will not be dissolved till Christmas week, the General Election campaign was formally opened last night, when the leaders of the two great parties issued their manifestoes. Mr. Asquith's took the form of a speech to a meeting of some ten thousand Liberals at the Albert Hall. Mr. Balfour, who is recovering from a sharp attack of illness and still unfit for the platform, sent out his manifesto as his election address to the voters of London City.

Mr. Asquith protests that the question at issue is the right of the people of England to govern themselves and declares that all pretence of the House of Peers to interfere with finance must be barred for ever. Mr. Balfour denies that the Peers claim either to initiate or to amend financial legislation and points out that all they have done is to insist on the people being consulted before consenting to a financial revolution. He makes a striking point when he reminds the British public that no such sweeping change could be carried through in the United States without the consent of two houses possessing full revising power. He does not ask, he continues, to have the property of Englishmen as fully safeguarded as that of the American citizens actually is, but he does

insist that it shall not be at the mercy of a chance vote of a single chamber. He does not object to reform in the constitution of the House of Lords, but he will not have it reduced to a mere cipher. A revising body, a check on headlong legislative change, there must be.

On the constructive side of his program he speaks of Tariff Reform as a means of strengthening the financial position and increasing the amount of employment among the workers and he refers to plans for facilitating the acquisition of their freeholds by tenant farmers, incidentally contrasting the lot of the small proprietor who is his own master with that of the state-tenant who figures in socialistic systems of land reform.

Mr. Asquith goes more fully into questions of general policy. He is naturally anxious to conciliate as many as possible of the groups that went to make up his majority in the late Parliament. The Irish Catholics are promised some form of Home Rule for Ireland; the English Non-conformists are told that the Education Act of 1902 will not be allowed to stand and that the Government if it continues in power will embark on fresh attempts at legislation in the Nonconformist sense; the Welsh Liberals are promised disestablishment of the Church in Wales.

The pronouncement on education is decidedly menacing to Catholic interests, and forecasts a renewal of the struggle for our schools. Mr. Asquith says:

"Take first of all the cause of national education in England and Wales. We stand there where we stood four years ago. The anomalies and injustice created by the Education Act of 1902 have still to be set right. We have to secure by statute the access of every child to a school which is under *the complete control of a popularly elected authority*, and in which the teacher is *not fenced about by any sectarian tests*. Provided that right is established, and, mark my words, made universally available, we shall be ready, as we have shown ourselves ready before, to deal liberally in the case of minorities in populous areas."

Mr. Asquith's ideas of liberal treatment for the Catholic minority in the large towns as shown in the Education Bills of his cabinet, was so narrow that it was impossible to accept it, and yet he still seems to be under the delusion that he acted generously to us. The crisis is so far causing little excitement or disturbance of the normal course of business at the year end. The scaremongers who declared that rejection of the Budget by the Lords would be followed by financial chaos, panic and widespread dislocation and loss of trade, have seen their jeremiads falsified by the event. Consols have actually risen in value. The rate for money remains as it was. The customs dues are being regularly paid under an arrangement by which in case of the duties being lowered by the new House of Commons the excess already paid will be returned to the payers. The professional politicians are busy. Printers and bill-posters are preparing ammunition for the campaign but the average British citizen has made up his mind not to worry much about politics till the other side of Christmas. A. H. A.

Belgium and the Holy See

ROME, DECEMBER 17, 1909.

The death of the king of Belgium brings up again a chapter of diplomatic history, now forty years old which portrays that spirit of moderation which was one of the chief characteristics of the deceased sovereign. At the fall of Rome in 1870 the Belgian Liberals thought the

time propitious to attempt a modification of the government's relations with the Holy See. Their mouthpiece was Frère-Orban who averred that with the loss of the temporal power the Pope had become simply the head of a religious society and therefore entitled to no special notice. The Catholics naturally rejected this quintessence of Liberalism, and nothing beyond an annual protest resulted from Frère-Orban's followers. Affairs took on a different aspect, however, when the Liberals came into power in 1875 and Frère-Orban became President of the Council.

In the circular announcing a new ministry there was a vague hint of prospective changes in the diplomatic relations between the Holy See and Belgium, and all was expectation to see what the intensely anti-clerical President would essay. His first blow was aimed at the schools which, under a law of 1842, were public and Catholic as well. But his attempt to secularize education in a country where practical Catholicity was so strong and widespread raised such a storm that the wily sectarian was constrained to invoke the good offices of the Pope to ward off what threatened to be an attempt to overthrow the Constitution. The premier promised to mitigate the odious law. The Pope intervened for the sake of peace; but, when public quiet was restored the promise was broken and the law was left as it stood. The Pope then wrote Cardinal Deschamps and his suffragans a letter encouraging them to stand out against the godless schools. The first result was that the papal nuncio received his passports from the government; the second was that clergy and laity began at once and with all energy to open Catholic schools. The government schools had everything except pupils. Thus things went on for twenty-five years, that is, until the Catholics returned to power, when diplomatic relations with the Vatican were renewed and the schools were brought back to their religious form.

During all that time of trouble and agitation, if affairs did not reach a more violent stage it was due to the moderating influence of Leopold II, who personally showed unvarying respect towards the nuncio and the hierarchy. This is the testimony of the nuncio, who has since become Cardinal Serafino Vannutelli, sub-dean of the Sacred College and Prefect of the Sacred Penitentiary.

The Church is also mindful of the valuable help which the deceased king gave to religion both in Belgium and in the Congo. Thanks chiefly to Leopold's generosity, Brussels will soon see completed the basilica of the Sacred Heart, as Paris has Montmartre. To that same generosity, the Congo missionaries owe not a little in their work of evangelization, in which the king took a lively and practical interest. There will soon be a solemn memorial service in the Sistine Chapel for the repose of the soul of the late king, at which the Pope, the cardinals of the papal court, and ambassadors to the Holy See will be present.

L'EREMITA.

The Spanish Bishops and the Lay Schools

ROQUETAS, SPAIN, DECEMBER 9, 1909.

The Cardinal Primate has addressed to the President of the Ministry a letter, signed by the archbishops and bishops of Spain, protesting against the proposed reopening of the lay or neutral schools. These schools, it will be recalled, were closed by the former Conservative ministry because they were considered by Sr. Maura as be-

ing one of the principal causes of the terrible crimes of July. The letter of protest states that these schools existed for the purpose of opposing the national faith of Spain; that they were a menace to the morals of children; that they engendered in innocent minds a spirit of irreligion and anarchy hostile to the interests of the nation; that their toleration was a violation of article eleven of the Constitution, of article two of the Concordat and of articles 295 and 296 of the Law of Public Instruction. That the readers of AMERICA may clearly understand the nature of these schools it may be well to give a brief history of their existence.

According to Bartolomé Torres, in *La Vanguardia*, the lay or neutral schools date back to about the year 1880, when there was established in Barcelona an association for the founding and propagation of this type of school. The propaganda was active in factory and working centres, especially in the provinces of Barcelona and Gerona. From the very start it was evident from the principles taught, that the movement was to educate a class of workmen hostile to the existing state of Society. In 1890 the schools passed through a serious crisis due to the open rebellion of local directors who declared themselves individually independent of the centre in Barcelona in order to gain the income from tuitions which were enriching the founder. From then on the lay schools entered upon a new period. They became affiliated in many instances with radical workingmen's centres and in general were supported by members of radical political clubs. Later on municipal, provincial and even state financial aid was secured. Their increase in number was rapid up to the time of their suppression in August of the present year.

An inspection of the text-books will make clear the nature of the teaching in these schools. A work fresh from the press, entitled "*La Revolución de Julio en Barcelona*" (J. Gili, Barcelona), by Modesto H. Villaescusa, a well-known and careful writer, gives us interesting and accurate information on this point. The books in use in *La Escuela Moderna* (The Modern School) of Barcelona will be our guide, as they may be taken as the standard of the books in use in the other schools. On page 7 of "*Evolución super-orgánica (la Naturaleza y el Problema Social)*," by Enrique Lloria, the child is told "that which the catechism calls creation" will be explained scientifically as "uncreated existence."

On page 37 of "*Compendio de Historia Universal*," by Clemencia Jacquinot, the pupil is instructed, "that it can be believed (*se puede creer*) that Jesus Christ was a Buddhist monk who, coming from Mount Carmel, devoted himself to preaching the religion of Buddha to the Jews." Pages 40 and 41 contain open blasphemies against "god" (*sic*). Page 46 tells the child that Christianity has always opposed the course of progress; that it has oppressed humanity by a false morality; that it is a vampire, thirsting for blood, to which millions of victims have been sacrificed. The child's love of country is taught in "*Patriotismo y Colonización*." On page 24 of this book, which is classed as a Third Reader, the right of the State to legislate and to punish is denied, while on page 84 love of country is called "a brutal lie." Page 80 informs the pupil that *country, flag and family* are but meaningless sounds. On page 71 military officers, ministers of state, and judges, are termed "men destitute of every human sentiment" and then to place the intellectual cap-stone upon the child's education, "*Cuaderno manuscrito*," page 182, informs the advanced pupil that assassination has ever been esteemed by human society. C. J. M.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JANUARY 8, 1910.

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Education and Religion in Japan

Some time ago we ventured to call in question an assertion of President Hall of Clarke University, that education in Japan is unreligious. We are confirmed in our judgment by a new Japanese magazine, *Yamato-damashii, The Spirit of Japan*, of which the first number has come out. It is published under the auspices of the Military Education Society, and of the Shiyudan, devoted to the development of Bushido, of which Admiral-of-the-Fleet, Count Ito, General Viscount Terauchi, Minister of War, and General Count Nogi are leading members. Its object is to lead humanity to true happiness, and the first means it prescribes is the duty of improving one's condition of life by forming good habits, acquiring refined customs, and *carrying out the divine will with unswerving faith*. It gives an Imperial rescript which, enumerating the virtues on which the Empire is founded, exhorts all to practise them in imitation of their ancestors, thus to guard and maintain the prosperity of the imperial throne *coeval with heaven and earth*. We therefore ask again: "Is education in Japan unreligious?"

Subsidizing George Washington University

It is with pleasure that one notes the brave stand taken by Dr. James in regard to subsidizing the George Washington University as reported in our educational comments of this number. Identical bills introduced in the Senate and House providing for an appropriation to this private institution of the District of Columbia are sharply criticized by the President of the University of Illinois and their defeat is urged for a reason that will appeal to every lover of equal rights for all. As Dr. James argues, the bills, whilst apparently providing for

the need of education in agriculture and the mechanical arts in the District of Columbia are practically an attempt to subsidize a private institution contrary to the policy of a century. Their passage, as he well says, would be a precedent on the part of the Federal Government favoring a division of the public funds among the private and sectarian institutions of the country. There are three other institutions of private character in Washington, each one of which is just as well entitled to such a Federal grant as George Washington University, the Catholic University of America, the Georgetown University conducted by the Jesuits, and the American University under the patronage of the Methodist Church. Will Congress be willing to deal justly with all these and, meting out equal rights to all, will its members be ready to vote a similar subsidy to these three institutions in case the grant be made to the George Washington?

Bishop Greer and the Rev. Henry R. Sargent

The Rev. Henry R. Sargent, recently a member of the Protestant Order of the Holy Cross, formally announced to Bishop Greer, of the Protestant Episcopal Church, his renunciation of the Protestant ministry. Bishop Greer officially deposed the ex-minister and sent the formal notice of the deposition to every bishop of his church. Thus the farce of Protestant Episcopal pretensions still holds the stage. Only the actors seem to be blind to the colossal eccentricity of the performance. To depose implies authority, and the possession of authority argues its derivation from some higher source. The mayor of a city, when newly installed, deposes and appoints, but he does so according to a municipal constitution which gives him the right. No recalcitrant body of citizens can elect another chief magistrate of a city and set up an independent government without becoming amenable to the law and its consequences. The Church has no less a corporate existence than the city or the state. The Church, if its right is challenged, should point to a constitution which as the matter deals with religion should come from Christ who alone has the right to set up a church and impose religious obligations. Where does Bishop Greer get the right to depose? Not from the Pope; because the Episcopal Church is clearly heretical and schismatical. Not from the Anglican Church, for the Anglican Church has long since disowned its headstrong daughter. If, however, Bishop Greer asserts that he gets his authority from the body over which he rules, then we have the anomalous situation of a religious body constituting itself and giving authority to itself without any warrant from Christ, one of whose chief motives in coming to redeem was to establish also a church with a visible head, his own representative and vice-regent upon earth.

When the Rev. Henry R. Sargent reads of his formal deposition by Bishop Greer, he may well exclaim: "Jesus I know and Paul I know, but who are ye?"

Stopping the Leaks.

There are still many districts in the South and West where Catholics have no priests. Georgia and the two Carolinas have in a population approaching six millions only 30,000 Catholics. These are mostly in the cities, and as priests are few and distances great, adequate visitation and supervision of the Catholic families that are sprinkled through town and hamlet is impossible. From twenty to thirty mission stations are often attached to one church, and the pastor and his assistant, if there is one, attend to them as best they can. The fewer the Catholics the more bigoted the people, whose ignorance of our religion and inherited prejudices remain undisturbed through lack of contact with the Church. The Catholic children have to attend their schools and grow up with such people, and the occasional visit of a priest is the only antidote. Hence it also becomes a portion of the priest's duty to enlighten non-Catholics by lectures or otherwise and thus imbue them with more kindly feelings towards the Church. For this men, time and money are needed, and so far all have been lacking.

The Georgia Knights of Columbus are helping to remedy the deficiency. On the motion of the State Deputy, Mr. P. H. Rice, of Augusta, they have agreed to maintain and defray the expenses of one missionary priest whose sole duty it will be to visit all neglected portions of the State. They have also assessed themselves to send "as a New Year's gift to our Right Reverend Bishop," a handsome contribution to the Missionary Fund, in charge of the Diocesan Chancellor, Rev. W. A. Mitchell of Savannah, and have agreed to forward through the Secretary of Councils such Catholic literature as they can spare to Father Mitchell for transmission to isolated districts with such information concerning scattered Catholics as they can ascertain.

A Chilean View of the Alsop Claim

Not excessively flattering to our national sense of self-respect is the best that can be said of the comments of the Chilean press on the action of the United States towards Chile in the affair of the Alsop Claim.

In the treaty of peace which followed the one-sided war between Chile and Bolivia, the victorious government bound itself to pay the debts of Bolivia to certain companies, and set aside \$2,000,000 for the purpose. An offer of \$500,000 to extinguish the Alsop claim was rejected by the company, which laid the matter before the arbitration court at Washington. The court decided that as the Alsop company was organized under Chilean laws and had its place of business in Chile, recourse should be had to the Chilean courts, but such action would not bar the plaintiffs from prosecuting their claim further through diplomatic means should they see fit.

The Alsop company, which was merely the assignee of

the original claimant, one Lopez Gama, brought the matter before the Chilean courts. At the same time the heir of Lopez Gama brought suit to set aside the Alsop title on the ground that the transfer had been null and that the claim still formed a part of the Lopez Gama estate.

Before the judges had passed upon the merits of either case, Secretary Knox, who, the Chileans assert, has a pecuniary interest in the matter, directed U. S. Minister Dawson to exact from Chile a speedy settlement and indemnity fixed by Mr. Knox at \$1,000,000.

Chile then urged the submission of the question to the Tribunal of the Hague. When the protocol was signed, Minister Dawson insisted in the name of the United States that Chile should explicitly renounce all right to plead *res judicata* at The Hague by bringing forward the decision of the Washington tribunal. To this the Chilean authorities refused to accede. Mr. Dawson then delivered an ultimatum giving Chile ten days within which to pay the million dollars, and betook himself to Buenos Aires.

Chile at once sent to all civilized nations an official note detailing the conduct of the United States. Thanks to the representatives of Great Britain and Brazil, the United States withdrew its ultimatum and suggested as arbitrator King Edward VII who was at once accepted by Chile. "Insatiable voracity of the colossus of the North," "strange imposition," and "contempt for the other countries of America," are some of the compliments showered upon us by the indignant Chileans. And thus disappear the favorable impressions produced by Secretary Elihu Root's memorable trip!

An Impasse

About two years ago the Royal Assent to an Act of the Parliament of Great Britain and Ireland made honest what had before been abominable, the contracting of marriage with a deceased wife's sister, within the boundaries of the three Kingdoms. For some three hundred and fifty years these marriages had been in the eyes of English law abominable wherever contracted, but since 1906 there had been a change. The colonies, less scrupulous than the mother country, allowed them; and so, by the Colonial Marriage Act, those became honorable within the United Kingdom that had been contracted in the colonies provided the parties had a colonial domicile, while those attempted in any other way under the union-jack remained abominable. In August, 1907, a certain Mr. Banister, desirous of honorable wedlock, carried his late wife's sister to Canada, and on August 12 they were married in Montreal. Unfortunately they had not acquired the necessary domicile; and consequently their union was abominable. But on August 28 the King gave his assent to the new Act, which had retroactive force, and Mr. and Mrs. Banister found themselves on their return to England an honest couple.

The passage of this Act was for the ministers of the

Establishment the occasion of much talk and writing to the papers. They argued, with what appeared excellent logic, that the Church of England could not be expected to change its teaching merely because the State had changed the law. Were the Church of England a teaching Church, this position would be unassailable. But they forgot that it reached its view in the matter not of itself by means of tradition, or the old canon-law, or the Church at large, or Pontifical decrees, but through the Civil Power. What this had imposed this could take away; and so their whole contention fell to the ground. Canon Thompson, Mr. and Mrs. Banister's clergyman, thought, nevertheless, that he might act according to his principles. He was the readier to do so because the Act provided that no minister should be liable to any penalties for anything done or omitted in the performance of his office, to which he would not have been liable had the Act not been passed. Hence, when Mr. Banister, restored by the Act to sanctifying grace after sixteen days spent in abominable sin, presented himself in the parish church to receive communion, Canon Thompson rejected him as one included in the prayer-book's category of "an open and notorious evil liver."

To this Mr. Banister naturally demurred. Canon Thompson was welcome to his own private opinion in the matter. His Ordinary, the Bishop of Norwich, might back him up in it. But how could one be an evil liver when King, Lords and Commons had taken away his sin? And how could one be a notorious evil liver amongst those for whom the ecclesiastical conscience, or any other conscience for the matter of that, must be silent in presence of an Act of Parliament? Mr. Banister therefore took his grievance to the Court of the Arches, supposed to be the ecclesiastical court of the Province of Canterbury, and won his case. Canon Thompson was admonished to behave himself in future. Instead of doing so, he applied to the Court of the King's Bench for an order restraining the Dean of the Arches from proceeding farther in the case, and was refused. Against this refusal he turned to the Court of Appeal. Three judges heard the case. They rejected the appeal unanimously, condemning Canon Thompson to pay the costs. Each gave a carefully prepared judgment, and the three make profitable reading.

The Master of the Rolls, the presiding judge, laid down unblushingly that before the Act of 1907 the courts of England were bound to hold marriage with a deceased wife's sister to be forbidden by God's law. Nevertheless, he added, this designation was merely parliamentary. It expressed the view of parliament since the days of Henry VIII. As to whether it was really against God's law, no court in England had power to determine. For similar reasons the courts have been obliged to hold since 1907 that such a marriage is not forbidden by God's law since parliament can not be supposed to legislate in opposition to this law. Consequently a man and his deceased wife's sister are not held by English law to be violating

the divine law by living together in matrimony since the Act of 1907. On the contrary, they would probably be considered as violating God's law, if, being legally married, they should through any scruple of conscience refuse to live together. Moreover, as a parishioner has a statutory right to receive communion, upon which he could base an action at common law, it is clear in this judge's mind that unless his evil living be such in the eye of the law, it can give no ground to his clergyman to repel him. Lord Justice Moulton, deriving the legal foundation of the relations between clergyman and parishioner from the legislature, said that these must be in conformity with actual facts, not with mere hypotheses, and Lord Justice Farwell expressed the same views.

All three judges swept aside contemptuously Canon Thompson's plea founded on the proviso in the Act, which by the laws of legal interpretation must be limited to the enacting clause. It allows a scrupulous clergyman to refuse to marry a man to his deceased wife's sister, but it does not allow him to treat the pair when married before the law, as not married, or as scandalous in their relations. Otherwise, under this proviso the clergyman would be able to marry the man to somebody else or treat the woman as a spinster, an absurdity no law could tolerate. Poor Canon Thompson, who deserves all our sympathy and all our prayers, writes a brief line to the London *Church Times*: "We now understand the Act of 1907. The State gives the law to the Church." It is something to understand. God grant that he and others like him may act according to their understanding.

Peace in Africa now seems to be secure. It is stated that as soon as prudence will permit the withdrawal of troops from Melilla those regiments composed mainly of reserves will be ordered to return to Spain. It is expected that about 20,000 men will remain in the Riff country to garrison the strong fortifications which are to be built in places of strategic importance to provide against future attacks by the Moors.

It is well known that the late Prince Charles-Theodore of Bavaria was the father of the wife of the new King Albert of Belgium, and also a physician of the highest order. What is perhaps not so well known is that his daughter was his most enthusiastic and intelligent pupil. This was strikingly confirmed by an incident that happened last summer. One of the soldiers on guard in the courtyard was overcome by the heat and fainted. In the confusion following nothing was done for the poor soldier until the Queen appeared on the scene. Immediately she took the insensible man in hand, gave the necessary orders, and alone and unaided brought him to, and probably saved his life.

LITERATURE

American Primitive Music. By FREDERICK R. BURTON. New York: Moffat, Yard & Co. 1909.

To the scientific musician this should prove a deeply interesting book; but it has an attraction for anyone acquainted with only the rudiments of the art. Mr. Burton, a well-known member of the first-class has devoted his attention chiefly to the music of the Ojibways as others have studied especially that of the tribes of the West and of the Pacific Coast. His discussion of the question of the quarter tones and of conflicting rhythms, seems to us eminently sane. That Indians continually use the quarter tones is unquestionable. The researches of Mr. Benjamin Ives Gilman in Hopi songs establish it. Moreover, if it be allowed to mingle little things with great, the reviewer spent his boyhood and youth on the Northwest Coast, and often tried to imitate the Indian songs. He had a good ear both for melody and tones, the phantasm of the songs was in his imagination, they were apparently simplicity itself; yet, try as he would, he could not reproduce them. The reason was the quarter tone. Can one conclude from the fact that the Indians have an adiatonic scale of their own, or in other words, that they produce these quarter tones and even smaller intervals regularly and of set purpose? Some think so. But this opinion assumes them to have an ear more delicate than we can conceive, and there is another explanation. Mr. Burton holds the phenomenon to be a sign not of a more perfect but of a less perfect ear and intonation, and supports his judgment with experimental arguments which seem to us to demonstrate it almost to a certainty. Again, those who would give to Indian music an excellent art, appeal to the conflict between the rhythm of the drum and of the song. For example, an Indian will sing in common time and beat a drum accompaniment in six-four time, omitting the first beat of every three; and in the Pawnee song, "The Boy Turned Into an Eagle," as recorded in the phonograph, it is impossible to express any numerical relation between the two. Here, Mr. Burton points out, the voice part has 48 beats; the drum only 35, and only once, on the nineteenth of the voice and the thirteenth of the drum are the beats coincident. Those who support the high art theory, must hold the Indian to be capable of appreciating rhythms imperceptible to us. The Indian's song is very short; he repeats it indefinitely. They assume that he will repeat it without change and maintain for any length of time the extraordinary disproportion between the two parts. Mr. Burton shows that the assumption is unfounded, that in trying to sing in a different rhythm to his drums the Indian is doing violence to himself and continually modifies the rhythm of his song. We who have our own idea of accompaniment, naturally ask why he does not change the drum rhythm. Mr. Burton answers most satisfactorily by pointing out that for the Indian the drum is no mere accompaniment. It gives the rhythm of the dance which is more to the Indian than his song. The song is for him the accompaniment to the dance; and when in his tribal dances that may not be changed he begins to sing, it is not superlative art, but a deficiency in art that allows him to attempt say a four-four song to a six-four step. Even when not dancing, he connects in his mind the drum with the dance and not with the song, and therefore gives the traditional beats.

From these examples one may judge how interesting are the discussions in Mr. Burton's book. He has added to its interest by including twenty-eight Ojibway songs for simple voice with pianoforte accompaniment and English words, and four others arranged for mixed quartette.

H. W.

The Principles of Eloquence, Together with Examples Selected from the Works of the Most Famous Orators of Ancient and Modern Times. By NIKOLAUS SCHLEINIGER, S.J.

Translated from the sixth German Edition by JOSEPH SKELLON, formerly Master at Beaumont College. London: Kegan Paul, Trench, Trubner & Co.; St. Louis: B. Herder.

Father Schleiniger is the author of several very good textbooks. Keeping to the classic divisions of his subject which Cicero and Quintillian knew, the *Inventio*, *Dispositio* and *Elocutio*; he has worked out upon this framework with much historical and literary illustration, a clear, practical and interesting treatise upon the general rules of rhetoric: "so that it may be of service to all students, and act as a foundation to such as intend to specialize in the art of oratory."

There are certain features of the book which will be welcome to professors and students of rhetoric among us. The brief and well-considered statements of principles, are supplemented by an abundance of apt example from orators of various tongues and times. The much abused "Topics," so useful, and so often neglected nowadays, receive a detailed and helpful treatment; and the sections dealing with the arrangement of the speech, and the arousing of the emotions are especially adequate. The use and distinction of figures, too, are given a quite lengthy treatment. The volume closes with one hundred and twenty pages of selections, in which the student may study more at large the principles of the text. The topography and make-up of the book are very good, but there are a few typographical errors. The definitions of contrary and contradictory propositions on page 34 are open to improvement, and the "Persecution of Verres" on page 51, and "Petitio principii," on page 366, are variations on the translator's manuscript. The work has been well translated, and its classic plan and breadth of treatment should make it useful to English and American as it has been for years to German students of eloquence.

E. G.

Religiosi Juris Capita Selecta adumbravit RAPHAEL MOLITOR, O.S.B., Abbas S. Joseph in Guestfalia. Ratisbonae, Rome, New York and Cincinnati: Frederic Pustet.

This work, as its title indicates, is not a general treatise on the canon law of regulars, but rather a discussion of various important questions connected with that department of ecclesiastical jurisprudence. It is consequently, not a text book for seminaries, nor even a general reference book.

The author tells us in his preface that the questions he has chosen for discussion are, on the one hand, of the greatest importance and on the other, such as recent writers do not treat at all, or if they do so, only touch upon them rather than discuss them, and if they discuss them, do so with inaccuracy. When we discover that the main questions he treats are the elements of the religious profession, the constitutions of religious orders, and the diverse families of religious, we are rather surprised at the boldness of this statement in the preface. We think, on the contrary, that scarcely any canonical treatise on the Law of Regulars can be found which does not discuss these questions, though not all of them as exhaustively as does Dr. Molitor. As to the correctness or incorrectness of their treatment, that will remain a matter of controversy, as the questions at issue are not dogmas of the Church.

We do not wish to be understood as passing an unfavorable judgment upon this work. It has plainly been a labor of love to the author, and displays great erudition. The matters discussed are gone into in great detail, and this perhaps accounts for the impression of heaviness made upon the reader. Its most excellent quality is that on all controverted points the views of opponents are fairly stated, and whether or not the reader agrees with the conclusions of the Westphalian Abbot, he has before him a full statement of the controversy. The author is too chivalrous to attack straw men.

The reviewer could not discover plainly what the mind of the writer is on the question, whether Christ is the formal founder of the religious state? The impression is that he holds the affirmative view. He is on more common ground when he declares that the Church will never cease exhorting the faithful to practise the three evangelical counsels, nor will souls ever be wanting who will respond to her exhortation. (p. 2.)

Another interesting question discussed by him is whether the implicit contract between a regular and his Order is unilateral or bilateral? The authority of even a Suarez does not deter him from declaring that it is not a bilateral contract. (p. 80.)

In the much disputed question as to what constitutes the formal essence of solemn vows, the author declares that this solemnity is a certain privileged form of profession, approved by canon law, such that its observance gives the vows validity in the eyes of the Church and at the same time produces certain effects in the person making these vows. (p. 109.) This opinion is closer to that of Vasquez, Sanchez and Laymann than to that of Suarez and Wernz, or to the opinion of Valentia and the more recent Thomists. It is, of course, well to clothe all these opinions in technical language, but when all is said and done, the fact remains that those vows are solemn which the Church receives as such and to which she attaches certain effects, mostly of an incapacitating character.

On the question whether those members of strictly-called regular orders, who make only simple vows, are true religious, the author replies that while the answer must certainly be in the affirmative for the Jesuits, owing to the declaration of Gregory XIII (p. 171), yet, in his opinion, the same is not certain for the other regular orders, though he thinks it probably true for them also. (p. 175). We must say that his arguments have not shaken us in the opinion that it is as certain for the Benedictines and all other regulars as for the Jesuits.

His final treatise on Abbacies and Abbots is the most exhaustive in the book; indeed, it is the most complete we remember to have seen. It occupies some forty pages of the volume (pp. 389-527). The chronological list of papal constitutions he adds to his text is both interesting and illuminating. The bibliography appended to the work, while by no means exhaustive, is sufficiently full. But we have said enough to show that this book of the Benedictine abbot can be commended to all who are interested in the finer points of the Laws of Regulars.

The work is strongly bound and the printing is done with fine large type. If heavy black lettering were used, however, for marginal headings, it would not only improve the appearance of the pages, but also make it easier to find references in the volume.

W. H. Fanning, S.J.

The Christ of Promise in Homer, Hesiod, Vergil, Ovid, etc.
By VINCENT A. FITZ SIMON, M. D. New York: G. W. Dillingham Co.

This is an elaborate attempt to prove that the pagan poets of Greece and Rome were "Christians," belonged to a "Christian" cult, taught the truths and wrote the names of Christ everywhere in their verses and predicted His coming rather more definitely and extensively than the Scriptures. The immoralities of Ovid, Catullus, etc., were fullest in Christian meaning, being only a cloak to conceal the true import from the vulgar. So well did they hide their secret that it remained undiscovered for 2000 years till Mr. Fitz Simon pried out the magic cipher that unlocked it. By means of transmutation, transposition, transformation, alloyage and metaphor he

finds the name or truth he wants whenever his purpose requires it. His system is far more effective than Ignatius Donnelly's, and could easily demonstrate that Bacon wrote Shakespeare—or *vice versa*.

The author is thoroughly acquainted with the Greek and Latin classics. His translations, though often strained to work out his point, are always elegant; and fanciful theory and illogical inference are buttressed by wide and varied knowledge. It is a pity that so much erudition is wasted in the fatuous attempt to prove the distorted remnants of the primal revelation, found in pagan tradition, more perfect than revelation itself.

Die Geschichte der scholastischen methode, Vol. I, by DR. MARTIN GRABMANN. St. Louis: Herder. \$1.95.

This book is the first part of a history in three volumes of the Scholastic method. The first part discusses the various modern and frequently discordant views on Scholasticism, defines the true nature of the Scholastic method, and points out the sources and literature of its history. In the second part the author examines in detail the first germs and early growth of accurate technical terminology and systematic arrangement in the works of the Greek and Latin Fathers, and clears them from the charge of Platonism by pointing out the sober and eclectic use they made of philosophy to elucidate without changing the truths of revelation. Special attention is given to the use of dialectics, the relation between faith and reason, the systematic treatment of subjects, and the technicalities of terms and arrangement in the writings of St. Augustine, who had so preponderating an influence on Scholasticism. The third part treats of Boethius, "the last Roman and first Scholastic," his methods, his increased use of Aristotelian philosophy, and his influence on the medieval schools. The fourth part follows out the transmission and further development of Scholasticism from Boethius to St. Anselm. The last part, comprising eighty pages, is a detailed analysis of the thorough development of the Scholastic method by St. Anselm, as worked out in harmony with his basic principle, "Credo ut intelligam."

The volume before us is, we believe, the first history of its kind that attempts to take into consideration every thing bearing on the subject, published works as well as unpublished manuscripts. Besides an index of authors, and a second of topics, there is a third index giving a list of eighty-seven unpublished manuscripts used and cited. This extensive use of manuscripts not only casts a clearer light on the genesis of the Scholastic method, but has also led to a number of corrections and additions in the presentation of the subject. Hence, although much of its subject-matter lies within the field of the histories of dogma and of philosophy, nevertheless the book is a valuable contribution to apologetic literature. For surely, a consideration of the ideals and methods that led up to Scholasticism and ruled its progress, cannot fail to give a deeper insight into its nature and a higher appreciation of its rich mines of thought. Moreover, a history of the Scholastic method is a peculiar need of our time.

The first weapon against Modernism mentioned in the encyclical "Pascendi" is Scholastic theology. For it is a postulate of this error that the truths of Christianity lie beyond the field of intellectual thought and are to be dealt with solely according to man's subjective experience of union with God. Hence its violent opposition to Scholasticism. Nor are the accusations limited to any one phase or age of its progress: not even St. Paul escapes censure. The Fathers and Scholastics are charged with having corrupted Christ's doctrine by casting it into the mold of Platonic and Aristotelian philosophy, thus essentially transforming the religious truths of revelation into philosophic and historic truth.

P. L.

A Memoir of W. E. H. Lecky. By His Wife. New York, London: Longmans, Green & Co.

This story of Mr. Lecky's life, character and works is compiled, mostly from the author's letters, with admirable taste and judgment. There was material at the biographer's disposal for an immense tome, but she has been able in 420 pages to give the reader a clear and comprehensive idea of Lecky as a man, historian, philosopher and statesman. This is a considerable achievement, for the contradictory religious and political views, apparent or real, contained in his books and speeches, were a puzzle to many of his time.

Brought up a rigid Protestant, his writings made him out a rationalist to some, a Catholic to others. An Irishman of anti-Irish family traditions and surroundings, he was a strong Home Ruler in his books and a violent Unionist in his speeches. An ardent admirer of Smith O'Brien and the '48 revolutionists, he abominated Parnell, the constitutionalist; and having triumphantly refuted Froude's slanders on Ireland, he denounced latter-day Nationalists after the manner of Froude, and with just as violent an animus. This was in his later years, but even then he would never retract a word of the more generous expressions of his youth, however embarrassing it was to have them quoted against him and to be refuted by himself.

Of a sympathetic as well as an independent nature, he was largely a man of books, and while he read or wrote he could "im-bue himself with the spirit" of the system he was studying, and "realize the feelings of those who believe in it." In 1860 he wrote from France: "The evidences of Christianity are irresistible, . . . it is a duty to seek for truth reverently, praying for the guidance of the Enlightening Spirit;" but his sympathy with his rationalistic studies made him seem to renounce Christianity. He could not realize the present as keenly as the past and with advancing years his views, religious and political, seem a reversion to the traditional prejudices of his class. But the book is well put together, and if it leaves the student in doubt as to Lecky's views on religion, politics and morals, it will be because the Memoir is a faithful picture of the subject. It reveals in just proportion the honesty, ability, erudition, literary power and marvelous industry, side by side with the variableness, inconsistency and dogmatism of William Hartpole Lecky.

"The Catholic Church and Science." London; by the Catholic Truth Society.

Under this title the Catholic Truth Society of London publishes a collection of eleven papers by Catholic writers of authority on topics of timely interest and

importance. The first place in the collection is given to Father John Gerard, S. J., his subjects being: "Agnosticism," "Modern Science and Ancient Faith," "Science and Its Counterfeit" and "Some Scientific Inexactitudes." These are followed by a dissertation on "Pantheism," by William Matthews. "Reason and Instinct," "The Powers and Origin of the Soul" and "The Use of Reason" are treated by the Rev. P. M. Northcote. "Scientific Facts and Scientific Hypotheses" and "Some Debts Which Science Owes to Catholics" are the subjects of two lectures delivered by B. C. A. Windle, M. D., F.R.S., President of Queen's College, Cork—one to the Catholic Conference at Preston in 1907, and the other to the Catholic Young Men's Society in Cork. The closing article is "The Decline of Darwinism," by Walter Sweetman. To the general reader who is interested in the scientific controversies of the day, and who has not familiarized himself with the more technical works, this little volume will not only give pleasure, but will also be of practical service. In it he will find a ready answer to many of the difficulties which come up in his daily readings and conversations. As an offset to the numerous publications of the materialistic press which are rendering the maze of illogical speculation ever more bewildering, we heartily welcome every new effort on the part of those who know the truth and teach it.

J. S. D.

The **Sixth Reader** in the De La Salle series by the Brothers of the Christian Schools (La Salle Bureau of Supplies, New York), is one of the best and most up-to-date collections we have seen, whether regarded from a literary or Catholic standpoint. The choicest of the old examples in prose and verse are included, but along with them are placed selections from Veuillot, Thurston, Canon Sheehan, Cardinals Moran and Gibbons, Archbishops Ryan, Ireland and Spalding, Bishop Doyle, Lord O'Hagan, Coppée, Pasteur, Horgan and others who look quite at home in classical company. There are two selections—among the finest in the set—from Sienkiewicz, an author who affords boundless opportunities to collectors of choice literary extracts. The Catholic tone that pervades this excellent collection enhances its literary value. It has a useful biographical appendix.

Famous Irishwomen, by KATHARINE C'MAHONEY (Lawrence Pub. Co., Lawrence, Mass.), and **Some Famous Women**, by LOUISE CREIGHTON (Longmans, Green & Co.), are two highly interesting sets of biographies. Each supplements the other, but neither exhausts the subject—what volume could? Mrs. Creighton's twelve heroines, in 200 pages, are all English

with the exception of Bl. Jeanne d'Arc, whom, as well as St. Hilda, she treats with fairness and sympathy. That the author is a Protestant appears rather in the selection of the remaining characters than in her treatment of them. She completes the set with Queen Victoria and writes of her as a good Englishwoman should.

Miss O'Mahoney in an equal space covers a wider and more varied field. The daughters of Erin, in pagan and Christian days and in many lands, who were renowned for religious zeal, patriotism, art, beauty, literary achievement or social accomplishment, are spread before us in fascinating array. Their deeds are told succinctly and accurately, and of the hundred or more there are only a few who were not as good as they were famous. Both books are handsomely illustrated and well worth reading.

Ensayo para reducir la era Gregoriana a la Azteca por CAMILO CRIVELLI, S. J. Mexico: Museo Nacional d Arqueologia, Historia y Etnologia.

This monograph on the ancient Aztec calendar is a monument to the industry and vast erudition of the distinguished author, who brings to his work the energy of youth and the judiciousness of mature age. The Aztec cycle counted fifty-two years, divided into eighteen months of twenty days each; at the end of the year, corresponding to our February 23, five intercalary days were introduced, which number was increased from time to time as in our leap years. Each one of the twenty days had its distinct name and hieroglyphic. For example, the fifth of each month was the snake day, the eighth was the rabbit day, the eleventh was the monkey day, and so on to the twentieth, which was the flower day. The day of twenty-four hours was divided into sixteen parts, eight of darkness and eight of light, and these were further subdivided into what roughly correspond to our hours and minutes.

Following the rules for reducing the Gregorian calendar to the Aztec are elaborate tables illustrating their application.

The Sacred Ceremonies of Low Mass. By FELIX ZUALDI, C.M. Edited with additions by M. O'CALLAGHAN, C.M. Seventh edition. New York: Benziger Bros.

This is a very careful little manual, and is evidently popular, despite a somewhat excessive price. Perhaps chapter VII. might have been given the title, "Inclinations" instead of "Bows," with the division, the profound inclination, the moderate inclination, and the simple inclination, or bow. The reason is, that some writers again divide the bow into three classes, with this practical consequence, that many of the clergy, getting rusty with regard to rubrics, seem to con-

found the two classifications, and so never make a profound inclination. They are more likely to correct their error if they see the more striking word, inclination, which, after all, is that of the rubrics. The book is so small that it may lie on one's table, and so clear that it can be read with pleasure. It has a highly practical index.

Revue Hispanique dirigé par R. FOULCHÉ-DELBOSC. Tome XIX. New York: The Hispanic Society of America.

Among the articles which claim special notice is one by Juan Menendez Pidal on a visit to the ruined monastery of San Pedro de Cardena. Ten fine plates bring out the fruit of his researches. Rafael Salillas gives the description and history of the "garrote," the ordinary means of inflicting the death penalty in Spain. A series of snap-shots shows its use in executing Angiolillo, the murderer of Cánovas del Castillo in 1897.

Bibliographie Hispanique, 1906, par R. FOULCHÉ-DELBOSC. New York: The Hispanic Society of America. \$1.30 postpaid.

Nearly three thousand titles with a supplement of five hundred others bring together in convenient arrangement one year's output of books and articles on Spanish and Spanish-American subjects. The widespread interest in these topics is proof of the important position that they hold with the reading and thinking public. Spanish-American persons and places are particularly well represented.

Catalogue of Publications. New York: The Hispanic Society of America.

Over seventy numbers, chiefly of old, rare and almost unknown editions reproduced in facsimile, are placed within the reach of the lover of early Spanish and Portuguese literature. A Spanish primer of 1606 has an honored place. The Society also offers a work in English on recent discovery and exploratory labors in the Titicaca region of Bolivia.

Stundenbilder der philosophischen Propädeutik, I. Psychologie, by PETER VOET, S.J. St. Louis: B. Herder, price \$2.15.

These sixty "stundenbilder" on psychology are not intended to serve as model lectures for the class-room, but they present in methodical arrangement and with great clearness a copious amount of matter on the subject. Without omitting any of the essential features of the works on Scholastic Psychology, the author is comparatively brief in the metaphysical discussions of Rational Psychology and devotes the greater part of his book to Empirical Psychology. In this part especially

are the features that recommend the book. With great care the author drew from the natural sciences, in particular from Physics, Physiology and Psychophysics, whatever seemed best adapted to throw more light on the problems of Empirical Psychology. The book will be welcomed by teachers who wish to explain more fully or supplement to the matter of their text book; nor will it be uninteresting for the educated reader to see how the recent developments of natural science are set in accord with Scholastic Psychology. P. L.

The "Life of St. Ignatius," by Francis Thompson, appeared in England on December 10. The Benzigers will issue it during the week on this side of the Atlantic. The English notices of the new biography are enthusiastic. The *Catholic World* for January contains a long appreciation by Wilfrid Wilberforce. The concluding lines of what the *Liverpool Catholic Times* designates "the most attractive story of a most attractive, stimulating, thought-compelling and love-beguiling character and career," are furnished us by that paper. The biographer has been referring to the legacy of St. Ignatius to his Order, namely that all men might speak ill of it. "Most singular bequest that Founder ever transmitted, it has singularly been fulfilled," he says. "The union of energy and patience, sagacity and a self-devotion which held nothing impossible that was bidden it, were the leading qualities of St. Ignatius; and, in so far as his Order has prospered, it has been because it incarnated the qualities of its Founder. The administrative genius which, among the princes of Europe or the 'untutored mind' of Paraguay, is perhaps its most striking secular feature, comes to it direct from the man who might have ruled provinces in the greatest empire of the sixteenth century, but chose rather to rule from the altars of the Church an army which has outlasted the armies of Spain, and made conquests more perdurable than the vast empire which drifted to its fall in the wake of the broken galleons of the Armada."

We have received from Messrs. Doubleday, Page & Co., New York, two of their holiday publications that came too late for inclusion in our list of Christmas books. Since both are short stories that will be interesting at all times, no notice of them can properly be belated. Grace S. Richmond's delightful little tale, "On Christmas Day in the Morning," presented in decorated celluloid covers, with illustrations and ornamental borders for the pages, would make a pleasant gift at any Christmas-tide. It is a story of parental love and filial affection, very con-

vincing in its realism and yet as light and happy as a fairy-tale. The other short story, similarly got up, is "Putting on the Screws," by Gouverneur Morris. It, too, is a fairy-tale, mixed with realism, of an eccentric aunt, who first tested the generosity of her nephew and then rewarded him in the nick of time with money and lands.

The Catholic World in its current number contains a long and valuable article, by Thomas F. Meehan, on the American branch of the Sisters of Charity of St. Vincent de Paul. The centenary of the founding of this useful and self-sacrificing sisterhood in 1809, by Elizabeth Ann Bayley Seton, makes Mr. Meehan's essay timely, and his rapid sketch of the foundress's life, the beginnings of the Institute, and its swift growth and success forms a story of lively interest.

At the meeting of the American Historical Association held in New York on December 28, Professor Camille Enlart, of Paris, spoke of the extensive and painstaking work of his native country in historical research. Part of his address dealt with the elaborate productions of the Capuchins and the Benedictines in earlier times.

BOOKS RECEIVED.

So As By Fire. By Jean Connor. New York: Benziger Bros. Net \$1.25.
Seven Little Marshalls. By Mary F. Nixon-Roulet. New York: Benziger Bros. Net 45 cents.
Bibliotheca Ascetica Mystica. Series operum selectorum. Quae consilio atque auctoritate eminentissimi et Reverendissimi Domini. Antonii Cardinalis Fischer. Denuo Edenda Curavit Augustinus Lehmkuhl, S.J. St. Louis: B. Herder. Net \$1.45.
Mental Suggestion. By Dr. J. Ochorowicz. Preface by Charles Richet. Translated from the French by J. Fitzgerald, M.A. New York: Twentieth Century Publishing Co. Net \$2.00.
Hypnotism. Its History and Present Development. By Fredrik Björnström, M.D. Authorized translation from the Second Swedish Edition by Baron Nils Posse, M.G. New York: Twentieth Century Publishing Co. Net 75 cents.
The Papacy and the First Councils of the Church. By Rev. Thomas S. Dolan. St. Louis: B. Herder. 75 cents.
The Confessions of St. Augustine. Translated by Edward Bouverie Pusey, D.D. Edited by Temple Scott. With an Introduction by Alice Meynell. London: Chatto & Windus. Net 7s. 6d.
The Martyrs of New France. By W. S. Herrington. Toronto, Canada: William Briggs.
The Retreat Manual. A Handbook for the Annual Retreat and Monthly Recollection. By Madame Cecilia. With a Preface by the Rev. Sydney F. Smith, S.J. New York: Benziger Bros.
How to Walk Before God. Translated from the French of T. F. Vaubert, S.J. St. Louis: B. Herder. Net 40 cents.
Under the Sanctuary Lamp. The Hills that Jesus Loved. Reflections for the Holy Hour. By the Rev. John H. O'Rourke, S.J. New York: Apostleship of Prayer.
Trammellings; and Other Stories. By Georgina Pell Curtis. St. Louis: B. Herder. Net \$1.50.
The Convert's Catechism of Catholic Doctrine. By Rev. Peter Geiermann, C.S.S.R. St. Louis: B. Herder. Net 10 cents.
Desiderata. Nach Fünf Jahren. Zwei Mädchen-geschichten. Erzählt von Auguste V. Lama. New York: Frederick Pustet. Net 75 cents.
Papers and Addresses: Theological, Philosophical, Biographical, Archaeological. By the Most Rev. John Healy, D.D., LL.D., M.R.I.A. St. Louis: B. Herder. Net \$2.25.

EDUCATION

That Catholics do not stand alone in their criticism of the trend toward rationalism and infidelity in many of the universities of our country is becoming daily more evident. AMERICA quoted recently the strong protest occurring in the report of the board of Home Missions to the Evangelical Lutheran Association, convened in Minneapolis. From Chicago there comes a similar earnest protest. The Rev. Johnston Myers, a preacher of repute among the Baptists of that city, and pastor of the principal church of that sect, has written a pamphlet attacking the Chicago University, originally financed to be the Baptist university of the Northwest. In the pamphlet the minister claims to show how the university is posing as something it is not, and how it has done this since it was founded. He finds the university harboring atheistic professors, and proves his contention by extracts from lectures and writings of members of the university faculty, "which, after all," he affirms, "are my strongest weapons." Certain well-known men are mentioned by name and charged with the taint of unchristian teaching, and the whole divinity school of the university is held to be open to sharp rebuke, "for all its members have broken away from the orthodox Baptist beliefs to the attitude of freedom of religious conviction."

The change foreshadowed in the recent address of President Lowell, of Harvard, has already been introduced, and henceforth in Harvard "the specialist will be required to broaden out and the student in pursuit of 'snap' courses will be required to concentrate his work." The rule of extreme electivism in studies is to yield to the principle of modified prescribed studies with the incoming of the Freshman class of 1910. Following recommendations made by a committee of which President Lowell is chairman, the branches of study in the arts and sciences department are divided into four groups, the first including languages, literature, fine arts and music; the second, natural sciences; the third, history, political and social sciences, and the fourth group, philosophy and mathematics. Beginning with 1910, each student matriculating in the department shall take at least six courses in some one group, and shall distribute at least six of his courses among the three groups in which his chief work does not lie. The principle of "vocational" direction is recognized in the new scheme by the appointment of a committee to advise and counsel the students in the preparation of the plan of study which

they may wish to follow during their college course.

The Intercollegiate Athletic Association of the United States met at the Murray Hill Hotel, in New York City, during the Christmas holidays. More than one hundred delegates, representing the principal colleges of the country, were in attendance. College professors, football coaches, former players and athletic directors made up the number, and as one of the speakers expressed it, "no more representative meeting has ever been held in the interest of clean intercollegiate sports." It was this association which, four years ago, took a decided stand for reform in football, and from the vigorous protest of the delegates in this fourth annual meeting of the association when American college football was put on the grill, it was apparent that many of them were strongly opposed to the continuance of football in its present form. The dangers of the game as played to-day were pointed out, and the sentiment was common that the revision of the rules must be thorough or the game must cease. Even one life was too much to pay for football, is the way in which the Chancellor of Syracuse worded his protest.

One notes with approval an excellent article in *The Dial*, in which a bit of meddlesome legislation, such as is common enough in this day of paternalistic tendency, is very properly scored. It appears that the Illinois legislature at its last session imposed on all the teachers in the state the obligation to devote half an hour each week to the inculcation of ideas concerning the humane treatment of the lower animals. *The Dial* article, after a keen showing of the chaos such a law would bring into public school teaching, couched as it is in terms which make it binding upon every teacher engaged in school work in the state from kindergarten grades to the highest State University classess, adds this pungent word: "Its absurdity is so manifest that we cannot believe that it will remain long unrepealed, or at the very least unmodified in its terms. It is, in its existing form, a singularly vicious example of the sort of legislative tinkering with education that works mischief wherever it is attempted."

Senator Gallinger, of New Hampshire, and Representative Boutell, of Illinois, have introduced identical bills in the Senate and House providing for a grant of money to the District of Columbia equal to the annual appropriations made to the various States and Territories for the promotion of agricultural and mechanical arts, and assigning the appropriation to George

Washington University. Under cover of providing for the need of education in agriculture and the mechanical arts in the District, the bills really indicate the beginning of a policy to support a private institution in the District by the Federal treasury. Dr. Edmund James, President of the University of Illinois, has forwarded to Washington a spirited and plainly-worded protest against the pending bills, in which he urges those who share his views in opposition to Federal support of private institutions to bestir themselves to defeat the appropriation.

In an address to a gathering of teachers at Teachers' College, Columbia University, last week, President Schurman, of Cornell University, spoke wisely on the topic of manual training in schools. "Educators," he said, "realize the inadvisability of too much specialization and the disadvantage of putting young children into exclusively manual classes. Every system of education exists primarily to develop the mind and character of the child, and industrial training should come after that. The problem of industrial education is here, it is true, and it has come to stay, and we must find a solution. But the solution is not to be found in the effort to make of the boy a finished workman. The schools were not and are not intended to be rivals of the shops."

Reform of existing programs of study, along conservative lines, is a constantly growing sentiment just now. In its convention last week in Syracuse, the New York State Association of Teachers declared that the program of high-school work was too crowded for efficient work, and noted the source of the defect. In the meeting of the Associated Academic Principals one of the speakers protested against requiring in the high schools studies which are of use only to students who are afterwards to enter college, whereas a comparatively few can go beyond the high school.

A diploma and gold medal, the highest award bestowed on educational work at the Alaska-Yukon-Pacific Exposition was conferred on the schools of the Sisters of the Holy Name, Washington. They made a complete exhibit of every class of school work, from the kindergarten to the advanced program of the normal student.

For education New York paid \$14,479,961 in 1907; Chicago, \$1,716,901, and Philadelphia, \$1,183,341. For recreation New York's bill was \$2,384,443; Chicago's, \$2,568,905; Philadelphia's, \$322,183. New York paid for highways, \$19,881,606; Chicago, \$4,271,978, and Philadelphia, \$3,506,330.

ECONOMICS.

Modern progress, which has revolutionized so much of the world's public and private life, has thus far failed to dislodge the camel from the position which it has held against all competition for a period going back to the twilight of history. When the ungainly beast was first brought into servitude to man nobody can say. Though the elephant has long been domesticated there are still wild elephants, and from those roaming herds the supply on hand is kept up, for the elephant does not breed in captivity. But no writer can indicate even approximately the time when wild camels wandered at will, with no knowledge and no memory of subjection to man. The Spaniards now waging war in Morocco, a country where water and forage are scarce, use camels for transporting supplies, just as has been done for unnumbered centuries. Turkey, Persia and British India have their camel corps for carrying camp equipage and military stores, and even light artillery. General Gordon's camel corps in the Egyptian Soudan showed that the ship of the desert could be profitably utilized not only for freight service but also for mounted troops, explorers and couriers. On one occasion he made eighty miles on camel-back in thirty-six hours without a halt for food, water or rest. The French have a similar corps in Algiers. The camels have been carefully selected and bred for fleetness, and show a notable improvement over their less speedy brethren. The record is held by one which travelled 150 miles in twenty-six hours. In case of need they can travel twenty hours a day for four days in succession at a rate of three miles an hour. In winter they easily pass a week without drinking, but in summer they need water at least every four days. Unlike most ruminants, they have front teeth in the upper jaw, thus being able to bite off branches, even of brambles and thorns, which make no impression on their tough, leathery lips. Sixty years ago the United States Government made an expensive importation of camels for use in the dry Western country, but as nobody understood their management, the venture failed completely. Many of the animals died and the survivors were turned loose to shift for themselves. They must have perished long ago.

The manufacture of veneers is growing fast. In 1904 it was found in only 20 states, of which the most important were Illinois, Indiana, Michigan and Wisconsin. In 1908 34 states had factories, and

the leading producers were Florida, Illinois, Indiana and Tennessee. The woods used in 1908 measured 382,542,000 feet log scale, 34,000,000 feet more than in 1907, and their value was \$7,891,431. The principal domestic woods used were red gum, yellow pine, cottonwood, maple, yellow poplar, white oak, birch, tupelo, elm and basswood. The veneers manufactured of foreign woods were almost all mahogany and Spanish cedar.

The value of cotton exported during November, 1909, was \$79,000,000, against \$62,900,000 for November, 1908. The actual quantity exported was 552 million pounds in 1909 against 691 million pounds in 1908. The price of cotton was, in November, 1908, only 9.1 cents a pound; last November it was 14.3 cents a pound. This is an example of how increased prices swell the trade returns. It is, of course, an extreme case. Notwithstanding generally higher prices the value of food stuffs exported is lower for the eleven months ended in November than in the same period of 1908.

Nearly one-half the exports of the United States are to Great Britain and its dependencies, whence comes nearly one-third of its imports. For the ten months of 1909 ended October, the total foreign trade of the United States was about two and one-half billions; the trade with the British Empire was nearly a billion. The trade with Germany during the same time was only 318 millions; with France, 206 millions, and with Holland, 110 millions. The trade with the colonies of each of these nations is included in these figures.

The Secretary of Agriculture has begun an investigation into the increased and increasing cost of food. His object is to discover who is getting the benefit of the higher prices paid by consumers: the farmer, the middleman or the retailer. He looked into the cost of meat lately and found the retailers selling at a price that averaged 38 per cent. more than they paid the wholesale butchers, and in some cases at an advance of 68 per cent.

Some interesting comparisons between the different cities of the United States are contained in the bulletin of the Census Bureau, based on figures for 1907. New York's real and personal property in 1907 was assessed at \$7,796,175,039, Chicago's at \$477,921,976, and Philadelphia's at \$1,287,287,123. New York levied in taxes on all property \$106,751,890, Chicago \$32,679,091, and Philadelphia \$18,855,433.

SOCIOLOGY

Two points were strongly insisted upon at the annual meeting of the National Civic Federation, held in New York lately. One was the necessity of better means for the prevention of accidents to workmen; and the other, an amendment of the present Employers' Liability Laws to provide, in case of such accidents, for compensation. A committee has been appointed to investigate mining accidents. It consists of Mr. John Hays Hammond, Mr. John Mitchell, former President of the United Mine Workers of America; Mr. Samuel Mather, an owner of iron mines; Mr. James Elliott, President of the Southwestern Interstate Coal Operators' Association; Dr. J. A. Holmes, Mining Expert of the U. S. Geological Survey, and Mr. G. W. Brunton, President of the American Institute of Mining Engineers. A committee for considering the two points in general has also been appointed, of which Mr. George W. Perkins is chairman.

Commenting on the recently published report of the United States Immigration Commission, which places France as first among the nations as an exporter of white slaves, the *Matin* says: "The Government of France must act. This is a question of humanity and national honor. The report disgraces us as a nation and this Government must begin negotiations with the United States immediately to crush the traffic." Whilst sounding this call to action the *Matin* lauds France as the most decent country on the globe, one where home life and virtue are beautifully exemplified, and it deprecates a scandal which has given her abroad the reputation of being the centre of depravity.

Five years ago co-operative societies were begun in India by the passage of the Cooperative Societies Act. There are now 2,000 such societies, with 185,000 members and a capital of £500,000. The ordinary type is the village bank of fifty to one hundred members who, knowing each other's character, needs and resources, are able to make loans with the minimum of risk. Moreover, the administration of the bank is unpaid, hence the rates of interest are very low. These societies have been very successful in freeing the land from old debts and mortgages.

Messrs. Workman, Clarke & Co., Belfast, launched during the year sixteen steamers of 88,952 aggregate tonnage, and 76,550 indicated h. p. The best previous year was 1892, with 74,497 tonnage, and 46,900 h. p.

SCIENCE

Last summer Dr. T. G. Longstaff, with Dr. Neve and Lieutenant Slingsby, explored the Himalayas in Cashmere. The Royal Geographical Society has published some results of the expedition. They crossed the Saltoro pass in the Karakoram Range, a feat not recorded of any European or native. The pass is about half way between the Karakoram Pass and the Muztagh, explored by Younghusband, at an elevation of 18,200 feet. They discovered that the Siachen or Saichar Glacier, instead of being 20 miles long, is more than 44, and therefore is probably the largest outside Alaska and the Polar regions, the Niytchek of the Tian Shan coming next; that it does not, as was thought, drain northward into the Yarkand, but southward into the Indus; and that the watershed of these rivers must therefore be put twenty miles north of its present place on the map in a chain of mountains hitherto not shown. They report that this chain contains a group of lofty peaks, the chief of which, Teram Kangri (longitude 77 degrees, latitude 35 degrees 30 minutes) is, according to their measurements, 27,610 feet high, which makes it fifth of the Himalayas in order of altitude.

That the violet, and the ultra-violet rays of the spectrum possess germicidal properties, was demonstrated as far back as the eighties by Englemann. By means of a micro-spectral objective of his own invention he focussed a pencil of rays of every color of the spectrum, on a preparation of bacteria, to find that the bacteria which up to that time had been distributed haphazard through the preparation, deserted the violet end, to crowd themselves in the red and infra-red of the spectrum. The explanations of this preference have been various. The most recent theory, however, is that of Kernbaum, who claims that the ultra-violet rays, chemical in constitution, when acting on water forms hydrogen peroxide, a powerful antiseptic agent. His observations have been corroborated by Thiele and Schoene.

The increasing demand for radium has brought into existence the Radium Institute of America. Its scope differs slightly from that of the Society established a few months ago in England. That of the American Institute is to search for ores yielding the precious salts. Pitchblende and carnotite are found in American mines, and it is possible that other minerals may be discovered which contain enough radium to insure profitable separation. It will also examine the waters giving off radio-active radiations, to learn whether they have any

special medical properties. The institute will have its headquarters in New York, with Prof. C. F. Chandler as President.

The United States surpasses all Europe in the manufacture of paper, its production amounting to 1,330,000 tons per annum. Germany produces 425,000 tons; England, 260,000 tons; France, 190,000 tons; Austria, 155,000 tons, and Italy 120,000 tons. The large consumption in the United States is attributed to the manifold uses to which paper has been put of late years. It is now employed for roofing, garments, bottles, grain bags and horseshoes. An attempt has been made to reinforce paper with steel wire, which, if successful, will permit of its use in the construction of ships, of automobiles and other vehicles.

A vest-pocket receiver for wireless telegraphy has been invented by an Italian savant, Monsignor Cerebotani. By means of it one can receive a message from points within a radius of from twenty to thirty miles. A bobbin of wire when unrolled and affixed to the highest point within reach is an antenna. The deciphering of the code is not unlike the system of Breguet. It is expected that this instrument will be of great value for military purposes.

Prof. Heinrich Bergesell, selected by the Emperor of Germany to conduct an airship expedition to the North Pole, has made his plans public. The expedition is to be undertaken during the summer of 1911. The trip will be made in a great airship of the Zeppelin type, with such improvements as experience may suggest during the intervening time. The ship will have a complete wireless apparatus. Ten or fifteen men will constitute the crew, and will be, for the most part, men of scientific repute.

Count Zeppelin has received official notice from the German War Office that his airship, Zeppelin III, will not be purchased by the government. The reason given is that the number of technical improvements in the construction of airships, especially the employment of the new lighter-than-aluminum metal, discovered lately in Germany, and already referred to in AMERICA, are such as put the Zeppelin III out of date.

Richard Sherle, a German engineer, has invented a gyrostatic railroad-car which, it is claimed, outrivals the Brennan car. A public demonstration of the new invention will soon be given in this country.

The first aviation meet in America will be held at Los Angeles, Cal., from January 10th to 20th. The prizes offered are as follows: \$4,500 for aeroplane contests, \$22,500 for long-distance balloon races, and

\$13,500 for dirigible balloon contests. It is expected that all foreign nations will be represented in this meet.

DRAMATIC NOTES

"Penelope," Lyceum Theatre—A comedy remotely akin to "What Every Woman Knows," inasmuch as it shows that a little common sense applied judiciously proves to be an effective way of bringing a foolish husband to his senses. It lacks, however, both the sanity and the forcible moral of Barrie's play, and has the additional defect of depicting the marital state not only with a certain flippancy but with a disregard of its fundamental verity. Though the play has no serious intent, it strikes a discordant note, for a false ethical principle is not tolerable even in the properly superficial character of a comedy. A woman who would connive, even in pretence, at her husband's infidelity, has no justification in the ultimate purpose of winning him back by such means. Here is not only false ethics, but a false situation forced by the playwright with scant regard to the truth of nature or the principle of morality. The fact that "Penelope" is merely a comedy is no extenuation for a violation of the verities.

"The Lily," Belasco-Stuyvesant Theatre—A shameless play, openly advocating the doctrine of free love. It is an adaptation, for which Mr. Belasco stands sponsor, from a French original, "Le Lis," and offensive beyond words to all right-minded people. A specific denunciation of "The Lilly"—the very title is a mockery—by our public leaders would do much towards rousing the conscience of this community to a realization of the insult which has been put upon it.

"The School for Scandal," The New Theatre—The management of The New Theatre is living up to its promises. It has not only produced new plays but old plays of a classical type. Sheridan's "School for Scandal," a comedy of the eighteenth century, still carries sufficient interest for a twentieth century audience, for scandal is a human failing still in vogue, and the shaft of Sheridan's satire finds its bull's-eye in modern society as truly as in that of the days of the Georges. We cannot but applaud this first adventure of The New Theatre Stock Company into a field which puts its histrionic skill to a considerable test. While the ordeal was well borne it was not, however, triumphant. Criticism in such an instance should be tempered with the consideration that a new enterprise necessarily has the limitations of its own novelty and the handicap of a brief experience. Sheridan's "School for Scandal" is a highly artificial satire of

a highly artificial society. It is pitched in a falsetto key. The chief defect in The New Theatre Company's interpretation was the failure to appreciate this fact. Sheridan was not only satirizing a social condition, which was all fustian and veneer, but he did it after its own fashion in the affected manner of the times. He himself was as artificial as the scene he describes, and he portrays his types as superficially as they themselves existed, and satirized their follies as lightly as they themselves indulged them. The levity is not in them merely, but in him as well. "The School for Scandal" is all on the surface and that is hard and polished; it has no serious human note, not even in the famous screen scene, the only place where it barely touches the deeper side of humanity. Lady Teazle's dilemma does not in the least affect us, and Sir Peter's outraged manhood is, after all, of little concern either to the audience or to the author. The dominant note of the comedy is a keen and sparkling brilliancy, holding the scandal monger up to ridicule with a jest and a smile. The moral attitude is but a pose, a bit of affectation as stilted and as bare-faced as Joseph Surface's platitudes upon virtue. The failure to realize this no doubt put The New Theatre Company at a disadvantage; for misconceiving the spirit of the dramatist they missed the essential character of his drama. They modernized it by injecting a twentieth century interpretation which did much towards dispiriting it and took not a little of the sparkle out of the champagne.

CHARLES McDOUGALL.

ECCLESIASTICAL NEWS

The dedication, on December 30, of the new Chapel of the Holy Family of St. Elizabeth's College, Convent Station, marked the beginning of the jubilee commemorating the fiftieth anniversary of the founding in New Jersey of the Sisters of Charity. The story of the marvelous development of this branch of Mother Seton's Sisters was told in the last issue of AMERICA. The services attending the dedication were very impressive. The celebrant at the Solemn High Mass was Mgr. Isaac P. Whelan, rector of St. Patrick's Cathedral, Newark, assisted by the Rev. John P. Callaghan, deacon, and the Rev. Eugene P. Carroll, subdeacon. The Rt. Rev. John J. O'Connor, D.D., Bishop of Newark, presided in the sanctuary, having as deacons of honor the Rev. J. M. Nardiello and the Rev. M. P. O'Connor. The Rev. Charles Smith, Chancellor of the Newark diocese, was master of ceremonies. Within the sanctuary were the Rt. Rev. James A. McFaul, Bishop of Trenton; the Rt. Rev. Thomas J. Hickey, Bishop

of Rochester; the Rt. Rev. Mgr. John A. Sheppard, V.G., Mgr. J. M. Flynn, Mgr. Charles J. Kelly, of the Diocese of Newark; the Rt. Rev. Mgr. John A. O'Grady, Mgr. B. T. O'Connell and Mgr. John F. Brady, of the Diocese of Trenton; Very Rev. Dean McNulty, of Paterson; Very Rev. James F. Mooney, of Seton Hall; the Rt. Rev. Mgr. Francis H. Wall, of New York; Very Rev. Joseph F. Hanselman, S.J., Provincial of the Jesuits, and his Socius, the Rev. Joseph Rockwell, S.J. More than one hundred and fifty members of the clergy, secular and regular, from many dioceses and various religious orders, Dominicans, Passionists, Redemptorists, besides representatives from the other branches of the Sisters of Charity, from New York and Cincinnati, from Emmitsburg and Halifax and Greenburg, in Western Pennsylvania, all came to honor the occasion with their presence. Bishop O'Connor, in his sermon, said there was an appropriateness in the celebration during Christmastide; when the Gloria in Excelsis of the angels was calling men to praise God in the highest it was fitting that a new temple should be dedicated to the worship of the Almighty. A happy coincidence was the golden anniversary of the founding of the Sisters of Charity in the diocese and the jubilee of the Rev. Mother Xavier, whom the Lord had spared during fifty years to watch over the growth and expansion of the Sisterhood. He reviewed with sympathetic detail the early labors in Sussex and Morris counties of the pioneer priest who later became the Bishop of Rochester, the Rt. Rev. Bernard McQuaid, and to his zeal and co-operation in days of struggle and distress he attributed in great part the full development into the immense agency for good which to-day is seen in the manifold religious activities of the Newark Sisters of Charity in their mother diocese and in other parts of the country. He concluded by invoking a fervent blessing on the Sisterhood and on the many educational and charitable institutions under their care.

Five thousand members of the Holy Name Society attended Mass at St. Patrick's Cathedral, New York, on New Year's Day. The various branches of the Society in the city were all represented. Banners were carried and the Cathedral band led the way. There were so many men that for once the women were practically shut out. The Rev. E. M. Sweeney preached the sermon and His Grace, Archbishop Farley, gave the blessing at the end of the solemn high Mass.

The Sisters of the Immaculate Conception, the only religious congregation native to Louisiana, have removed the mother-house from Labadieville, where it was founded in 1875, to New Orleans. The

first religious reception took place in their new home December 27, when Archbishop Blenk, assisted by the principal clergy of New Orleans, received three young ladies of that city into the congregation.

For the first time in a number of years the Catholic societies of Philadelphia were obliged to omit the customary visit to the Cathedral rectory and reception on New Year's day, owing to the illness of Archbishop Ryan.

Bishop McGolrick, of Duluth, was given a reception, in the Cathedral auditorium at Duluth, on December 27, in honor of the twentieth anniversary of his consecration. A purse of \$7,000, which was presented to him, he at once gave to the fund for a new orphan asylum. The celebration opened with a Pontifical Mass, at which Bishop Schinner preached.

Bishop O'Reilly, of Baker City, Oregon, has been informed that the Revs. Thomas Dowling and Luke Sheehan, of the Irish Capuchins, will shortly visit the diocese with the view of establishing themselves in a newly opened district where the prospects for Catholic settlers are very advantageous. The Irish Capuchins so far have no house of their Order in the United States.

On Christmas eve the Penobscot Indians of Indian Island, Old Town, Maine, following the old custom, all assembled at Midnight Mass, at which the younger Indians composed the choir, and an Indian orchestra played the music.

Much substantial progress is shown in the record of the past year in the Diocese of Green Bay. Five new churches were blessed, five priests, and twenty-two deacons ordained, six new churches and schools are ready to be opened, and there were 5,232 confirmations, among them several hundred converts.

PERSONAL

No name is better known or more beloved than that of Father Albert Lacombe, whose sixtieth year as a missionary was celebrated last September. He entered the Congregation of the Oblates of Mary Immaculate as a young secular priest and immediately became a missionary in the Canadian Northwest. Though now well over eighty years of age, he is still in full possession of his faculties and is a living and most interesting witness of the passage of that vast region from a wilderness haunted by conflicting Indian tribes to a busy mart of flourishing commerce and still more flourishing agriculture. The

story of Father Lacombe's life is more thrilling than any romance, although incidents therein have been utilized by many a writer of more or less historical tales in magazines of comparatively recent issue. How he braved death in battles between savage tribes, winning the confidence and admiration of both the opposing forces, how he saved the Canadian Pacific Railway from the intended destruction by hostile savages of its newly constructed line through the Blackfeet country, how the rising town of Calgary waited up all night, in 1885, to hear and welcome him as he came back from a conference with powerful Indian chiefs, who agreed, at his request, not to attack the then helpless whites; all these and many more great deeds will be told some day as the most important events in the early history of Alberta and Saskatchewan and regions farther north. More than half a century has now elapsed since the now venerable Vicar General accompanied the illustrious Bishop Taché from the Lac Ste. Anne Mission to Fort Edmonton, now the city of Edmonton, the capital of the Province of Alberta. On the way thither Bishop Taché planted a stick in the snow-covered prairie and chose this spot as the site of the present episcopal see of St. Albert, a name which the eminent prelate chose because of the baptismal name of his young priestly companion. Fifty years ago the Grey Nuns arrived there, and the anniversary of their foundation, coinciding with Father Lacombe's sixty years of missionary life, was one of the great events of the year.

The Episcopal jubilee of Rt. Rev. Dr. Brownrigg, Bishop of Ossory, was celebrated at St. Mary's Cathedral, Kilkenny, December 17. Most Rev. Dr. Healy, Archbishop of Tuam, who preached the sermon, said that Bishop Brownrigg had successfully filled the place that was vacated by one of the most illustrious prelates of the Church, the present Primate of Australia, Cardinal Moran. As a church-builder and ardent patron of St. Kieran's College, and other diocesan institutes, Dr. Brownrigg had advanced the cause of religion and education, while his gentle manners, kindness of heart and prudent patriotism had won the affection of his clergy and people. Presentations of addresses and gifts were made at St. Kieran's College, Kilkenny, by all the societies and corporate bodies of the diocese. In reply his lordship said that the County Councils by their intelligent conduct of affairs had proved their fitness for self-government; that he was one with the Gaelic League in working to restore Gaelic as the language of colloquial intercourse, and that his people of Kilkenny were as loyal, generous and religious as at any time in their history.

PULPIT, PRESS AND PLATFORM

The free public library of Worcester, Mass., celebrated its semi-centennial anniversary on December 23. Among the speakers at the public gathering in the art rooms were Mayor Logan, Edward J. McMahon, president of the library board of directors, Rev. Thomas E. Murphy, S.J., President of Holy Cross College, and Dr. G. Stanley Hall, President of Clark University. The most noteworthy feature of the addresses was the suggestion of the President of Holy Cross College, urging the appointment of a Catholic assistant librarian. "Might it not be well," he asked, "to consider the wisdom of having on the staff of every public library a Catholic assistant librarian, who would be expected to have the supervision of all the Catholic books, or books bearing on the Catholic religion, and the safeguarding of young Catholic readers against such reading as might be injurious to their faith and morals from the viewpoint of the Catholic Church? Such an assistant, beside the general qualifications demanded, would be expected to possess also a knowledge of Catholic history and literature and of the reliability of historical writers. Such an assistant, moreover, should be imbued with the spirit of Catholic culture and should be able to get instinctively the Catholic view point.

"There was a time, many years ago—may it never return—when such a suggestion as this would not be acceptable here in New England. But to-day, thank God, no decent citizen is willing to admit he wants to read and to circulate calumnies about his neighbor. The American spirit of fair play demands that the truth be known, and leads a man to seek for it at original sources. An instance of this spirit was given here in Worcester when I was invited, a few years ago, to address the Men's Unitarian Club on popular errors about the Catholic Church. Another instance of the same spirit is shown by the presence here in our reference library of the new Catholic Encyclopedia and the new national Catholic weekly, *AMERICA*. But good will, liberal policy and the best intentions will not supply Catholic instinct to see the Catholic viewpoint as an intelligent, fair-minded and conscientious Catholic assistant librarian could see it.

"I am informed that where this suggestion has been followed, and such an assistant has been introduced in Cleveland for instance, great advantage to the public library has resulted. The plan has been found to supply what could not be provided by having some Catholic members on a library committee or by preparing a catalogue of Catholic books, or even by having Catholic censors who might be con-

sulted on the introduction or exclusion of doubtful books. It furnishes, more than all, these valuable safeguards, namely, a conscientious guide for youthful Catholic readers who are not yet mature enough to possess the critical mind which is needed for reading both sides of controverted questions.

"Only a few days ago I read in the last number of *AMERICA* the following very apposite statement: 'The average man and woman are willing enough to see the light if it is held up to them. We should not blame them for stumbling over us when we shirk our duty of contributing something to dispel darkness.' It is precisely in this spirit, and lest I might shirk duty, that I suggest as my contribution on this occasion a more systematic co-operation not only of Catholics but of all citizens with public library officials, so that our public libraries may shed all possible light on dark and dangerous places to prevent the stumbling of young or old into the pitfalls of history and literature. Incidentally, we may thus prevent much treading on one another's corns and bumping against one another in the foggy gloom of fruitless controversy."

The sermon at the opening of the church erected in memory of Cardinal Newman, at the Birmingham Oratory, England, was delivered by the Rev. Joseph Rickaby, S.J. The preacher indicated what, on careful study, seemed to be the salient points in Newman's character, as shown in his writings. In conclusion Father Rickaby said:

"I augur that this church and this oratory shall be for generations a school of Newman's thought. In so far as that thought is likewise the thought of the Church and the mind of Christ, and not otherwise—for not otherwise would he ever wish it propagated. I augur that from this church and oratory, as from one of many centres, shall be wrought out, not perhaps the conversion of England, but, what the Cardinal, with his distrust of the many in religion, loved rather to contemplate, the conversion of Englishmen. I augur that Catholics whose faith is sore tried and assailed shall here be confirmed, first, by prayer and Mass and Sacraments, then by what I have long considered the best course of philosophy for a Catholic layman, the teaching of John Henry Newman taken as a whole—I say *taken as a whole*, the whole spirit and gist of the mind of the man. And thus shall be wrought still further out the fulfilment of the words of my text, words which you may read inscribed on the north wall of Littlemore Church, words which he himself chose for the epitaph of his mother buried there: 'Cast me not off in the time of age, forsake me not when my strength faileth me, until I tell the might of thine arm to all

the generation that is for to come.' You, my Fathers of the Oratory, remember how, when the venerable Cardinal's strength failed him in the time of age, he was not cast off nor forsaken; how your affectionate attentions bore him up, how a young generation grew up around him. And to all the generation that is for to come, here in the church, shall be told the might of God's arm revealed in John Henry Cardinal Newman, his wonderful conversion, the power of his preaching and writings, the example of his long, laborious and holy life. And not in vain shall it be told, but as Samson's dying feat was to the destruction of the Philistines, so shall the memory of Newman be to the conversion of Englishmen: dead, he shall bring more souls to life than he converted in the days while he wrought the deeds of a strong man in Israel. Amen."

James Bryce, British Ambassador at Washington, in his recent address on William Ewart Gladstone, revealed the heroic proportions of the latter's services to his country and to the world at large. He said he had known Mr. Gladstone intimately. He had been a friend and a colleague. Gladstone had often said to him that the future of the world, and especially of the English-speaking race, lay in the United States. He held that a nation had a conscience, and should live up to it; should live according to righteousness and should never abuse its own strength. His course in office reflected this belief. Mr. Gladstone, in his later years, often told Mr. Bryce that the chief mistake of his earlier life had been in not having sufficient faith in and love for liberty, in liberty as a force making for good in all human affairs. Mr. Bryce referred to Mr. Gladstone's attitude during the Civil War. He had used language that gave the impression that he had taken sides, but he admitted afterward that he had not properly understood the questions involved. Mr. Bryce said that such ignorance was common among the upper classes in England. The English people as a body were with the Union cause. The British Ambassador said that Mr. Gladstone was helped in all his public life by his deep religious faith and earnest piety. His leadership was marked by his work for peace and good will among the nations. Gladstone's mind was open to the call of any good cause, which is the finest test of leadership and one of his best titles to be remembered by posterity.

At the annual convention of the Confraternity of Christian Doctrine, held in Cathedral College, New York, during the Christmas holidays, Archbishop Farley spoke of the two growing obstacles to the success of Catholic teachers in their work of keeping Catholics true to the Faith—

Socialism and the Settlement houses—"that work into the sympathies of the poor Catholic by clothing him and giving him food and then rob him of his faith." Of Socialism the Archbishop said: "It is the heresy of the hour—a rampant heresy. It is an organized attempt to establish a religion in which no religion, no faith is taught. And look at the means they have of spreading this doctrine. I am informed that there are thirteen hundred newspapers in the world propagating the principles of Socialism. It is corroding the working classes. In the factories of this and more conservative countries, such as England and Germany, the workingmen are furnished these newspapers free. They devour daily this mental pabulum that poisons their souls." In conclusion His Grace suggested some methods to combat "this common enemy."

OBITUARY

The Rev. Eugene A. Shine died at Pawling, N. Y., on December 29, aged 50 years. Father Shine was a graduate of the class of '79, at St. Francis Xavier's College, and had been pastor of Pawling for seven years. His father, Captain Eugene Shine, was killed at Gettysburg.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

REV. FATHER:—I congratulate you on the Xmas number of AMERICA. For soundness of contents and pleasing timeliness of its articles it excels all previous appearances. Needless to say, that I consider AMERICA the best and most welcome periodical in English. Permit me a suggestion. Kindly give us in your editorial department a concise statement and explanation why all non-Catholic publications use the wording: "Glory to God in the highest, and on earth peace, good will toward men (King James' version, Luke ii, 14), and not the older and (in Europe) more familiar version of: "Glory to God in the highest, and on earth peace to men of good will." Which approved manuscript of Holy Scriptures favors the King James version? I confess my ignorance in company with some other confreres in my neighborhood.

M. SAVS.

Delano, Minn.

Answer.—Non-Catholics naturally use their own version. There is authority in the manuscripts for it, and there is not much difference between the two readings if rightly understood. Nearly all Catholic interpreters refer "of good will" to God: *i. e.*, peace to men of the Divine good-pleasure whereby they are no longer children of wrath, that is to say, the entire human race restored to Christ. Some few

explain it of men who by grace are ready to accept it. But as the grace is given according to the good-pleasure of God, this explanation comes back eventually to the first. If the Protestant version be thus interpreted, it is orthodox. If, on the other hand, the Catholic version be interpreted to restrict the peace to those only who actually made themselves ready for it, or who were foreseen as accepting it, the interpretation would be either semi-Pelagian or Jansenistic. While if Protestants understand, as by their comma after peace they seem to, that two things are given on earth, peace and good will, they give a nonsensical interpretation; if they use their text to convey their doctrine of faith without works, their interpretation is heretical.

No doubt you receive many compliments for AMERICA and take the hints that sometimes are connected with them. I heard a fellow priest remark: "AMERICA is all right only it has too much foreign matter." Now I think that this is just one of its greatest advantages. This remark revealed lack of interest in foreign matters, or rather, narrowness and a certain prevailing provincialism, even among our educated classes. And this remark revealed, on the other hand, that AMERICA had supplied the sore need of broadening and widening the intellectual horizon. It will be the "Literary Digest" for Catholics, having at the same time the advantage of being much more original.—Rev. F. B. Kleinbrecht, *La Junta, Colo.*

Your semi-annual number is the best yet, where all have been good and growing better all the time. The question is can you keep it at its present high standard? All who have started with the first number must say unhesitatingly, "yes"! If I could, I would not alter a line or word up to the present, and this is the most anyone can say. It is pure spiritual food seasoned to the tastes of all, for each article dealing with the whole world in its various questions of vast import to Catholics of all the nations reflects clear insight of the subjects discussed. May you live long and prosper!—Joseph Maher, *St. Charles, Mo.*

The publication is certainly up to the high standard maintained wherever the Jesuit Fathers take an active hand. God bless your work.—Rev. Father Agatho, O. S. B., *Boulder, Colo.*

I like AMERICA very much and enjoy its weekly visit exceedingly. Its tone is distinct, just and rich: those who have it not are missing a great deal.—Henry Chapin Granger, *Evanston, Ill.*

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CHRONICLE

The President's Special Message.—President Taft sent to Congress his special message on proposed amendments to the interstate commerce and anti-trust laws. The President recommends with regard to railroads: A United States Court of Commerce, to have original jurisdiction over classes of cases specified and thus relieve the Interstate Commerce Commission. That traffic agreements be authorized, subject to the supervision of the Interstate Commerce Commission. That for the protection of the shipper railroads be compelled to quote rates in writing on request. That the Interstate Commerce Commission be empowered on its own initiative, to investigate fairness of rates or practices, and to pass on classification of commodities. That the Interstate Commerce Commission be authorized to suspend a proposed increase of rate for sixty days, pending investigation and to forbid the increase or fix a maximum. That shippers be given the right to designate route of shipments subject to supervision of commission. That railroads be forbidden to acquire stock in a competing line of which they do not already possess control. That all stock or bond issues be made subject to approval by the Interstate Commerce Commission. That the commission be empowered to compel the uniform adoption of safety appliances. That plaintiffs under the employers' liability act be permitted to bring suit wherever service can be had. The President recommends with regard to trusts: Voluntary Federal incorporation for corporations engaged in interstate and foreign commerce. That the real

and personal property of such Federal corporations be left subject to such State taxation as is imposed on like property of other corporations or individuals. Full publicity for Federal corporations. That Federal corporations be forbidden to act as holding companies. That Federal corporations be made subject to the Sherman anti-trust law. That no amendments be made to the Sherman anti-trust law.

Congress.—Resolutions providing for an investigation of the Ballinger-Pinchot controversy were introduced in both houses of Congress. In the Senate, resolutions were offered for an inquiry into the increased cost of living. In the House the Mann bill, providing for a change in the government of the Panama Canal Zone, was passed. The bill makes provisions for the abolition of the Isthmian Canal Commission and the appointment of a director general of the Canal Zone. It also establishes a Supreme Court in the territory, and gives the right of appeal to the Supreme Court of the United States.—The Ballinger-Pinchot controversy reached an acute stage by the reading in the Senate of a letter addressed by Mr. Pinchot to Senator Dolliver, in which he warmly commended the course adopted by L. R. Glavis, with the concurrence of Messrs. Price and Shaw of the Bureau of Forestry. In his letter Mr. Pinchot upheld the criticisms passed on Secretary Ballinger and suggested that the President himself in his removal of Mr. Glavis from the public service had acted without a full knowledge of the facts. The President thereupon removed Mr. Pinchot and his two subordinates, O. W. Price and A. C. Shaw, from the

public service.—The passage of the Humphrey resolution calling for an investigation of the Ballinger-Pinchot controversy brought about an unexpected defeat to the House organization and Speaker Cannon. This defeat was administered by the passing of an amendment depriving the speaker of the authority to appoint the House members of the investigating committee and providing that these members be chosen by the House.—The Ship Subsidy bill which has the approval of the Administration was introduced in the House by Representative William E. Humphrey of Washington. The measure contains three distinct propositions: First, to increase the mail pay to American ships on routes to South America, China, Japan, the Philippines and Australasia to \$4 per mile outward voyage, where the voyage is 4,000 miles or more; second, to increase the tonnage taxes on the trans-oceanic trade; and, third, free ships, that is, to admit foreign-built ships to American register for the foreign trade. The first of these propositions is the most important; by it the Postmaster-General would be authorized to pay to second-class ships for carrying the mail the same rate of pay now authorized to be paid to first-class ships. The tonnage taxes would be paid by foreign ships, which are carrying 95 per cent. of the commerce of the United States on the seas. Under the free ship provision of the bill, any American citizen can buy a vessel, built anywhere, put the American flag on it and run it exclusively in the foreign trade. Representative Humphrey declared that the provisions of the measure would build up a transport service absolutely necessary on the Pacific coast.

International Arbitral Tribunal.—Secretary Knox addressed a circular note to the governments signatory of the last Hague convention in which he proposed that the international prize court established by that convention be invested with functions and jurisdiction of an international arbitral tribunal, for the settlement of difficulties between the powers. The State Department is awaiting replies.

Neutralization of Manchurian Railroads.—As a solution of the Manchurian problem the United States Government addressed a memorandum to the Russian Foreign Office proposing the neutralization of the Manchurian railroads by their sale to China and inviting Russia's participation in such a scheme. The powers responsible for the financial arrangements would see that the lines were conducted on a purely business basis and not used for political or strategic purposes.

Message of Governor Hughes.—In his message to the New York State legislature, the Governor recommends the rejection of the proposed amendment to the Federal Constitution enlarging the National Government's power to lay direct taxes. He holds that the ratification of the amendment in its present form would infringe on the

rights of the States by depriving them of the power which they now have of issuing securities protected from Federal taxation. As Governor Hughes puts it: "To permit such State securities to be the subject of Federal taxation is to place such limitations upon the borrowing power of the State as to make the performance of the functions of the local government a matter of federal grace."

A Great State Park.—Mrs. E. H. Harriman gave 10,000 acres of land in Orange and Rockland Counties for a State park, and \$1,000,000 cash to be used in furtherance of the park plan. The proposed State park will connect with the Palisades park project, giving a river parkway from Fort Lee to Newburg, with the State park extending northward from Haverstraw to the Dunderberg Mountain opposite Peekskill and westward from the Hudson to Tuxedo. Other gifts for Palisades Park include \$500,000 each from J. Pierpont Morgan and John D. Rockefeller.

The Cold Wave in the West.—The long continued storm conditions have made the past week notable in the records of bitter wintry weather in the West. Throughout Nebraska, Kansas, Missouri and Oklahoma the suffering was great. Train schedules were disarranged and many trains were abandoned after they had reported at division points from twelve to fourteen hours late. In case of snow a coal famine was feared. The switchmen's strike in the Northwest is blamed for some of the inconvenience and discomfort in that section. There the added fear of shortages in food-supplies faced the small towns throughout the Dakotas. In Kentucky and as far South as Tennessee and Arkansas blizzards were reported and in Iowa almost all the railroads announced temporary abandonment of freight service. Chicago coal dealers urged the people of that city to conserve their coal supplies, since with the present congestion of the railroads and another month of hard weather in prospect the coal situation might become acute.

Arbitration to Settle a Strike.—A committee of the Switchmen's Union of North America has agreed with the committee representing the railways to refer the settlement of their strike to an arbitration committee. As a condition of accepting arbitration, both the managers' committee and the representatives of the union pledged themselves to accept any decision of the arbitration board as final and to refrain from taking an appeal from the decision. The Erdman act provides for the appointment of arbitrators to represent both sides and an umpire, who shall be appointed by these two. If these two fail to agree upon an umpire it becomes the duty of Commissioners Krapp and Neill to name the third member of the board. The decision has no bearing on the existing strike of switchmen in the Northwest, though the strikers are members of the same organization. The territory concerned in the decision extends from Chicago north

to Madison, Wis., east to but not including Buffalo, south to St. Louis and west to Kansas City, and 14,000 workers are affected. The demands of the employees include an advance in the wage scale; a working day of ten continuous hours, with overtime at the rate of time and one-half; no crew to be compelled to work more than twelve hours in any twenty-four; pay at the rate of time and one-half for Sundays and legal holidays.

Montreal's Typhoid Epidemic.—The live question now in Montreal is how to fight the typhoid epidemic. As there are at present some three thousand victims of this disease—many more than the existing hospitals can accommodate—the *Star* called upon the moribund city council to act. But that body which, by its graft and incompetence (see *AMERICA*, December 25, p. 272), has brought about the present outbreak of fever, declared that the situation was not serious. Thereupon a small group of influential citizens, moved by the appalling stories of the typhoid epidemic, have undertaken to do the work which properly belongs to the city councils and to open and equip an emergency hospital. Early last week, thanks to the activity and business capacity of Professor and Mrs. Starkey, Lady Drummond, Miss Macdonald, Lieutenant-Colonel Burland, Dr. A. T. Bain, Dr. F. J. Shepherd, and ten other ladies and gentlemen, encouraged by Archbishop Bruchési, an empty factory, rapidly transformed into a hospital, received some fifty patients. On January 5, the day after this emergency hospital had been opened, the Archbishop visited each patient and expressed his admiration of the work already accomplished. Donations of food, clothing, medicines and other requisites are fast pouring in. Meanwhile the members of the city council water committee have awakened to at least one part of their duty and have decided to install without delay a plant for sterilizing the water by means of filtration basins. The *Star*, of the 5th inst., refers to a report recently issued by the New York State Department of Health, showing that in the last ten years the typhoid death rate in Albany has, by filtration, been reduced 73 per cent. Roused at last from its lethargy by the generous action of private citizens, the Health Committee unanimously resolved, on January 5, to recommend the city council to vote fifteen thousand dollars for the maintenance of poor typhoid patients in the Emergency Hospital and other institutions in the city. The private Epidemic Fund of voluntary contributions had already reached twenty thousand dollars on January 6. Sir Thomas Shaughnessy, president of the Canadian Pacific Railway, cabled from London his subscription of one thousand dollars, while Mr. C. R. Hosmer, wintering in the Riviera, sent fifteen hundred. Archbishop Bruchési, when requested to speak at the public conference of the Health Committee, announced that there were 315 beds available in institutions under his care.—Private advices received here last Sunday say that many well-informed Montrealers cannot

see the object of the *Star* and of some doctors in pushing the typhoid scare. The number of typhoid patients does not seem to be larger than usual in winter, and Mgr. Bruchési's offer of more than three hundred beds shows that there is still plenty of room in the ordinary hospitals. Lord Strathcona has subscribed twenty-five thousand dollars for the Typhoid Emergency Hospital.

Great Britain.—Parliament was dissolved and the writs of election were issued on the 10th. The Peers were very active during the interval between the proroguing of Parliament and its dissolution. The general opinion seems to be that with the exception of men of affairs such as Lords Lansdowne, Curzon, Londonderry, their speakers have injured rather than helped their cause. Rear-Admiral Sturdee, on whose behalf Lord Charles Beresford attacked the Admiralty, has been appointed to the First Division of the Home Fleet.—The Archbishop of Westminster and the Bishops of the Province have ordered the following question to be proposed to each candidate at the coming election: Will you, if returned to Parliament, do all in your power to secure just treatment for Catholic schools, so that while preserving their Catholic character and management, they shall receive from public sources the same financial aid as other recognized schools. No other question is to be proposed, e. g., about Catholic disabilities, the Royal Declaration against Transubstantiation, etc., so that the issue may be kept clear. The clergy are to abstain from alluding to the crisis in church otherwise than in urging the faithful to prayer. The "Come Holy Ghost," with versicle, response and prayer is to be recited after every Mass on Sundays and Holy-days to the end of January.

India.—Police investigations following the murder of Mr. Jackson have brought to light deposits of arms at different places in the Deccan that show the Arms Act to be practically ineffective. It is admitted that the murderer was but the instrument of others, and fifteen arrests have been made.—At the Indian National Congress, Surendranath Banerjee spoke highly of Lord Morley's reforms. He denounced the Government regulations as an insult to Hindus, and the preferential treatment of Mohammedans, as a violation of the Queen's proclamation on the taking over of the administration of the country from the East India Company.

Australia.—The Parliament of New South Wales has passed a Bill amending the Industrial Act so as to give power to imprison strikers without the option of a fine. Its object is to break the present coal strike which is causing great injury to trade and much discomfort to the public on account of the interruption of traffic and the supply of gas, the leaders refusing to accept the wages determined by the Compulsory Wages Board. The Western miners are returning to work; the others still hold out. Fifteen leaders are being prosecuted.

Ireland.—Mr. O'Brien's candidature in Cork has imparted some strength to the independent Nationalist candidates. His opposition is grounded on the party's alleged weakness in handling the land question, but the acceptance, however reluctant, of the Budget is the main subject of indictment by the Messrs. Healy and the other contestants. Mr. McMurrough Kavanagh, in declining reelection for Carlow because of disagreement with the party on the Budget question, states that the Bill unjustly and injuriously discriminates against Ireland, first, in spirit duties and second, in tobacco duties, which tend to destroy peculiarly Irish enterprises and their allied industries; third, in estate and stamp duties taxing the transference of farms and real estate, which transference is made frequent in Ireland by land purchase, but is infrequent in England. He further holds that tariff-reform, involving protection, is more useful to an agricultural country like Ireland than Free-trade. Mr. Kavanagh, the son of a former Tory member for Carlow, having become a convert to Nationalism, transferred his large estate to his tenants on easy terms, and having been elected as a member of the Irish Party, proved an able and influential representative. Mr. T. M. Healy insists that in view of the probability of Home Rule, finance is the crucial question, as self-government without control of the purse is impossible. The discussion of the question is enlightening the people on the practical bearings of autonomy. Derry city, which is evenly divided between Nationalists and Unionists, is contested in the Home Rule interest by Mr. Shane Leslie, a scion of a long line of Ulster landlords and a convert to Nationalism and Catholicism. He is a first cousin of Winston Churchill. While the Irish population has decreased since 1901 from 4,443,370 to 4,363,351, the electorate has increased from 687,609 to 698,787, indicating, though not conclusively, that emigration is mainly of the young.

France.—Under the heading "L'Anarchie dans la Police," *Le Temps* sounds a note of very serious alarm about the syndicates which the French police are trying to organize among themselves. As these syndicates in France are generally affiliated to revolutionary groups, it is feared that the loyalty of the defenders of the peace will be contaminated. "If," says editorially our Paris contemporary, "policemen are allowed to form an association or a syndicate, or to take any part in the syndicate agitation, it would be as well immediately to proclaim the triumph of anarchy. To gain time and to calculate that the social revolution will still grant us a few months of respite is not enough. To-morrow it will be too late to defend one's self. Nor is it enough to say that the police, in the actual state of our laws, may possibly carry out their suspected projects. If the law really permits this disorder the Government need only ask the Chambers to vote a specially urgent law, a short and precise law that will spare us the scandal that threatens us." It appears that, at the recent annual meeting of

the police force, M. Briand warned them that they must not make an enemy of him who wanted to be their friend, for he would then remember that he is the chief on whom rests the highest and most precise responsibility. *Le Temps* points out that if the Government tolerates the first step of the police in the path of anarchic syndication all order and security will be at an end in Paris, and Paris itself will be no more. Never, outside of an exposition year, has there been so large a number of visitors to the French capital as during the last twelve-month. But if the rumor spreads that the police are becoming anarchists farewell to these enormous paying crowds. They will avoid or desert Paris as they did some years ago on occasion of the labor scare of the First of May celebrations.—Meanwhile the police are very active against any Royalist agitation. Having got wind of a proposed visit of the Duke of Orleans to Paris on Christmas Day, M. Mouquin, Superintendent of detectives, posted at every gate of Paris police inspectors instructed to examine carefully all automobiles entering the city and to arrest the Duke of Orleans, if he turned up. But he did not.

Germany.—The year-books of the Chambers of Commerce of the principal cities of the empire, report very favorable conditions for a prosperous year. Those of Bremen and Hamburg devote special chapters to Germany's industrial relations with the United States, affirming the mutual need of friendly understanding on the part of the two nations. Business men in Germany are still in doubt regarding the effects of the Payne Tariff on German trade but the constantly growing demand for German manufactures in the States and for American raw material in Germany will no doubt lead to mutual concessions to foster the favorable conditions which undoubtedly exist. The year-books all show an increase in trade between the two countries during the year past.—The Social-Democrats of Prussia held their annual convention in Berlin. The chief topic of discussion was the reform of the electoral laws of Prussia. All of the speakers sharply criticized the system in vogue as behind the times and unjust.—The government of Baden with the beginning of the new year has put into execution a plan long since agreed upon. All salaried positions are declared open to women under precisely similar conditions with men.—The *Marine-Rundschau* contains a striking tribute of praise to the war-fleet of the United States for its development and efficiency. The occasion of the tribute is the critical review of the warships' cruise about the world, which the article, prescinding from all political consequences, regards a lesson in seamanship to the world.—The German press is unanimous in expressing gratification that the members of the British Liberal Cabinet have been prompt in their disapproval of "German peril" party-cry recently renewed in the speeches of the Conservative Leader, ex-Premier Balfour.

QUESTIONS OF THE DAY

The Neutral School Farce in France

The "Bureau d'Informations Religieuses et Sociales" of Paris has issued a collection of extracts from the school manuals condemned by the French Episcopate ("Les Manuels Scolaires condamnés par l'Épiscopat—Extraits"). The introduction to this valuable booklet candidly admits that among those who, twenty years ago, framed the present French school law, even the most fanatical partisans of the lay idea honestly aimed at a sincere neutrality, and went so far as to declare that man's duty to God would be explicitly stated in the official program of primary schools. Far-seeing advocates of the religious idea immediately denounced the weakness of the new system. They foresaw the tendencies and the subsequent declarations of the now dominant educators of France, who brutally proclaim that neutrality is a chimera. At present the supreme pontiffs of the lay school do not hesitate to say that this phantom neutrality can be nothing but utopia or hypocrisy. Thus they have come round to the Catholic idea that the pretense of neutrality was, from the very outset, a miserable decoy.

And yet that neutrality, solemnly promised, distinctly set forth in the school syllabus, and gradually nullified by treachery, is an integral part of the school law. Jules Ferry insisted on this principle in 1882. M. Briand renewed this affirmation in express terms when replying recently to Abbé Gayraud as follows: "The fathers of families whose children attend the primary schools find in the procedure organized by the law of February 27, 1880, in the ordinance of January 18, 1887, and in the ministerial circular of October 7, 1880, the guarantee that the school books contain nothing that can violate the principle of neutrality which the legislator has made the essential rule of lay teaching." Officially, therefore, neutrality is still obligatory. Consequently, those who oppose this neutrality, those who deliberately violate it, are the real contemners of the law. On the other hand, the true defenders of the law, those who most justly and safely appeal to it, are those same Catholics who formerly pointed out the danger of it, those same bishops who now denounce the broken pledges of the framers of the law. In claiming respect for that neutrality which had been promised, which Jules Ferry had declared to be necessary, and without which his whole system of laicization would have gone to pieces, the bishops have remained faithful to the spirit and the letter of the law.

Of course, the idea of defending the school law never could have found lodgment in their minds, since the principle of neutrality has never been accepted by the Church, the divinely appointed guardian of truth against error. For Belgium in 1880, for France in 1884, the Holy See condemned "those schools without religion, which call themselves mixed or neutral, and which, by their very

nature, end by not acknowledging the existence of God." If in certain cases, for the sake of peace, the Church has tolerated some neutral schools, it was always on the express condition that neutrality would be formally respected.

As may be seen from the extracts given in the book under review, the authors of the objectionable school manuals are forever dilating on the blessings of freedom of thought and expression, and on the inalienable rights of reason. But the strange irony of their present attitude must be apparent to all. These grandiloquent talkers, who frighten little children with their pretentious anathemas against the fanatics of past ages incapable of realizing the beauty of tolerance, are now fanatically furious themselves and threaten with the direst legal penalties the bishops, free French citizens like themselves, because, forsooth, these latter dare to criticize their teaching.

"Les Manuels Scolaires condamnés par l'Épiscopat" gives copious and numerous extracts from twelve different manuals now in use in the public schools of France. These passages are full of misrepresentations of history and religion, calculated with perfidious skill to undermine in the hearts of children all love for the past glories of France, all true patriotism and all faith in the Catholic religion.

Albert Bayet in "Leçons de Morale," Cours Moyen, 1909, begins by saying: "The system of morals taught in this manual is lay and positive, i. e., independent of all religious belief and of any metaphysical system on the unknowable"—truly a luminous preface for boys and girls of twelve, the average age for the "Cours Moyen." M. Bayet continues: "We have suppressed the chapters relating to the existence of God and to man's duties toward God. Those chapters, which might wound certain convictions, have been replaced by others in which we enumerate the principal religions and point out the difference between scientific truths, which the ignorant alone can refuse to admit, and the religious and metaphysical beliefs which each of us has the right to accept, reject or modify as he pleases." This bunching together of metaphysical with religious beliefs is on a par with the mental cowardice which suppresses God lest "certain convictions" be wounded. But, in the very next extract M. Bayet becomes decidedly dogmatic and singularly unafraid of the very common contrary experience of good people who, in spite of all modern inventions, suffer from poverty, disease, physical accidents and even premature death, all of which are incompatible with the idea of happiness thus dithyrambically described by him for the benefit of simple French children presumably dwelling in the rural districts: "Those who hearken to what morality says are always happy. Peace reigns in their country. They have not to bear the frightful evils of war. They peacefully celebrate joyous festivals; the earth furnishes them with abundant nourishment; the bees give them honey; the sheep give them wool; they

are always rich and free from sorrow. But, when men do not hearken to morality, misfortune smites them."

Here is another bit of conjectural prophecy from M. E. Primaire, apparently his real name, though it looks like a joke or a *nom de guerre*. In his "Manuel d'Éducation Morale, Civique and Sociale," he has the hardihood to write: "Suppose there were no other moral teaching than that imparted by special churches, then present society could not exist as it does now. There would be in France sects and no nation. The Jew would be brought back to the ghetto, the Protestant shut up in his cities of safety; the Catholic, enraged against both, would labor to make them enter his church. . . . All objections will fall before this fact: no particular church being the soul of France, the teaching which shall spread abroad the soul of that society must be independent of every particular church." It is not easy, even for a grown person skilled in philosophic terminology, to understand what M. Primaire means by "*répandre l'âme de cette société*," nor to feel the force of his peculiar argument, which, by the way, his befuddled brain mistakes for "a fact"; but it is easy to see that his prophecy has not come to pass in such peaceful regions as the United States and the British Empire, where innumerable sects are, together with the true religion, the chief teachers of morality. If, within the last thirty years, the soul of France has really ceased to be Catholic, that is due to the fact that a whole generation has been fed on such unwholesome mental diet.

M. Jules Payot, who is quite a personage, being "Chevalier de la Légion d'honneur," Rector of the Academy of Aix, and author of "Education of the Will," a work which has been translated into German, Spanish, Russian, Bulgarian and Polish, but apparently not into English, has, in "*La Morale à l'École*," these sapient remarks: "Between the deserving poor and the beggar there is the same difference as between the purgatory and the hell of old women's tales. People get out of purgatory; those who are there have the hope, nay, more, the certainty, of getting out. What made hell a frightful conception was that the damned had no hope of getting out of it. Destitution is as frightful as hell, for it leaves no hope."

These are mere samples from an immense collection of absurdities. The limitations of space must bring these samples to a close for the present, with one which crowds into fifty words more historical falsehoods than those romancers of history, Froude and Michelet, whom these manuals praise as truth-tellers, could cram into a chapter. MM. A. Aulard and A. Debidour, joint authors of "*Récits Familiers de l'Histoire Nationale*," write: "Louis Napoleon, who had secured the support of the clergy, sent, in order to please them, French soldiers to help the Pope, whom the Romans no longer wished to have as their sovereign. It was also to please the clergy that he handed over to them the education of youth." Everybody knows that what Louis Napoleon did for the

Pope was done under pressure from the entire French nation, and what he granted to Catholics was liberty to set up colleges at their own expense, a liberty which has been greatly curtailed by the Third Republic, because those Catholic colleges were more successful in competitive examinations than the State institutions.

LEWIS DRUMMOND, S.J.

Cradle Days of the Republic

On February 4, 1789, the first Electoral College elected George Washington and John Adams President and Vice-President respectively of that latest venture on the political sea, the United States of America. Almost thirteen years had passed since Lexington and Bunker Hill, years of suffering and contention even if not of unremittent military activity, and the country was at last taking a step more important than even the Declaration of Independence. For it is comparatively easy to pull down, that was the only thing accomplished by the Declaration; but to build up and to make sure of the building are matters of much greater difficulty. When independence had been secured and a Constitution had been adopted, the first presidential electors chosen in accordance with its provisions were by no means of one mind in their opinion of the Organic Law. Of the seventy-three members of the first Electoral College, four dozen at most were its ardent admirers and supporters, yet with striking unanimity each one of the sixty-nine who actually voted placed Washington first. In making their second choice ten candidates were "remembered" with from one to nine votes, but John Adams received thirty-four and was declared elected Vice-President.

Adams had advocated the appointment of Washington to the command of the patriot army; he had served ably on all kinds of committees in the Continental Congress; he had represented the struggling States abroad; and in all respects, he had been consistently energetic and loyal. Very probably the difference in the number of votes polled by the two placed Washington and Adams in so sharp a contrast that the first Vice-President, whose most shining trait was not humility, felt far from being soothed or flattered.

Although, to use his own words, Adams looked upon the vice-presidency as "the most insignificant office that ever the invention of man contrived," he turned it to good account, for, on as many as twenty occasions, his deciding vote saved administration measures in the Senate, so far were the first senators from being in accord with the first President in matters of public policy. It is no new thing, then, for a President to meet with active and energetic antagonism from the Congress.

While Washington was on his way to New York where his inauguration was to take place, cities, societies, and educational and religious bodies presented formal addresses. In replying to an address in Baltimore, he said, almost prophetically: "I hold it of little moment if the close of my life shall be embittered, provided I

shall have been instrumental in securing the liberties and promoting the happiness of the American people."

When he reached New York he was met by the members of the first Congress, Governor Clinton and a throng of notables, and ceremoniously conducted to the residence prepared for him. The *New York Gazette* of April 24, 1789, took due notice of the arrival of the liberator of his country. In another column it advertised for sale "a likely, healthy young negro wench, between fifteen and sixteen years old."

On April 30, 1789, Washington took the oath of office. "Long live George Washington!" The President must have felt more than a passing thrill of exultation as he looked upon the rejoicing throng and listened to their acclamations. This was the outcome of what had begun in petition and remonstrance to the king, had gone on through the suffering of Valley Forge, had striven against the apathy of some, the mercenary spirit of others and the petty jealousy of many.

Enthusiasm is contagious. "Laugh, and the world laughs with you." The unthinking and emotional catch the exhilaration of the moment, but in the slow, plodding, continuous effort towards the attainment of a high ideal, their spirits sink as far below the normal level as they had risen above it.

The President's first message to the Congress showed how impressed he was with the responsibility of his position. "Heaven can never smile," he wrote, "on a nation that disregards the eternal principles of order and right. The preservation of liberty, and the destiny of the republican model of government are justly considered as deeply, perhaps finally, staked on the experiment intrusted to the American people."

The newborn union was an experiment. If it was to succeed and perpetuate to generations yet to come the blessings that had been so dearly won, there should be fostered a highminded, patriotic regard for order and right, not as the exclusive privilege of the few but the priceless heritage of all. There had been many republics, but they had degenerated into oligarchical or autocratic despotisms. If a nation adopts and applies the principle that might makes right, that nation is smelting the metal for shackles with which a mightier nation will one day fetter it. Too much power and too much wealth are as dangerous to nations as they are to individuals, for they lead to contempt for those that are weak and poor.

Washington had a well-defined policy, the fruit of much deep thought. He would uphold the union, for he understood what was called, even at that early day, "the Southern genius of America," he would restore the public credit and would establish an American system in the foreign relations of the republic. His great object was to secure the constant and consistent cooperation that so great an undertaking imperatively demanded.

When the curtain rises, the habitual "first night" may applaud generously, yet his highest motive may be

one of expectant curiosity. Others may join in and make the performance a "success." The boyish game of "follow the leader" is reproduced among the adults, sometimes for weal, sometimes for woe, so prone are many to range themselves under the leadership of one who catches their volatile fancy. Public favor is a fickle jade. The statesman who is welcomed with a shower of bouquets to-day may be greeted with a storm of brickbats to-morrow. When Washington first pronounced the oath of office, cheers and plaudits filled the air; before he retired to private life, he was openly assailed with coarse abuse. The Ship of State met stormy weather.

H. J. SWIFT, S.J.

Corporate Reunion

The Catholic Church is one essentially. Heretics and schismatics go out from her, but they do not divide her. They go out because they no longer belong to her; she remains one and indivisible. This is an article of faith: I believe in One, Holy, Catholic and Apostolic Church. Its oneness is not nominal merely nor material. It is not a unity of name, so that all called Christian belong to the Church; nor does it come from a material belief in Christ, as if all who profess to believe, each in his own way, in Christ, His mission, His revelation, are therefore united in His Church. The unity of the Church is a formal unity, coming out of its very nature. The living human body is undivided in itself and distinct from every other, because it is informed with one individual living soul; there is one living and indivisible Church distinct from every organization pretending to the name, because it is informed with the one, living Holy Spirit of God.

This is the unity for which our Lord prayed. "Not for them (the apostles) only do I pray, but for them also who through their word shall believe in me; that they may all be one, as thou, Father in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me" (John xvii, 20, 21). Those who should believe in Christ, would indeed come to the unity of the Church; but they would find in it something higher than the bond of the one faith, the being one in the supernatural unity of the Church. As the Father and the Son are one by the possession of one common nature, so were they to be one in the Father and the Son by the indwelling of the Holy Ghost and the fruition of His gifts. This unity Christ prayed for absolutely, without any condition; He made it an object to be obtained by the sacrifice to which He had consecrated Himself; He prayed for it solemnly as a necessary consequence of the establishment of the Church, likening it to the union between His Father and Himself; He connected it with the mission He was to give that Church, as the proof to all the world that He and His work are of God. Hence it follows that this prayer must have been answered fully from the beginning, that it remains fulfilled for-

ever. The fact of the prayer demonstrates the perfect unity of the Church. Any interpretation, therefore, of the words :“ that they may all be one,” implying that the prayer is unanswered, or only partially answered, or fulfilled in one age but unfulfilled in another, cannot be tolerated for a moment.

Some may attempt to reconcile the fulfilment of the prayer with the existence of bodies of Christians outside the Church, by distinguishing between the essential and integral unity of the Church. This is one and indivisible in its nature, but this does not involve, they say, the impossibility of parts being cut off of which the loss does not destroy the nature. A man may live for years hale and well, though maimed in hand, foot or eye; so, too, the Church may exist, though deprived of this community of Eastern believers or that community of Western; and the prayer for unity may be for the reunion of these members with the parent body. But this supposes that these communities have carried off as such some of the parent's life and consequently a division of unity. Moreover it is contrary to what the Apostle teaches regarding the perfection of the Church. “ She is glorious, without spot or wrinkle or any such thing ” (Eph. v, 27).

The prayer, then, “ ut omnes unum sint,” is for the members of the Church existing within her unity. It is a prayer that they may continue within that unity, and demonstrate the unity of the Church. In general and with reference to the Church the prayer is efficacious. As it is applied to each individual, it, like every other prayer or operation of grace, supposes his free will, and for its efficacy depends upon that free will. One may refuse to consent to the inspirations of grace, he may go out of the Church, he may remain outside, his children may be born and grow up outside, but unless we would suppose them altogether reprobate, the prayer that properly was for them inside the Church, follows them by a kind of necessary extension into their exile calling them back to the unity they have abandoned.

From all this we understand the Catholic sense of the expression, Corporate reunion. It means the return of the members of a heretical or schismatical sect in a body to the Church. It excludes absolutely any idea that the sect has any claim to recognition as sharing in the life of the body; indeed the result of the return of the members is the extinction of the sect, the destruction of its false life, and the reception of its members as individuals into the Church. It therefore is diametrically opposed to the unorthodox, Anglican sense which involves more or less the famous branch theory, which implies the making of terms with the Catholic Church: “ If you will recognize our orders or grant us certain privileges, e. g., the use of our own tongue in the liturgy or some modification of the rule of celibacy, we will join you; otherwise we shall remain as we are ”; and would have not an act of submission to the supreme authority established by Christ, but a treaty with it on terms of equality. While it is possible that, should a schismatic

or heretical body put itself unreservedly into the hands of the Roman Pontiff, he might make some charitable concessions conformable to the peculiar circumstances of the case, it is certain he would make none that could even give a color to any pretension such a body might have to a standing within the Catholic Church.

Corporate Reunion properly understood has, therefore, a twofold utility. It strikes the imagination of those outside the Church as something great, and therefore could well be a means to promote conversions. It might also make lighter the trial and the burden of each included individual convert. With these in view, Fr. Paul James Francis, who with his community has come into the Church, continues his work, as our readers will see from his letter we publish in this issue, which we commend to their charity.

HENRY WOODS, S.J.

Spanish Hospitals

A series of articles, “ Seeing the Hospitals of Europe,” by Dr. Leon L. Watters, is printed in the *International Hospital Record*, a monthly journal for hospitals and allied interests, published in Toronto. The second of these articles has something to say, or rather not to say, with regard to the hospitals of Spain. It is the old, old story, of how utter ignorance can be so much more emphatic in its assertion than knowledge could possibly be. He says: “ The hospitals of Spain! Reading the wonder stories of Washington Irving of the splendors of the Alhambra and the fame of the ancient Jewish physicians whose reputé resulted in calls to the far-away courts of tyrants, who otherwise did not tolerate their race, conjured up fine visions of what might exist in Spain in the way of hospitals. But alas for our hopes of high-arched Moorish windows sheltering learned science in its battle for health. The hospitals of Spain, like the fabled castles of Spain, are non-existent. In the doggerel of one of our party, ‘ we looked for the hospitals of Spain, but we searched for them always in vain.’ ”

But, then this party did not have to go to Spain in order to learn all these things. In one of the following paragraphs he says: “ But we were saved the trouble of searching out the hospitals of Spain, when one morning there stepped from the boat arriving from Algeciras a dust-begrimed and thoroughly disgusted confrère who had just ‘ done Spain.’ The hospitals of Spain? Why, it must be that the Spanish equivalent for that word had been dropped from the vocabulary, lost in the shuffle and carted away by the Moors when they were driven out of Spain, taking with them all of the impetus to learning and ambition that Spain had.”

What an astonishing lack of knowledge this sort of writing manifests. Apparently Dr. Watters knows nothing at all of the fact that in the century after the Moors were driven out Spain rose to the greatest height she had ever reached, and in the history of art, letters, architecture and education was the leader of Europe. From

1550 to 1650 Spain had such marvelous names in her literature as Cervantes, St. Teresa, Calderon, Lope De Vega, Tirso de Molina and others who made a literary epoch which no other country in the world has ever surpassed. At the same time Murillo and Velasquez and Ribera were doing their great work in painting. England had greater writers in Elizabeth's time, but not Spain's great artists. Besides, it was at this time that Spain finished her great cathedrals and made them the admiration of visitors ever since. Her universities during this period probably did the best educational work anywhere in Europe. The German universities had been seriously hurt by the so-called Reformation, the English universities were decadent, and in every way this was Spain's century in the history of the world. This much might be said with regard to the slur on the Moors taking away Spain's intellectual greatness with them.

With regard to our hospitals, it is infinitely amusing to have a visitor from our country, where until twenty years ago most of our hospitals were a disgrace, making little of Spain's hospitals. Spain has not the money that other favored nations have at the present time now. She has, however, some fine hospitals. The hospital of the Princess, built by Queen Isabella just about fifty years ago in Madrid, followed the model of the Lariboisière Hospital in Paris, at that time the best of its kind in the world. It is beautifully situated on some high ground to the north of Madrid. Down at Valencia there is a hospital the description of which as it is given in Burdett's great four volume folio, "The Hospitals and Asylums of the World," may be quoted here, calling attention first to the fact that though built forty years ago, the floors and the lower parts of the walls are of tiles, so that absolute cleanliness can be secured. The doors and the windows are large and high, and there is a ward for convalescents, qualities all of which we have very much wanted in our hospitals and have not secured satisfactorily even yet. Burdett says:

"The buildings are sumptuous, though irregular, giving the establishment the appearance of a small town. It includes a foundling department. The asylum building abuts on the main edifice. Altogether there are eighteen wards with a total accommodation of 1,100 patients, though that number is rarely reached. The men are located on the ground floor, the women on the first floor. There is a door at each end through which carriage and horses could be driven; the windows are high and lofty. Like many Italian hospitals, on taking one's stand at the central point one can look down the four wards successively, which are arranged in the form of a cross. The lower parts of the walls, to the height of five or six feet, are covered with colored glass tiles. There is a ward for convalescents, founded by a noble lady, in connection with the women's department, and containing eight beds. The floors are of splendid white glazed tiles. The foundling department numbers one hundred and twenty cradles. A bathing establishment

also is provided, containing sixteen large stone baths, for use by patients in the hospitals. All patients are admitted without distinction, foreigners on presenting letters from their consuls."

Here in this country we know something about Spanish hospitals. According to Miss Nutting and Miss Dock, in their "History of Nursing" (New York, G. P. Putnam's Sons, 1907), the first hospital ever erected by the Spaniards in Mexico is still in existence. They give two photographs of it which show how beautiful it is inside and outside. It was erected by Cortez in 1524. It is still supported by some of the revenues from his estate. It is a model hospital building, and when we recall what awful hospitals were built in America in the eighteenth and the first half of the nineteenth century, prison-like structures, providing only the most crowded quarters for patients, we can admire all the more the beautiful arcades and the fine large windows of the first hospital ever erected in America nearly 400 years ago.

This young physician, for surely he must be very young, if not physically then mentally at least, could probably learn more about hospital development in Europe from a story of the old hospitals in Spain than anywhere else in the world. There the Reformation did not interrupt nor the Revolution destroy hospitals, and the history of Spanish Charity is one of the beautiful chapters in the history of humanity.

JAMES J. WALSH, M.D.

Religious Instruction in Schools

In the first volume of his report for the year ended June 30, 1909, which appeared last month, Dr. E. E. Brown, the United States Commissioner of Education, makes extended reference to the fact that "the year 1908-09 has been marked in our educational history by an unusual emphasis upon the moral aspects of instruction." A review of the proceedings of the First International Moral Education Congress held at the University of London in September, 1908, gives the Commissioner occasion to note "the astonishing amount of thought and interest which the topics of Moral Education have aroused, and he affirms that "the discussions of the past year show a marked tendency toward the consideration of morals as an independent and dominant concern in all educational procedure." One is not astonished, then, to find Dr. Brown advocating with grave earnestness the advisability of devising methods of teaching this subject in the public schools, since no object, as he well argues, has taken a serious place in the make-up of an educated man until it has been consciously thought about and studied, and morals can be no exception to the rule. Unfortunately the gratification is not increased as one reads the recommendations made by the Commissioner.

Not many, as he declares, but the vast majority of men and women of this land are firm in their judgment that the strongest motives of moral conduct are to be found

in their religious convictions; nay, they agree that the precepts of moral living are, to say the least, insufficiently grounded and nourished without such religious convictions. To urge the explicit teaching of morals, then, as an important feature of a school system in which, as in our public schools, the teaching of religion is out of the question, is to urge a step forward which the majority will pronounce impossible. The explicit teaching of morals without an explicit reference to the eternal law of God and to its sanction of reward and punishment in a future life cannot be conceived by those who accept man's relation of entire dependence upon the Supreme Being as the foundation principle of morality. Nor will the achievements claimed for France and Japan as regards systematic moral instruction apart from religious instruction, to which Dr. Brown refers, help his plea. Even though one were not to find something of the religious principle in the veneration which impels the Japanese to accept almost as if it had come from heaven the edict of the Emperor making binding on conscience the virtues inculcated in the schools of that people, the paganism of Japan were surely a strange model to set up for Christian lands in a matter so important as moral culture. As for the disastrous consequences that have followed the efforts of the French school officials to eradicate every religious idea from their teachers' minds and from the children's as well, in order that the little ones of the land shall be educated without religion, the less one says the better.

In all probability the United States Commissioner of Education is himself conscious of the truth, unquestioned among believing men and women to-day, that moral training worthy of the name must have its roots in religion. Therefore, as the need of specific moral training in our schools is brought home to him with ever-increasing cogency he must seek a way out of the difficulty with which our public school system confronts him. Hence, mayhap, Dr. Brown's reference, in his recommendations, to proposals that arrangements be made between the educational authorities and ecclesiastical organizations under which pupils should be excused from the public schools for one half-day in the week, in order that they may in that time receive religious and moral instruction in their several churches. The proposal, even though it be haltingly referred to by the Commissioner, marks a decided step forward in the long drawn out conflict for the introduction of specific moral and religious training into our public school system. Of course, Catholics who are firmly convinced of the need of a religious atmosphere permeating the entire round of the school-day, will not be content with a few hours of religious instruction each week; but the recognition of the principle involved in the proposal means much indeed to all, who, through the years of conflict, have borne patiently the burden of sacrifice, which their insistent demands for religious training in schools entailed.

M. J. O'CONNOR, S.J.

The Socialistic Kingdom of God

I.

After we have seen what Christian Socialists want to uproot from historic Christianity as pernicious outgrowths, we may well ask them what elements should, in their opinion, be kept as its pure and unalterable substance created by Christ Himself. We are answered that Christianity is essentially the Kingdom of God, that as such it was instituted by its divine Founder, and must be reconstructed in our day after it has degenerated in ages gone by. Undoubtedly Christianity is the Kingdom of God. But again the question returns, how the latter is to be conceived in accordance with Scripture and Christian tradition. Catholics can not possibly regard that as a correct conception of God's Kingdom which directly or by implication excludes from it dogmas as objects of our faith, rites as forms of divine worship, sacraments as means of sanctification, a church organization and hierarchy as teaching and administrative power. But Christian Socialists have searched the Scriptures by modern methods and have found that our conception is obsolete and must be supplanted by a new one, more enlightened and more progressive.

They have discovered that the Kingdom of God, as foretold by early prophets, as announced by John the Baptist, as established by Christ, the Messiah, was a temporal and earthly institution. Let us first hear the Rev. E. E. Carr, the foremost champion in Fellowship of Christian Socialists. Quite of late he writes in his bi-monthly: "When God undertook to uplift the Hebrews of Egypt, He did not come with moral principles and the promise of happiness in Heaven after death. *He came with the promise of deliverance from slavery and want into freedom and plenty on earth.*" After quoting several texts from the Pentateuch, from Daniel, Amos, and Isaias, he concludes: "The words of Moses and the prophets did not refer to Heaven after death. . . . Moses did not teach about immortality. *He founded the Kingdom on earth*, and the splendid visions and songs of the prophets all climax upon the idea of God's people being freed from injustice, to revel in the joys of God's Kingdom here" (*Christian Socialist*, June, 1909). Of Christ, Mr. Carr says: "Jesus preached the Kingdom continually. In more than fifty places he uses the word Kingdom with reference to the temporal promise. The disciples expected Him to establish it. *He was sorely tempted to establish it by force*, but concluded that the truth alone could make them free. The Kingdom of God must be founded in a real industrial and political democracy of enlightened people" (*Ibid*).

Rev. John D. Long, Secretary General of the Fellowship (1908-1909) says in the same issue of June, 1909: "The Kingdom that Jesus announced was for this world. In one hundred and six texts where He used the expression 'Kingdom,' in more than nine cases out of

ten he was undeniably considering something here on earth. This new order was not fundamentally spiritual as is assumed by most, but fundamentally physical."

Rev. Henry Frank, Ph.D., not less forcibly affirms: "When Jesus or John cry, 'The Kingdom is at hand,' they manifestly referred to the restoration of an earthly theocracy whose government should be on the shoulders of the Son of Man, and who would restore righteousness and justice and honor among men. Every parable of Jesus relative to the Kingdom of Heaven has reference only to earthly conditions and bespeaks his burning passion to establish a state of Justice in human governments and social relations" (*Christian Socialist*, Dec. 15, 1908). According to W. H. Watts the Kingdom of God founded by Christ was a communal brotherhood or a federation of communal societies already existing (*Christian Socialist*, Aug. 1, 1907).

That Christ's Kingdom has for its object the attainment of heavenly happiness, or that its existence extends beyond the limits of earthly life, is likewise directly or indirectly denied. Colonel Larned maintains that in accordance with Christ's teaching, the true attitude of man is not to seek post mortem bliss (*Christian Socialist*, March 15, 1907).

Rev. John D. Long, D.D., is still clearer on the subject. In an Easter sermon delivered in the Parkside Church, Brooklyn, N. Y., 1909, he explains the text of St. Paul, Coloss. iii, 3, as follows: "Like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. So, too, as in the text, those who were living in the glory of the resurrection were to seek the things that are above, which make for the elevation of human life and for its enrichment. These things above are not the things of a future life, but heavenly things that are to be realized in a new civilization on earth. Ruskin and others have dwelt on the other-worldliness that they opine should characterize the Christian. This is a cardinal error contrary to the teachings of Jesus and to the expectation of the earthly Church. They (the early Christians) had an 'other-worldliness,' but it was of this earth" (*New York Evening Call*, April 13, 1909). It is scarcely necessary to remark that Christian Socialists who with W. H. Watts regard heaven as an unravelled mystery, or rather an absurdity (*Christian Socialist*, May 15, 1907), or who like Prof. Rauschenbusch deny the immortality of the soul, do and consistently must disown any connection of the Kingdom of God with a future life after death.

It matters not that according to Rev. E. E. Carr as well as Dr. Long, the Kingdom of Christ is both spiritual and temporal and takes hold on both the present and the future life. For in their opinion the temporal is primary, the spiritual only secondary in importance. "True," says Dr. Long, "Christianity takes hold upon the life beyond, but if we are to judge the teaching of its founder its primary concern is with the life that is now" (*Christian Socialist*, June 1, 1909). Mr. Carr makes of personal

salvation, which brings happiness in the other world, and salvation of the people, which means deliverance from temporal evils, the following appreciation: "All true Socialists, like Moses, would choose the salvation of mankind rather than the personal favor of God and personal immortality. Moses loved the people more than he loved God, or his own soul—which was the supreme proof that God was in him. The sole object of Jesus, and the sole object of Socialism, is to save the people" (*Ibid.*, Jan. 1, 1909). Moreover it remains yet to be seen what the Reverend gentlemen understand by a future and spiritual life. The conception of the Kingdom of God as merely a temporal and earthly institution fully harmonizes with the views which Christian Socialists hold on salvation and redemption as also on the gospel and the mission of Christ.

"The gospel of Christ," says George Willis Cooke, "is a social gospel. Its chief feature is a fellowship of those willing to serve, a Kingdom in which kindness shall rule, a republic of man in which justice shall be promoted. The proclamation of his purpose set forth social duties as those he desired to advance, including relief to the oppressed, opportunity of the poor, freedom to the enslaved." (*Ibid.*, Aug. 15, 1906.) Christ came, according to Herbert Cash (*Ibid.*, Dec. 15, 1908), to save the world and redeem society, not primarily to prepare men for heaven, according to P. H. Strobell (*Ibid.*, July 1, 1907), as a champion of a great movement for a righteous civil order. When Christ declared his mission (Luke iv, 18), he spoke as Mr. Carr opines (*Ibid.*, Jan. 1, 1909), only of temporal evils from which he was to deliver men without mentioning souls at all, and taught, as H. Esell explains, a salvation here and now in the flesh with the promise of more life, comfort, and happiness here on earth. (*Ibid.*, July 1, 1908.)

Professor Rauschenbusch comprises in terse language these utterances when he says: "The Kingdom of God is a collective conception involving the whole social life of man. It is not a matter of saving human atoms, but of saving the social organism. It is not a matter of getting individuals into heaven, but of transforming the life on earth into harmony with heaven." ("Christianity and the Moral Crisis," p. 65.)

Undoubtedly if Christ has come to save the social organism, not human individuals, to champion a better civil order, not to prepare men for heaven, to bring joy and happiness in the flesh and upon earth, not to redeem their souls for an immortal life after death, he must have founded only an earthly and temporal, not an eternal and spiritual kingdom.

JOHN J. MING, S.J.

(To be continued.)

A meeting of priests and ministers lately reported in the New York newspapers has excited the curiosity of some readers of AMERICA. We can assure them that if it took place at all it was perfectly harmless. Vice is not afraid of men who fear to act in the open.

Death of Cardinal Satolli

His Eminence Francesco Cardinal Satolli died in Rome on January 8. In recent times no figure was more in evidence in the College of Cardinals among whom his keen intelligence and activity won him a place of honor. He was born at Marsciano, in Perugia, July 21, 1839, studied in the diocesan seminary, and took his doctorship of philosophy at the Sapienza in Rome. In 1880, Pope Leo XIII, who had known and appreciated him during his episcopate in Perugia, called him to Rome as professor in the Apollinare and Propaganda Colleges, and in that capacity he soon gave evidence of his masterly speculative genius. Soon after, he was appointed Rector of the Græco-Ruthenian College, and in 1886 became head of the Academy of Noble Ecclesiastics, which flourished under his care. In 1888 he was named titular Archbishop of Lepanto.

Cardinal Satolli first came to this country in 1889 as the Pope's representative at the celebration of the centennial of the establishment of the Catholic hierarchy of the United States, the first Catholic Congress, and the inauguration of the Catholic University in Washington. In 1893 he was here again as delegate to examine into the affairs of the Church, and to represent the Pope at the Chicago Columbian Exhibit, reaching New York on October 12 with Mgr. Denis O'Connell, then Rector of the American College in Rome. While in Chicago he offered the prayer at the closing exercises of the World's Fair, October 21. Later, from November 16 to 19, he attended the third annual conference of the archbishops of the United States held in New York City and offered fourteen propositions for the settling of the education controversy then agitating the Church in the United States, a document, he declared, which represented the mind of the Sovereign Pontiff. He also informed the prelates that it was the Pope's desire to appoint a permanent Apostolic Delegation in the United States with the concurrence of the archbishops. Mgr. O'Connell returned to Rome on December 17, and on January 17 sent back this cable from there to Mgr. Satolli: "The Apostolic Delegation is permanently established in the United States and you are confirmed as the first Delegate." The Rev. F. Z. Rooker, of Albany, N. Y. (the late Bishop of Jaro, P. I.), was named as the secretary.

The establishment of a permanent Delegation marked a period of transition as well as of development of the Church in this country. This new bond with Rome was to strengthen the Episcopate while it handled ecclesiastical matters more expeditiously. The task was a delicate one; the success with which it was accomplished was a tribute to the insight of character possessed by the Sovereign Pontiff, and a proof that Mgr. Satolli

knew thoroughly the mind of his august patron and had the sterling qualities and the tact requisite to secure the acceptance of the wishes of Leo XIII by all. During the first year of his permanent residence here he became at his own request a member of the faculty of the Catholic University, where he delivered a series of lectures on the philosophy of St. Thomas, which may be said to have closed his long and brilliant career as a professor. On November 29, 1895, he was created a cardinal priest, receiving the red biretta at the hands of Cardinal Gibbons in Baltimore on January 5, 1896. Relinquishing the office of Apostolic Delegate to Archbishop Martinelli, he sailed for Rome on October 17, and received the other insignia of his new rank from the Pope on December 3. On June 22, 1903, he was promoted to the dignity of Cardinal-Bishop and transferred to the suburban see of Frascati. His third visit here was in the following year to officiate at the wedding of the daughter of his friend, Marquis Martin Maloney, at Springlake, N. J., on June 22, 1904. After this ceremony he went to the St. Louis Exposition and made a short tour in the West.

Cardinal Satolli was for several years Prefect of the Congregation of Studies. He was a philosopher and a theologian rather than a diplomat or an administrator, and up to the end he remained devoted to speculative thought. Among his writings are a valuable "Commentary on the Summa of St. Thomas" in five volumes, essays on the "Beautiful and True in Relation to the Study of Nature," and on the "Variety of Systems and Essential Defects of Modern Theology." His treatise on Concordats will always be valuable, as will likewise his all too little known treatise on philosophy, which is remarkable for its clearness. A contribution from his pen on "The Election of Ministers in the Primitive Church," appeared in the *American Ecclesiastical Review*, June, 1893. A convinced follower of St. Thomas, he ably seconded Pope Leo's efforts to bring back the Thomistic philosophy. As Archpriest of St. John Lateran he took part in the restoration of that basilica, but did not quite approve of the artistic detail of the monument to Leo XIII there. He took an active part in the election of Pope Pius X. A facile and eloquent speaker, he was a pleasant conversationalist, and his house in the far off Lateran quarter was a place of constant pilgrimages for his many friends from Europe and America.

Though his years had reached the scriptural limit, it was hoped that he had yet many years of service to the Church. By the Catholics of the United States he will be specially remembered as the first of the distinguished Apostolic Delegates accredited with a permanent mission to this country, and the first foreign Cardinal ever to touch these shores.

The Children of Our Lady of Loretto

A service of exceptional interest was held last Sunday evening at the mission church of Our Lady of Loretto in the heart of the Italian quarter, New York City. There was the singing of ancient Christmas carols, a cantata, "The Star of Bethlehem," with a sermon by the little son of an Italian workman, nine-year-old John Fugarino. The procession of the singing children through the aisles, the Shepherds and the Kings and the Angels, all personated by the little ones, the unaffected modesty of the select choir after they had taken their places in the sanctuary which was brilliant with lights and decorations, the musical richness and incomparable tone of the soft Italian voices, exquisitely trained, their reverential attitude when during Benediction they stood in graceful phalanx on either side like angels guarding the Sacred Host and chanted the Benediction hymns, made up a scene of fairy-like enchantment not soon to be forgotten by those present.

Rev. William H. Walsh, S.J., the rector of the church, is an enthusiast on children's singing, and out of six hundred boys and girls he had trained as choristers he picked thirty boys for the occasion. It is a pity that the service was not held in one of the large churches of the city where the results accomplished could be witnessed by thousands instead of the few hundreds that were crowded into the little chapel. The result would be a wider interest in devoted labors of priests and laity among the Italian immigrants. The beautiful service suggests what might be accomplished in other Italian parishes to develop the natural instinct of the race for what is beautiful in art and religion and to hold fast the Italian children to the faith of their fathers. Other agencies are active in weaning them away, and whatever money can do to proselytize is daily made use of by Baptists and Presbyterians and Episcopalians to ensnare Christ's little ones. Under the pretext of educating the benighted foreigners, halls are fitted up, lessons given gratis in English and in music, and the liturgy of the Catholic Church openly used as a decoy.

Catholics are generous where the Faith is concerned. But the needs and the possibilities must be brought home to them before their interest is aroused. The existence of more than forty parishes in the Archdiocese of New York, given over largely if not exclusively to the care of the Italians, speaks loudly of the zeal and devotion of the Most Rev. Archbishop and his clergy for the entire flock committed to their charge. An organized effort, in which the laity would assume a prominent part, to rescue these children from the vultures that prey on them, and to furnish them with the means in the shape of schools and special classes in which the study of the useful and the artistic are combined, would go far towards counteracting the agency of evil and preventing the leakage from the Church now unhappily existent.

E. SPILLANE, S.J.

CORRESPONDENCE

The Catholic School Question in British Politics

LONDON, DECEMBER 29, 1909.

Last Sunday in all the Catholic churches of England and Wales a joint pastoral letter of the bishops was read which dealt with the question of the elections. The letter begins by urging on all the duty of praying that the electorate may be guided to a wise decision:

"Catholics, bound by their religious duty to love their country and to be keenly interested in its welfare, cannot be indifferent to the serious political crisis through which we are now passing. Whatever view we may take of the various questions which divide the different schools of political thought, we know that their ultimate decision must vitally affect the future of the nation."

After directing public prayers to be said in the churches the bishops go on to say:

"While in the case of practically every other matter of current political discussion, Catholics will be found holding widely different opinions, there is one question so vitally affecting the interests of religion that there is no room for difference of opinion among those who have the interests of the Church really at heart. This matter of paramount importance is the efficient maintenance of our distinctively Catholic schools. You know the history of the last four years; how repeated efforts have been made to pass laws which would have done irreparable harm to our Catholic schools; how, in spite of every representation, the Government refused to make any arrangements which the bishops could have accepted as a definite settlement of the question. The united efforts of the bishops and clergy and of the laity, without distinction of political party, were able to resist, and with God's blessing, ultimately to overcome these repeated attacks upon our schools, but we shall not easily forget the terrible anxiety which we have passed through and the memory thereof makes us view the future with most serious disquietude, for we have no kind of assurance that these attempts will not be renewed. As we have so often pointed out, the question, in our eyes, is in no sense a political one. It is a matter of vital religious import."

They therefore direct that in each constituency the candidates shall be asked to give a pledge that they will support fair treatment for the Catholic schools, and they urge Catholic voters to sink all merely political issues and vote only for those who give a satisfactory pledge on this point. In order to concentrate attention on the one all important issue they direct that candidates shall not be questioned on their views as to the king's coronation declaration, or other minor Catholic disabilities, or on convent inspection. Finally they "beg the clergy to abstain from all allusion in church to the political crisis," except in asking for prayers and communicating to their people the replies given by candidates to the question as to the schools.

I must say frankly that it is to be feared that this grave and moderately worded admonition from the bishops will not unite the Catholic vote. The Irish element is strong in most of the places where there is any large body of Catholics, and Mr. Asquith's promise to make Home Rule a plank in his platform will secure many of their votes for Radical candidates whose views on the school question are unsatisfactory. I do not for a moment say that in thus voting the Irish electors will be conscious of

disloyalty to the interests of Catholic education. They will be influenced by Mr. Dillon's oft-repeated saying that with more than eighty Home Rule members in the House of Commons the Government will be unable to carry legislation against our schools. Unhappily this is an illusion. Mr. Birrell's Bill was carried in spite of a splendid fight made by the Irish members. It was the House of Lords that prevented its enactment, and if Mr. Asquith returns to power the House of Lords will be crippled. Mr. Asquith and Mr. Lloyd George have both pledged themselves that if the Liberals remain in office an Education Bill that will satisfy the Nonconformists will be part of their program.

While our bishops have directed the priests to keep politics out of the pulpit during the elections, every Nonconformist chapel in the land is being turned into an electioneering agency, and sermons are being preached from their pulpits that are undisguised political addresses. "No dogma in the schools"—"no denominational tests for teachers," "neither Rome nor Canterbury on the rates"—these are the watchwords of Presbyterian, Methodist and Congregationalist preachers. They denounce "clericalism in politics," but their whole church organization becomes for the time a political machine.

The *Daily Mail*, while denouncing the Government for allying itself with the Socialists, has opened its columns day after day to the most prominent and influential Socialist in England, Mr. Blatchford, in order to work the German scare for all it is worth. The object of this campaign is to frighten voters into supporting the Unionists as the party most likely to maintain a strong army and navy. The veteran Socialist Hyndman is a supporter of Blatchford's militarist views, but most of the party are opposed to this warlike talk.

It is pitiful to see a Conservative journal of wide circulation enlisting Blatchford's services for vote-snatching purposes. It can hardly fail to increase his personal influence and attract more readers to his own paper, the *Clarion*, in which he not only advocates Socialism, but vigorously attacks all Christian ideals, on the avowed ground that the Christian religion is an obstacle to the Socialist propaganda. But on both sides the professional politicians and their henchmen in the press are in too many instances thinking only of what will attract votes, and there is a terrible outpouring of mendacious misrepresentation and unfair argument in both the opposing camps. It is enough to make one sick of politics.

By a friendly arrangement between the Liberals and the Labor party in most cases the splitting of the pro-Budget vote will be avoided by a combination of forces. This will secure the return of a strong Labor contingent, at the expense of the official Liberal element. It will have a more Socialistic tinge than in the last Parliament, for the Socialists have driven several men out of politics who were Labor men only and would not accept the Socialist program. Thus Mr. Richard Bell, a veteran Labor member, and for many years the tried and trusted representative of the railway workers, has had to abandon his candidature, because he refused to be a mere delegate of Socialism. In about a dozen English constituencies, and two or three in Scotland, the Socialists have refused to withdraw their man in favor of the Liberal candidate. In all these cases the seat is actually held by a Liberal and the result of the split vote will be that in most of them a Conservative will be elected. A. H. A.

Marquis Cusani-Confalonieri, Italian Minister at Berne, has been appointed Ambassador to Washington.

Some Lectures and Lecturers in Paris

DECEMBER 20, 1909.

One of the latest developments of social life in Paris is the increasing number of lectures, or "cours" and "conferences," as they are called here, that take place daily on subjects religious, social, historical and literary. There is no denying that fashion has something to say in the matter and that many a Paris "élégante" considers it good form to attend these lectures, but as, in this case, fashion serves a good cause, it would be invidious to criticize motives, where results are evidently excellent.

Even more strongly than the written word, the spoken word carries knowledge, conviction and enthusiasm to those whom it reaches. The French tongue seems to lend itself more easily and gracefully to the purpose than our stiffer and more forcible English language, just as the French temperament, impressionable and artistic, possesses certain inborn gifts of speech that are more rare among our reserved and self-conscious countrymen. The greater number of these conferences are intended for women and young girls, belonging to the upper classes, and there is no doubt that they bring a more serious element into lives that are chiefly absorbed by society duties and pleasures. Without demanding any great mental effort on the part of their hearers, the speakers at these Parisian conferences, open out new vistas of thought and knowledge and this, in itself, is a fortunate circumstance.

The real campaign of lectures and conferences may be said to begin in January, when the Paris season has commenced in earnest and the celebrated Academician, M. Jules Lemaitre's lessons on Fénelon promise to be the literary event of the spring of 1910, but, in the meantime, certain well-known lecturers have taken up their subjects and, during the last month, many interesting "cours" have attracted a sympathetic and eager crowd. At "le Foyer," a social institution founded for the training of young girls by a wealthy and devout Catholic, Madame T., a series of conferences have just taken place on the provinces of France. These particular lectures are in themselves worthy of notice, the speakers being men of talent, whose treatment of their subjects is marked by much artistic and literary feeling; moreover, they are the outcome of a movement called "le régionalisme," that is fast gaining ground throughout France. As our readers know, the kingdom was, before 1789, divided into provinces, a division far more rational, besides being more picturesque, than the present division by "départements." With the ancient provinces are connected historical traditions, local customs, traits of speech and temperament that give a distinctive character to the Bretons, Normans, Gascons, Provençaux, Burgundians, Tourangeaux, Flemish, as the case may be. Within the last few years, efforts have been made to revive or to preserve the local industries, the historical or literary treasures of the provinces, for, if they no longer have an official existence, they possess a lasting interest and their history is closely bound up with that of France. The leaders of this movement do not pretend to reestablish the official and postal divisions that existed before 1789, an absurd and impossible task, but merely to guard against oblivion the picturesque or artistic memories of the old French provinces, that form a valuable portion of the national heritage. With this object, many societies have been founded: archeological, antiquarian, historical and literary; ancient buildings, doomed to destruction,

have been preserved; local poems, traditions or legends have been sifted and reprinted, in some cases, local industries, such as lace making in Normandy, have been revived.

The conferences at "le Foyer" are another manifestation of the same spirit. They were inaugurated on November 29 by the eminent writer, M. Henry Bordeaux, who, himself a native of Savoy, spoke charmingly of his own land. He set forth the moral temperament and gifts of its sons, rather than its natural beauties, which any guide book is able to describe, and chose St. Francis of Sales as a typical Savoyard, at once gentle and firm, poetical and practical, sweet and strong.

A week later, another speaker took for his theme his native country of Gascony. M. Fernand Laudet, the director of a popular magazine, *La Revue Hebdomadaire*, is a graceful writer as well as an excellent orator. He described, with a subtle charm, the inner soul of the country that gave to France, Henri IV, her most popular king, and to the world St. Vincent of Paul, active, broad-minded and essentially practical. Last Monday M. Charles le Goffir did the same for the province of Brittany which, as our readers know, has more than any other district kept its faith, its national habits and beliefs, even its superstitions. Although three hundred years have passed since the marriage of its last independent sovereign, Duchess Anne, made Brittany French, its people are still a separate race, they have a distinct personality, to which they cling with pathetic faithfulness, a poetry, dreamy and melancholy in tone, but at times exceedingly beautiful; old customs that are handed down from one generation to another as a precious heritage.

Nothing can be more different from the alert, quick-witted, self-satisfied Gascon, than the dreamy, unpractical Breton, but these very contrasts are interesting and the strength of a nation lies, in a certain measure, in the varied gifts of its sons that, completing each other, contribute to the general welfare. The "Régionalistes" campaign is one that excites interest and sympathy and a conference on la Provence, the land of the sun, is forthcoming shortly. Another centre of lectures is the association called "L'Action Sociale de la femme," but here social subjects are more to the front and the audience is almost entirely feminine.

At the "Institut Catholique," the Catholic University of Paris, the "cours" of a young professor, M. Gustave Gautherot, are deservedly attracting attention. M. Gautherot has taken for his subject a well-worn theme, the Revolution of 1789, an upheaval, whose after-effects still control the destinies of modern France, but he treats it from a special standpoint and with undoubted talent.

The aim is to prove that, contrary to the generally accepted notion, the Revolution was not the spontaneous outbreak of a trampled down and miserable people, but a movement that had been carefully prepared and fostered by men with a definite object in view. That certain abuses existed under the old "régime" is an undoubted fact, but these abuses, of which so much has been said, were the pretext, rather than the cause of the Revolution. M. Taine, who was no clerical, has some striking passages to this effect. M. Gautherot prepares his lessons according to the modern system of criticism, he disregards second hand evidence, goes straight to the public archives, leaves nothing to chance or to the imagination and supports his assertions by first rate proofs. If these assertions are startling, it is because truth is often stranger than fiction. The lesson delivered on December 11 was particularly felicitous. The subject was

the meeting of the States General in the spring of 1789, a crucial moment in the history of the French monarchy. Among the deputies who congregated at Versailles, many were well-disposed men, but totally out of touch with the new currents of opinion, others, at their head the Duke of Orleans, Philippe Égalité, had a preconceived plan and were the real makers of the Revolution. The philosophical teaching of the eighteenth century had destroyed the ideals of religious faith and respect for authority; these safeguards having disappeared, the field was free for evil passions to have full play. The blindness, credulity and optimism of the well-thinking and religiously disposed men of the day made the great upheaval possible.

M. Gautherot has a good delivery, clear and rapid, he endeavors to convince his hearers rather than to stir their emotions, he is accurate, rather than poetical, but, almost in spite of himself, the tragedy of his theme gives it a dramatic interest and certain traits of 1789 are curiously up to date in 1909. Other conferences, on varied subjects, chiefly historical and literary, are announced for the coming spring. Besides M. Lemaître's lectures on Fénelon, other Academicians, M. d'Haussonville, M. de Ségur, M. Frédéric Masson, will treat the subject that they have made their special province.

AN ANGLO-FRENCH CATHOLIC.

Political Divisions in Belgium

LOUVAIN, DECEMBER 10, 1909.

The military bill that has been troubling the peace of the country for the last few months has at last been passed in the House. The vote was 49 Catholics against 104 allied Catholics, Liberals and Socialists. The country is by this time almost used to this anomalous situation and from all sides reports come pouring in of resolutions taken by the different Catholic associations ratifying the course pursued by the Government. This can be taken as a safe sign that the Catholic people are gradually won over, and each day the probability of a crisis grows less. The measure passes immediately to the senate. There the Catholic majority is divided almost exactly as in the House, but by the peculiar state of the institution, there will be needed only ten Catholic votes to assure the passing of the bill, which votes it will assuredly get. Many, however, are indulging the hope that the Senate will amend the bill in such a manner that when it returns to the House, it will meet the approval of the whole Right who can then vote it without the hated help of the Left.

On the last day of the discussion in the house a significant incident occurred, one that twice necessitated the suspension of the session, and caused the death, by heart-failure, of one of the press representatives. It was when M. Beernaert, the most highly and most justly honored of all Belgium's statesmen, rose to say he could not vote with the Government, though in the previous vote he had declared for the suppression of substitution, the great point at issue, for, as he said, though this latter was the dream of his life, it came into the world in such unnatural circumstances that he could not, in this instance, give his adherence to the Government who had fathered it. All during his speech the venerable Minister of State—he is 82 years old—was interrupted by the frantic insults of the Socialists, but, as everyone realizes, he is too high placed in the public esteem to be reached by the accusations hurled at him. The next questions before the House are the Congo Budget and the Congo Reform Bill.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JANUARY 15, 1910.

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The Nicaragua Imbroglio

Nicaragua has not yet afforded the Dove of Peace a place where her foot might rest. After his enforced resignation, Zelaya undertook to leave the country on H. B. M. S. Shearwater, but the British minister, acting under orders from the Foreign Office, laid down as a necessary condition that the discomfited Executive should solemnly promise never to return to his distracted country. Objecting to the plan, Zelaya left on the Mexican gunboat Gral. Guerrero, in plain sight of the Americans who could have seized him, had they so willed, before he was aboard. The trip from Corinto to the port of Salina Cruz should have taken three days in normal conditions, but the Mexicans, possibly fearing pursuit and boarding, set their passenger ashore at Salina Cruz fifty hours after he had sought their protection. He proceeded at once to the city of Mexico, where he received visitors and spoke with more volubility than discretion until advice, probably from wise old Ignacio Mariscal, the Minister of Foreign Affairs, made him more close-mouthed.

General Estrada, strong in the support of Guatemala, even if formal recognition has not been granted him by the United States, plainly thinks that he is the one leader qualified to direct the destinies of his country. Hopes of reconciliation or of an accommodation through the mediation of General Fornos Diaz of the revolutionary army, who was personally on friendly terms with President Madriz, Zelaya's successor, were dashed to pieces by the accidental drowning of Diaz while on his mission of peace to Managua.

President Madriz has relieved the situation by abrogating some of Zelaya's most offensive measures regarding monopolies, but he has shown no intention of resigning in favor of Estrada. Thus far, the active military oper-

ations have taken place in the most thinly settled part of the republic. It remains to be seen what the people, civilians and soldiers, will do, if Estrada enters the lake country nearer Managua.

Whether Madriz acted from worldly prudence or from a sense of justice in denouncing Zelaya's execution of the two Americans, is a question not easily answered, but his move certainly served as a check to any unfriendly action by our Government. Should Nicaragua demand Zelaya's extradition with the intention of putting him on trial for abuse of power or even for murder, it remains to be seen what course Mexico would pursue. It seems plausible at this writing that whatever reasons might be alleged by Nicaragua, Señor Mariscal would find some way of showing all diplomatic courtesy and keeping Zelaya in Mexico. By common consent political offenders are not considered extraditable, and here Mariscal could rest his foot. If the United States should back up Nicaragua's demand, the affair would be much more critical. The impression in Mexico is that Zelaya will speedily wing his flight to Europe, where some friends of his have preceded him. In the meantime, Nicaragua men and boys are marching and countermarching and shooting and suffering and wondering what it is all about.

A Non-Religious Funeral in Montreal

L'Action Sociale, of Quebec, in its issue of December 27, published a letter from its Montreal correspondent, who reported that the late Dr. P. Salomo Côté, one of the editors of *Le Canada*, had been given a non-religious funeral, the cortège being followed by Hon. L. O. David, senator, Judges Lafontaine, Saint-Pierre and Choquet, and about one hundred and twenty other citizens. The remains were taken to the crematory for incineration. On December 30, there appeared in *L'Action Sociale* a letter from Senator L. O. David, explaining that when he accepted an invitation to attend this funeral he was not aware of anything that would prevent him, as a Catholic, from accepting it. The funeral procession had already started when he learned that, instead of the body being taken to the Catholic cemetery, it was going to be cremated in the Protestant cemetery. He then noticed that there was no cross on the hearse, and he immediately quitted the ranks of the walking mourners and returned to his home. The subsequent reports of certain newspapers threw additional light on the character of this ceremony and convinced him that he must "disengage his responsibility." The Senator furthermore wrote that he was authorized by Judges Lafontaine and Choquet to say that they were present at this funeral under the same misunderstanding as himself. This is probably the first time that a nominal Catholic has been carried to the graveyard without any religious ceremony and with so large an attendance of prominent so-called Catholics. The *Action Sociale*

was the only Catholic daily to protest against this public scandal, which is significant of the growth of religious indifference among men who, having been brought up as Catholics, have gradually been tainted with freethinking principles and anti-clerical sentiments. *Le Soleil*, of Quebec, a professedly Catholic paper, edited by a native of France, was particularly bitter against *L'Action Sociale* for denouncing the scandal and accused the latter of acting through hatred of the late Dr. P. S. Côté. *L'Action Sociale* replied that it did not even suspect the existence of Dr. P. S. Côté until it heard of his death and funeral.

Galileo's Tercentenary

In a notice of a celebration at Amherst College, January 8, of the tercentenary of Galileo's first astronomical discovery with the refracting telescope, the *Sun* of this city tells how some inquisitive students questioned Prof. David Todd's assertion that Jupiter's four moons were first discovered by Galileo. The authorities referred to by the students credit Simon Marius with the discovery of the Jovian moons in December, 1609, though with the telescope invented by Galileo. On the same good authority, they might have questioned another statement of Dr. Todd in which Christopher Scheiner, a learned Jesuit astronomer and mathematician of the seventeenth century, is made to deny the possibility of spots on the sun. Dr. Todd should know that it is commonly admitted that the three astronomers, Galileo, Fabricius and Scheiner, through independent investigations and observations, discovered the sun-spots within short intervals of one another, and that each made known the discovery in separate and independent publications. Father Scheiner, it is true, was mistaken in his first explanation of the phenomenon which he discovered, but he soon admitted his mistake. Galileo was in no better plight in regard to the discovery, since he, too, blundered in his first attempt to explain the sun-spots. Naturally in the controversy as to priority of discovery which followed the publication of the observations of Galileo, Fabricius and Scheiner, some sharp things were said on all sides—but it is a late day to attempt to deny to Father Scheiner the honor of early knowledge of sun-spots, as does Dr. Todd in his off-hand talk to the young astronomers of Amherst.

When Is a Door Not a Door?

Kansas City, the P. E. diocese, has a diocesan seal of the most ecclesiastical appearance. There is a shield looking not unlike a Gothic chasuble, bearing what at first sight appears to be a huge pallium. We know where Canterbury got its pallium, from the Pope who made it the metropolitan see. But where did Kansas City get the pallium? The explanation is simplicity itself to one who knows or who reads the *Living Church*, which is the

same thing, and may be given in the form of the old riddle. When is a pallium not a pallium? Answer: When it is an abstract form expressing the junction of the Missouri and Kansas Rivers at Kansas City. The ears of corn on each side of what we may call the stem of the abstract sign are easily explained; for Missouri and Kansas are great corn-growing states. But the mitre, the key and the crosier are doubtless abstract forms also; and we would like to know what they mean in Kansas City. The crescent moon between the arms of the abstract form is, of course, another abstract form. But this we can interpret. It expresses the *genus mutabile* of P. E. prelates.

A Lesson from Montreal

A curious though indirect and not yet publicly noticed revelation of the astounding ignorance of Catholic activity which obtains in the non-Catholic world is the sudden and widespread agitation among the most prominent non-Catholic citizens of Montreal for the immediate equipment of an emergency hospital on the plea that it was an urgent necessity because there were absolutely no beds to spare for typhoid patients in any of the hospitals, while all the time, as Archbishop Bruchési informed the citizens' committee, there were over three hundred beds ready for typhoid patients in the Catholic hospitals of Montreal. Three hundred and fifteen is about six times the number the new Typhoid Emergency Hospital, improvised with a great flourish of trumpets and high praise of self-sacrificing citizens and subsidized by donations amounting already to fifty thousand dollars, can accommodate. Now one could understand this ignorance of the actual resources of a city in such places as Toronto or Victoria, B. C., where Catholics are a comparatively uninfluential minority and therefore do not attract much attention. But it is very difficult to realize the purblindness, as to easily ascertainable facts, of philanthropic and generous non-Catholic citizens in such an overwhelmingly Catholic city as Montreal. Not only is the vast majority of the population Catholic, but the government of the entire province of which Montreal is the largest city, and of that city itself, is in the hands of Catholics, who are always ready to let non-Catholics know what the numerous charitable institutions of the Catholic Church are doing. And yet the intelligent ladies and gentlemen of the Citizens' Emergency Fund never discovered, till after they had got fifty beds ready in a factory swiftly transformed into an emergency hospital, that there were about six times as many beds free of cost to the poor in Catholic hospitals. If such ignorance prevails as to contemporary events what wonder that the ignorance of the non-Catholic world as to the past history of the Catholic body should be so dense? Once a man has adopted as a first principle the utter impossibility of Catholics doing anything praiseworthy he must suffer the consequences of his ignorant contempt.

A Physician's Warning

A very sensible and instructive article in the December *American Journal of the Medical Sciences*, by John K. Mitchell, M.D., calls attention to the danger and exposes the practice and pretensions of the Emmanuel Movement. The Emmanuelists make the occasional failures of all physicians and the inefficiency of some, a charge against medical practice in general, while the very best practitioners, they say, are materialists and therefore incapable of treating psychological cases. Dr. Mitchell retorts the charges moderately but effectively. "The best men of our profession," he adds, "regard as a poor physician a mere mender of broken bones who is not concerned for the spirit as well as for the flesh." The assistance of an intelligent and tactful clergyman is welcomed; his authoritative re-assurance is often helpful; but Dr. Mitchell has usually found ministers of small helpfulness, sometimes from want of knowledge of the world and of men, and oftener from inexperience in mental disorders and from lack of training.

To his general experience of ministerial unhelpfulness the doctor makes one exception. He admits the much greater success with which the Roman Catholic priest handles such difficulties—of discriminating between nervousness and the imaginary ailments of hypochondriacs who "enjoy ill-health," and of proportioning doses rightly to emotional subjects—and he attributes this success of the priest not merely to the confessional, which is probably only one factor, but mentions his elaborate training, the intimate personal character of his relations with his congregation and his more absolute authority, as other important elements. We might add that the priest, far from interfering with the physician recognizes his authority in matters that pertain to his profession and works in accord with him. Contrary to the Emmanuelist theory the writer insists that the usual cause of hysteria and nervousness is not moral but physical; that suggestion, the standard psychotherapeutic prescription, will never cure organic troubles, though it may give temporary relief; and that in neurotic cases it weakens the will power and leaves the patient less capable of acquiring self-control, the faculty he is most in need of. Suggestion, he asserts, is hypnotism pure and simple and this surrender of one's personality, one's mental independence, into the hands of another, decreases the power of self-control, obviously weakening the will and produces chronic enfeeblement. So serious is this danger considered by all physicians of repute "that the use of hypnotism in any form, manner or degree is a matter which should be under legal control. It is a dangerous remedy in the hands of the best qualified medical man and utterly to be condemned when used by any one not a qualified and responsible physician." The warning is timely and the proposal is well worthy the consideration of our legislators.

Another Correction

A week or two ago we had to correct an account to which the Milwaukee *Living Church* gave currency, of a number of Catholics and a priest who were said to have passed over to Protestantism. The same paper in its number of January 1 publishes a letter concerning a certain Professor Bartoli who, once a Jesuit, has become a Protestant. The account given is incorrect. Father Bartoli was not a Doctor in Theology, for the simple reason that Jesuits do not take degrees in Theology. He was a writer on the *Civiltà Cattolica*, and St. Cyprian had about as much to do with his leaving the Church and associating himself with the Waldenses as the man in the moon. Some day, should occasion call for it, we may give the entire history, which is now in our possession.

Reports in local wholesale drygoods concerns tell of a curious economic evolution of the shirtwaist workers' strike. The manufacturers and employees in this trade are almost entirely Jews. As a result of the present strike it is declared that the manufacturers, although themselves Jews, are refusing to employ any but Christian women in their shops. They assert that the young Jewish women, like the men, are demoralized by Socialistic theories that make them antagonistic to all rational authority and discipline and utterly devoid of any sense of a personal duty and responsibility in regard to their work. Manufacturers are refusing to hire any more of them and are taking into their employment only Christian women uncontaminated by the subversive influence of Socialism. It is impossible, the leaders in this trade declare, to do business otherwise with any certainty of satisfactory results in the work given out.

It has leaked out, says *El Tiempo*, of Mexico, that at the Pan-American love feast in Washington, Andrew Carnegie, the guest of honor, took occasion in his remarks to compare the policies of Mr. Knox and Mr. Root towards the other American republics. As the comparison was very much in favor of Mr. Root, who was also present, Mr. Knox resented the criticism and informed Mr. Carnegie that his views on the Nicaragua question were out of order and that nobody had asked him to ventilate them. Calmer spirits then intervened and the unpleasant incident was drowned in the good cheer that followed. *La Patria* calls on all Latin Americans to unite against "Yankee rapacity and downright national depravity."

When lately it seemed that the costly Spanish punitive expedition had accomplished its purpose so fully as to warrant the return to Spain of a part of the troops, a fanatical Mussulman threatened to precipitate further warlike operations by preaching a holy war with the object of driving the Spaniards entirely out of the country. Military supplies have reached him from Germany.

LITERATURE

THE POSE IN LITERATURE

In a note introducing the second instalment of the "Japanese Letters of Lafcadio Hearn," in the *Atlantic* for January, the editor of the letters offers an explanation for the difference of attitude towards Japanese life and customs as observable in the works published by Hearn, and in his private letters. In the former Japan is etherealized and sublimated into a public defense, artistic and indirect, of the author's rejection of Christianity, and his adoption of a pagan creed and citizenship. In the letters, however, where we discover him off his guard and resting, so to speak, after his hours of forced posing, he is frank in his disgust and does not hesitate to speak of Japan and the Japanese in most disrespectful language.

The point is a valuable one to call attention to. We do not say Hearn was a hypocrite. He was merely an artist, whose search for beauty went astray for lack of compass and sextant. Whilst he was writing he believed everything, no matter how remote from his saner convictions, that he put down on paper. That is a characteristic of the literary temperament allowed to run wild. William Butler Yeats, for instance, calls on all the gods to testify to his firm belief in fairies and second sight and evocations of dark spirits; and yet we are sure Mr. Yeats can stroll at midnight through any graveyard in Christendom without so much as blenching. It is all a pleasant pretence—this enthusiasm about strange magics and occult doings in lonely moorlands under the winds and stars. Sensible persons do not say, "Pshaw! all nonsense!" They lend themselves momentarily to the illusion of the writer. They get some fun out of it: it is reminiscent of a youth which played seriously at being an Indian and attacking a stage-coach, or of being a scowling pirate and boarding a Spanish galleon freighted with gold from the Barbados.

But, alas! for the limitations of readers. They change the rich brew of the poet into a Circe's cup. The unfledged innocents and the literalists, who believe everything in print though it appears only in the magazine portion of a Sunday paper, and the uneasy consciences that welcome self-delusion from every quarter, take all this excellent fooling of the artists seriously. They read Lafcadio Hearn and begin to exalt Brahma and Confucius above all things in heaven and earth; they read William Butler Yeats and begin to feel a real grudge, that actually distresses them, against the hard, unpoetic commercialism of this age and the vulgar definiteness of Christian dogma.

Now, it is a safe wager that when Mr. Yeats puts away the powder-puff and rouge-pot after his little act before the public, he is just as sensible as you and I, and no more believes in leprechauns and sidhes than Lafcadio Hearn believed, when off literary duty, in the pure and delicious charm of Japanese paganism. The stout, self-sufficient, arrogant literary artist gives himself away in private letters which are published after his death. In undress he is not nearly so positive, nor does he put on so many fine airs, as when on the stage. No great writer is a hero to his private correspondent. Ruskin, who during a long life talked loud (and beautifully) and settled everything for the public in art, politics, religion and economics beyond any peradventure of doubt, shows in his letters a poor creature snivelling over his ignorances and harassed to the verge of madness by his self-questionings. St. Gaudens, the happy and successful sculptor, whose art was his life and consolation, dies; and his letters are published, and lo! he is discovered faltering

and unhappy. Art was a step-mother to him in all that contributes to the deepest spiritual peace. And so we might prolong our list of instances.

The important thing to acquire is the recognition of a fixed fact in most of our literature, namely, the existence of a certain moral and intellectual leeway which writers allow themselves in order to reach their goal, a habit of gross exaggeration to produce a small impression, a projection of themselves phantasmagorically for the amusement and recreation of the world-weary. When you find an author saying, in the midst of rhetorical sky-rocket splendor, that literature and art are adequate substitutes for religion, you may be sure that in the confidential secrecy of his private letters he will inform you that "sometimes he hates the very sight of books and pictures," just as we all do during the very moments when our religion is the only consoling thing we possess. Again, because our female novelists make it the fashion to insert all sorts of ribald suggestion into their stories, it does not follow that they belong to the class of ladies described by Byron in the line: "Some play the devil, and then write a novel." No; they are in all likelihood very respectable matrons and maids exteriorly, with no experimental knowledge whatsoever of the life they lure their readers towards by vivid and sympathetic portrayals.

Why cannot we all make allowances for the pot-valor and swaggering atheism of literature? Why must so many innocent readers surrender themselves unreservedly to the spell of the reckless weavers of words, so that religion, and purity and honesty must lose for them all significance and beauty and value? The enchanter enters singing bravely:

"Come hither, lads, and hearken,

For a tale there is to tell,

Of the wonderful days a-coming

When all shall be better than well,"

and straightway a cult is formed and, for the sake of the wonderful days a-coming, curses are heaped upon all the wonderful days ago.

Our sorrow for those who are thus misled reacts in indignation towards the authors whose wayward fancies are like the dastardly lights of wreckers leading storm-driven ships to their doom. Charlotte Brontë has expressed our feelings in a passage which needs no eulogy. We regret that Thackeray suffers in it, the passage applies so appositely to scores of writers more guilty than he. "That Thackeray was wrong in his way of treating Fielding's character and vices, my conscience told me," she writes. "After reading that lecture I treble felt that he was wrong—dangerously wrong. Had Thackeray owned a son, grown, or growing up, and a son, brilliant but reckless—would he have spoken in that light way of courses that lead to disgrace and the grave? He speaks of it all as if he theorized; as if he had never been called on, in the course of his life, to witness the actual consequences of such failings; as if he had never stood by and seen the issue, the final result of it all. I believe, if only once the prospect of a promising life blasted on the outset by wild ways had passed close under his eyes, he never *could* have spoken with such levity of what led to its piteous destruction. Had I a brother yet living, I should tremble to let him read Thackeray's lecture on Fielding. I should hide it away from him. If, in spite of precaution, it should fall into his hands, I should earnestly pray him not to be misled by the voice of its charmer, let him charm never so wisely.

"Not that for a moment I would have had Thackeray to abuse Fielding, or even pharisaically to condemn his life; but I do most deeply grieve that it never entered into his heart sadly and nearly to feel the peril of such a career, that he might have dedicated some of his great strength to

a potent warning against its adoption by any young man. I believe temptation often assails the finest manly natures; as the pecking sparrow or destructive wasp attacks the sweetest and mellowest fruit, eschewing what is sour and crude. The true lover of his race ought to devote his vigor to guard and protect; he should sweep away every lure with a kind of rage at its treachery. You will think this far too serious, I dare say; but the subject is serious, and one cannot help feeling upon it earnestly."

The strong common-sense and quivering eloquence of our quotation will, we venture to hope, excuse its length. It is a strong and just indictment of the literary pose, so charming frequently to the strongly anchored, such a lamentable rock of offense to the thoughtless and the untrained, who are always in a majority. The authors—male and female—who affect a splendid wickedness and take on, for public admiration, bantering airs towards the holy things of life, ought to be judged by the code embodied in Charlotte Brontë's condemnation, "charm they never so wisely."

JAMES J. DALY, S.J.

Learning the Office. An Introduction to the Roman Breviary. By REV. JOHN J. HEDRICK, S.J. New York: Pustet & Co.

The purpose of this little book is to supply for those who are preparing for ordination and who, consequently, are not familiar with the Breviary, a guide to the Divine Office and such practical instructions regarding it as may take the place of a *viva voce* instructor, or recall and supplement his instructions. The larger books on the Office, sometimes studied in the seminaries, while full of information, are for this very reason more valuable to those who know the Office pretty well than to beginners, who cannot so easily find in them the practical details they need know.

The present book is not one to be read through at one or two sittings, but is a text-book to be studied with the Breviary in hand. Its principle is that of Wackford Squeers of Dotheboy's Hall, that whatever is learned should at once be put into practice. Hence, as far as possible, general principles are given when they are to be applied immediately. Moreover, repetition by cross references is used abundantly and to make this easier the paragraph numbers are given on each page as well as the page numbers.

One of the best features of the book is a separate loose leaf on which are given in detail the several parts of each hour of the Office. It would be hard to better it for convenience of arrangement. The book will also be of service to those of the laity who appreciate the wealth of devotion contained in the Office and would be glad to learn how to say it, either in Latin or in the English translation of the Marquis of Bute, recently issued in a second edition. The citation in Latin of phrases from the Breviary, which is necessary for seminarians, can hardly cause them any special difficulty.

The Question of the Hour. A Survey of the Position and Influence of the Catholic Church in the United States, by JOSEPH P. CONWAY. New York: The John McBride Company. \$1.25, net.

This volume gives a bird's-eye view of what the Church once was and now is in our country. The heroic days of the Indian missions, the hardships of colonial times, and our rapid increase in numbers are set forth in short, striking sentences which say something. The irreligious and unbelieving elements, with their shallow brainpans and leather lungs, receive due attention in two full chapters.*

It would be well, however, to drop the "Carroll of Car-

rollton" myth (p. 117), and the Te Deum story (p. 118), for their presence weakens the force of other statements less easily examined. The writer does not brag too much about our Church membership, for he admits (p. 186) that we have not been uniformly successful in holding the spiritual allegiance of our own.

In his statistics of the principal religious denominations in our country (p. 229) we should like to see tabulated the number of American missionaries in foreign fields for each one of the various organizations. While it is consoling to dwell upon the suffering and trials endured by our forbears in the faith, it would be more profitable, to our way of thinking, to see what we are now doing in the cause for which they labored. His conclusions about church membership (p. 187), are surely not warranted as far as Methodists and Baptists are concerned, and are only partially true of the Presbyterians. Every publication of this kind should not only comfort us with a view of the past, but should inspire us to do our share towards making the present and the future not less glorious.

Present Day Preaching. By CHARLES L. SLATTERY, D.D. New York: Longmans, Green & Co.

While this little book is brimful of hints and practical instructions for young clerical speakers, what strikes us as a manifestation of the inherent weakness of the Episcopalian position is seen in what the author has to say about the Sacraments (p. 131). No rightminded person can help grieving that a considerable body of earnest people should be without a recognized teacher on so vital a point as the nature and efficacy of those means of grace. Skill, dexterity and agility would seem to be necessary in the minister who might venture to mention the word in a sermon; he must needs be a theological acrobat or juggler. It is with real pleasure that we note his condemnation of those preachers (p. 116) who "overstep the bounds of decency in their frank portrayal of crime, which is apt to be for some weaker hearer a temptation rather than a warning." That statement has the ring of sober sense.

Religious unity, as understood by the author (p. 133), is to come from compromise, each denomination yielding something. Otherwise, there would result, at most, a mere confederacy, which he very properly rejects. Thus far, we have been quite unable to find any marked advance towards the realization of the one fold and one shepherd, except upon a platform so wide that its thickness is dangerously lessened. The various sects and even the schools of thought among the Episcopalians are separated by chasms which no human ingenuity, to our mind, will be able to fill up or even bridge over. And yet we applaud the striving of many after unity.

El Nuevo Testamento en Griego y Español por el P. JUAN JOSÉ DE LA TORRE de la Compañía de Jesús. St. Louis: B. Herder. \$2.60 net.

The author's purpose, as he states in his preface, is to present a pure, correct and clear Spanish translation of the New Testament, directly from the Greek text of Frederick Brandscheid. To express in Spanish, without adding to or taking from or changing what the Holy Spirit dictated to the inspired writers, was a task of great patience, examination and labor, to which the learned author brought a spirit inured to deep study and full of love for the subject. The result is a volume which has been issued by the authority of the Master of the Sacred Apostolic Palace. The Greek and the Spanish text are on opposite pages, thus facilitating their comparison. The print is clear, and the paper and binding leave nothing to be desired.

The Catholic Directory, with an Ecclesiastical Register and Almanac for the year of Our Lord 1910. Seventy-third Annual Publication. Burns & Oates: London, 1910.

The "Catholic Directory" of Great Britain for 1910 gives the total number of archbishops and bishops in England, Scotland and Wales as 26, of priests 4,240. Twenty years ago there were 20 archbishops and bishops, and 2,791 priests. This is an increase among the clergy of 65% since 1890. Whether this represents a substantial addition of native clergy is not clear, as the Directory states that of the 1,514 Regulars serving in Great Britain many are French exiles. Like the clergy of the United States, a very large proportion, to judge from the list of names, are of Irish birth or descent. There is a formidable array of Mac's and O's—550 of them—that would make you look a second time at the headlines to be sure that you are not reading the "Catholic Directory" for Ireland but for England. The Kellys, with only two still clinging to the O, lead all the other Milesian patronymics with 38 to their credit. Then come 26 Murphys, 18 O'Connors and as many Byrnes, 17 O'Briens, 15 O'Reillys, 14 Lynches and 11 O'Sullivans, with Leahys and Lonergans, Kennedys and Kennys, Collinses and Connollys, Coffeys and Carrolls, and Blakes and Flanagans galore, recalling the days of Columbanus and the monks of Iona and the centuries that closely followed; though perhaps these priests of Milesian descent are engaged rather in keeping alive the Faith among the children of St. Patrick living in England, than in ministering to the Sassenach as their forefathers did.

The "Directory" is not a bare enumeration of the dioceses with the clergy and their residences. The General Index points to a lot of information most useful to the priests of Great Britain, and at least interesting to the English speaking clergy of other lands; such as, Acts of Parliament affecting Catholic adults and children in workhouses and pauper schools, Army and Navy Chaplains, Catholic Knights, Lords, Peers and Members of Parliament and numerous data about the Catholic Church in the British Empire. E. S.

In the *Irish Ecclesiastical Record* for December, the editor reviews favorably the new "History of the Catholic Church in the Nineteenth Century," by Dr. McCaffrey, of Maynooth. In approving the historian's independent attitude towards ecclesiastics of the past Dr. Hogan says: "They did what they thought was best for the time. They guarded the Faith and the

highest interests of their country with unselfish devotion, and succeeded in the course they adopted far better than any other hierarchy or priesthood in Europe. Dr. McCaffrey does well in leaving to others the congenial task of blaming them where blame can be justly avoided." The book gives just proportion to the religious educational and benevolent work of the Catholic Church in all lands. Dr. Hogan has also an interesting chapter on Macaulay's defence of Maynooth and of Catholic rights. Dr. Coffey continues his learned and discriminating study of "The New Knowledge and Its Limitations," and Rev. S. Wigmore shows that Sir Robert Kane's classic work, "The Industrial Resources of Ireland," anticipated in 1845 the contention of the leaders of the recent Industrial Movement, and amply supports their claim, that Ireland's resources, if developed, could alone support three times the present population. The possibility of utilizing Ireland's enormous water power in the production of electricity is an additional resource which Kane could not foresee. The book notices inform us that Mgr. O'Riordan, Rector of the Roman College, has issued in pamphlet form his lecture on "The Struggle for Liberty in Ireland and England," which was delivered in the pontifical academy in Rome and printed in the *Revista Internazionale di Scienze Sociali*. Dr. Hogan insists that Catholics throughout the British dominions should combine to wipe out "the abomination of the Royal Oath. No Catholic is worthy of the name who does not resent from the depths of his soul this monstrous insult on the Real Presence of his Redeemer in the Eucharist."

The fourth instalment of Mr. Roosevelt's "African Game Trails" appears in the January number of *Scribner's Magazine*. Another article, profusely and picturesquely illustrated, and more human in its appeal, is "The Midwinter Gardens of New Orleans," by George W. Cable. In most Southern cities house-gardens abound, prettily planted with shrubberies, vines and flowers, but New Orleans is the mistress in the art. Mr. Cable makes a fascinating plea for the introduction of "the gardening art and its joys" to the North, where "spring, summer and autumn come overlaid with their gifts," thus to "make fairer, richer and stronger the social, civic and national life." Brander Matthews contributes a just appreciation of Molière's attitude towards the physicians of his time. Medical scholars "have constant praise for the certainty with which he seized the spirit" of the Louis XIV physicians. "His was no haphazard criticism; it was rooted in knowledge . . . Molière had had thorough

instruction in the official philosophy as the Jesuits imparted it to their students . . . He was by training fitted to understand the philosophic foundation on which were raised all the theories promulgated by the Faculty of Medicine . . . So it was that he detested vain theorizing and the building up of formulas and of classifications into rigid systems, false to the facts of life as he saw them with his own eyes." But while he laughed at their theories he was on the best of terms with the theorists. Among other articles worth reading is "Monarchical Socialism in Germany, by Elmer Roberts.

M. K.

As is usual at the reception of a new member of the French Academy, two Academicians deliver a panegyric of the deceased Academician whose place has just been filled. The departed one this time—December 24—was François Coppée, who in early life was a somewhat careless Catholic, but later on was converted to ever-increasing fervor, which grew daily until his death last year. M. Jean Aicard, who is described by the *Univers* as "a dreamer with Catholic instincts," delivered, with perfect elocution, a speech in which the faith and Catholic practice of the great Coppée were praised with real sympathy. M. Pierre Loti, who is at best a sentimentalist, spoke, in a muffled, monotonous and almost inaudible voice, of the misfortune, which he admitted was his own, of having no faith, and expressed respect and a sort of love for Christ. The impression manifested by the majority of the audience was approval of doubt, as if the human creature were free to refuse itself to God.

BOOKS RECEIVED.

Saint Ignatius Loyola. By Francis Thompson. Edited by John Hungerford Pollen, S. J. New York: Benziger Bros. Net \$3.25.

The Penitent Instructed. A Course of Eight Practical Instructions on How to Make a Good Confession. By the Rev. E. A. Selley, O.E.S.A. New York: Benziger Bros.

The Eucharistic Triduum. An Aid to Priests in Preaching Frequent and Daily Communion; according to the Decree of H. H. Pius X. Translated from the French of Père Jules Lintelo, S.J. By F. M. de Zulueta, S.J. New York: Benziger Bros. Net 5 cents.

Do It to a Finish. By Orison Sweet Marden; assisted by Margaret Connolly. New York: Thomas Y. Crowell & Co. Net 35 cents.

Excavations at Boghaz-Keui in the Summer of 1907. By Hugo Winckler and O. Puchstein. From the Smithsonian Report for 1908. Washington: Government Printing Office.

Malaria in Greece. By Ronald Ross, F.R.S., C.B. From the Smithsonian Report for 1908. Washington: Government Printing Office.

Faith and Reason: Showing How They Agree. By Rev. Peter Saurasaitis. New York: Christian Press Association Pub. Co. Net 20 cents.

Around the Crib. By Henri Perreyve. Boston: Washington Press.

The Dweller on the Borderland. By the Marquise Clara Lanza. Philadelphia: John Jos. McVey.

EDUCATION

The opening of the new year was marked by the beginning of a conflict in Alsace-Lorraine which *Germania* terms "a forewarning of a new *Kulturkampf* and an unprecedented attack on the episcopal office." The incident has its own interest for Catholic school teachers the world over. It appears that Bishop Benzler, of Metz, had issued a circular letter forbidding, on religious grounds, the Catholic teachers of his diocese to take part in the associations of public school teachers of the Reichsland. The State-Secretary of the Ministry of Alsace-Lorraine wrote to the Bishop that he considered directions of the kind issued to the teachers as an interference with the officers of the state. He recognized, he said, the right of pastors to deal with members of their flocks regarding religious and church matters, as well as that of the Bishop, as supreme pastor, to address himself to the whole church of which he is head. But officials and teachers of the province received their orders from the state alone. Bishop Benzler, in his reply, assured the State-Secretary that he had no intention to interfere in any way with the prerogative of the government, but that he held it to be the right and duty of a bishop to point out to those in his jurisdiction the possible consequences of cooperation in the work of such associations as far as they touched the relations of Catholic school teachers with their Church. The associations concerned in the dispute are claimed to be anti-Catholic. Dr. Fritzen, the Bishop of Strassburg, has promptly made known his full agreement with the stand taken by his brother bishop in the Reichsland. Repudiating all thought of interference with the civil authorities in their proper jurisdiction, he, too, affirms it to be the duty of a Catholic Bishop to warn the faithful against the dangers which may face them in organizations which invite their cooperation, and, because of the anti-Catholic tendency of the school teachers' associations referred to, he forbids Catholic teachers to take part in the work of these organizations. That there is to be no lack of harmony among the priests of the diocese in the struggle likely to ensue is assured. Headed by the Auxiliary Bishop of Strassburg, who happens, by the way, to be the brother of the State-Secretary, the clergy of the diocese have presented an address to Bishop Benzler in which they promise loyal adhesion to their chief pastor and give him grateful thanks for the determined stand he has taken in his defence of the rights of the Church.

Columbus College, of Chamberlain, South Dakota, is one of the notable educational

successes of the past year. Mainly through the efforts of the Rev. C. E. O'Flaherty, of Kimball, a beautiful site, overlooking the Missouri River, the former location of an Indian denominational school, was secured from the Government for the priests of the Congregation of St. Viateur, who have transformed the old buildings into a Catholic college that bids fair to be an important factor in the educational progress of this rapidly growing State. In the financing of the enterprise, for which \$30,000 was required, the Knights of Columbus have taken a leading part.

SOCIOLOGY

The Charities Publication Committee have gathered into a volume the editorials of Dr. Edward J. Devine published in the *Survey*. ("Social Forces," by Edward J. Devine, Charities Publication Committee, 105 East 22d Street, New York. \$1.25 postpaid.) No one will deny Dr. Devine's zeal in the work of organizing charity nor begrudge him the praise that is his due. The book we are considering may be considered justly to gather together what is most useful in his experience, and therefore, is to be read by all who have the physical betterment of the masses at heart. As Christians, however, we cannot give unqualified approval either to his ideas or his methods. He sets his scientific charity at the head of all charity, and calls upon all engaged in charitable work to submit to its direction. He ignores altogether the fact that the Catholic Church has its charity, which is supernatural rather than scientific, with methods that rest on faith rather than upon statistics, and seeks first of all the Kingdom of Heaven and its justice, for the objects of its charity, and then their relief in the evils of time. And we maintain that if the Society of St. Vincent de Paul and other such organizations and the religious orders which give themselves to the corporal works of mercy had anything like the patronage the Red Cross and kindred societies receive, their works would, to say the least, be in no way inferior to the results produced by these.

Above all we protest against the domination of the Red Cross Society. During the sad days that followed the earthquake and fire in San Francisco, Dr. Devine and the Red Cross Society were virtually imposed upon the stricken people to administer the relief so generously contributed from all parts of the world. We are only too glad to testify to the energy and devotion they brought to the work, and would not lay to their charge the inevitable shortcomings of an administration that was barely human

in its ideals and methods. In one of his late works, William Dean Howells complains of the readiness with which Americans allow themselves to be imposed upon by public servants; and so it became the fashion to praise absolutely all that Dr. Devine and the Red Cross did; and, if we are not mistaken, Dr. Devine can show on his sideboard a testimonial from grateful San Francisco. But those who know are not blind to the defects of that administration, and see that had our existing Catholic organizations not been pushed aside, things might have been done better. As we are glad to do justice to Dr. Devine, we only ask that he do justice to us.

Father Dempsey's Hotel in St. Louis has just finished its third year. It provides clean, comfortable lodging for ten cents a night; good meals at from five to fifteen cents, and a reading-room, bath, and other means of comfort and cleanliness free. During the three years of its existence it has entertained 19,824 guests; has furnished free lodgings to 23,333, and served 8,616 free meals. It has put to work 1,417 men by means of its free employment agency; transferred 141 to free beds in Catholic hospitals, and has buried 8 in the "Exiles' Rest," its cemetery lot. During eleven months ended December 1, 1909, 6,420 guests were entertained, 1,829 free meals were served, 8,202 free lodgings were given, all expenses were paid, and other charitable calls were not neglected. Yet the institution is practically self-supporting, the deficit of the year being only \$1,687, not quite 10 per cent. of the expenditures, which include several extraordinary items.

The St. Vincent de Paul Society of New Orleans, La., entertained about 500 sailors at the St. Vincent Seamen's Haven on Christmas Day. Seamen of all nationalities sat down to dinner, among them Portuguese blacks from East Africa. The Most Rev. Archbishop Blenk, attended by Father Carra, the Chaplain of the Haven, presided. The Haven, which consists of three commodious buildings, was founded in 1903, by the St. Vincent de Paul Society, and is open throughout the year to all sailors without distinction of creed.

A second school of aviation, the Zepelin school being the first, has been formally opened at Pau. During the inauguration ceremonies six new Bleriot monoplanes were sent aloft at one time. Louis Bleriot, the founder of the school, gave a thrilling exhibition with his machine.

ECONOMICS.

A national conference, called by the National Civic Federation, will be held in Washington, January 17, 18 and 19, to discuss the means to be used to bring about uniform state legislation with regard especially to negotiable instruments, warehouse receipts, the sale of goods and divorce, in which more or less progress has been made; also with regard to stock certificates and bills of lading, for which after four years' discussion the Uniform State Law Commissions have prepared measures. Other subjects of general interest will be discussed, as public health, interstate railways, natural resources, factory and mine inspection, compensation for accidents. The President will make the opening address, both before the Uniform Legislation Conference and also before the Conference of State Governors, that will meet to consider this matter in the same city, January 18, 19, 20.

The production of gold throughout the world has averaged for ten years over \$340,000,000 a year. The question is, where has the gold gone? The production of five years would give the sum total of the chief commercial gold reserves of the world. Even allowing for a general increase in circulation, and in special uses of gold, for jewelry, etc., this could not begin to account for what apparently vanishes year by year. It is probable that war chests are growing quietly. Some say that Asia absorbs a great deal that is simply hoarded. It is certain that South American states, especially Argentina, take a large amount every year for developing their resources and their trade, which is becoming enormous. Thus the foreign trade of Argentina, with not quite 7,000,000 people, was \$600,000,000 last year; that of Brazil was nearly \$500,000,000.

The gold reserve of the chief banks of the world was in November last as follows:

Bank of England.....	£ 35,345,000
Bank of France.....	142,982,000
Bank of Germany.....	48,359,000
New York Associated Banks..	49,376,000
Bank of Austria.....	56,990,000
Bank of Belgium.....	6,315,000
	\$339,367,000

The reserve of November, 1908, was virtually the same, as was that of the Banks of England and of Belgium. That of the Bank of France increased £9,000,000 during the year; of the Bank of Austria, £8,000,000. The reserve funds of the Bank of Germany diminished £6,000,000 and of the New York Banks, £11,000,000.

The final estimates of production and value of the crops in Canada given out by the Census and Statistics office at Ottawa show that an area of 30,085,556 acres has yielded a harvest which, computed at local market prices, has a value of \$532,992,100 as compared with \$432,534,000 from 27,505,663 acres last year. This is an advance of one hundred million dollars in value. The total value of the wheat harvest in Manitoba and the Northwest is \$121,560,000, and in the rest of the Dominion, \$19,760,000, as compared with \$72,424,000 and \$18,804,000 last year.

SCIENCE

There was a time when the New York *Sun* was famous for its exactness of diction. It has not yet fallen to the level of ordinary newspapers, which makes more surprising an egregious blunder into which it fell on the 10th inst. On turning its pages its readers were struck with a scare-heading, "Plague in California." On reading further one found that its information came from a report of Mr. Merriam, Chief of the Biological Survey, whom it quotes as saying "that the plague is epidemic in the State." On reading still further one finds that what Mr. Merriam says is, the plague is *endemic* there. What would Charles A. Dana have thought, had he been told of a coming time when the *Sun* would not distinguish between epidemic and endemic? The fact is that the plague, which is a disease of rodents, has been communicated to the ground squirrels, and that eight cases of human infection in the country districts round about the Bay have come from them during the past year. Mr. Merriam asks, therefore, for a war of extermination against these animals such as that which, waged against rats, freed San Francisco and other Coast cities from the disease. He will get what he wants, and the plague will cease to be endemic.

Santa Clara College, California, has just completed a photoheliograph. The tube is horizontal, nearly thirty-seven feet long and two feet in diameter. The coelostat is of the English type of Cooke & Sons, and can work through nearly the entire heavens from east to west. The diameter of the photo-lens is six inches. The apparatus, optical and mechanical, is by W. & D. Moge, Bayonne, N. J. The whole work has occupied about three years, the greatest pains having been taken with all the foundations so as to ensure freedom from vibration, and to secure perfection with the apparatus. The results are proving most satisfactory.

The Astronomical and Astrophysical Society of America, through Prof. Geo.

C. Comstock, of the University of Wisconsin, has issued a statement on the observation of Halley's comet. A long campaign is urged to secure the best pictures of the comet. An expedition will be sent to the Hawaiian Islands for this purpose during May, the time of the greatest brilliance of the comet.

PERSONAL

The Rev. Hugh Benson lectured on December 7, in Dublin, on "Lourdes." General Sir William Butler presided. Father Benson spoke of his first visit to Lourdes last year and the miracles he himself had witnessed. On one occasion during the procession of the Blessed Sacrament seven miracles occurred, five of which he witnessed. These cures, he pointed out, could not be the result of nervous excitation, as one of them was that of a boy with a broken leg, and, he said, that if anyone told him that nervous excitation or auto-suggestion could cure a leg which had been broken for eight years he had nothing more to say to him.

A few years ago Father Peter Bandini started an Italian settlement at Tontitown, a garden spot in the "Apple Belt" of Northwest Arkansas. Under his paternal direction it has prospered and flourished until it has evolved into a modern town. Its first election for Mayor was held on January 11, and his admiring people insisted that he should be the first incumbent of the office, which he consented to do only until the municipal machine should be started along proper lines. All the other local offices were voted to Italian candidates, except the city marshalship which was awarded to a popular Irishman.

Very Rev. Ernest Helmstetter, O.S.B., was elected Abbot of St. Mary's Abbey, Newark, N. J., on January 4, forty-one members of the Order participating in the election. Abbot Helmstetter was born in Newark, October 7, 1859, and after making his college course at St. Vincent's, Latrobe, Penn., joined the Benedictines in 1879. He was ordained priest six years later. In 1887 he was made prior of the Newark community and has held that office ever since. He is one of the best known members of the American Cassinese Benedictine Congregation.

The Rev. William A. Mitchell, S.J., of St. Xavier College, Cincinnati, has been appointed Superior of the Jesuit Mission in British Honduras, to succeed the Rev. William J. Wallace, S.J.

ECCLESIASTICAL NEWS

Cardinal's Day, in honor of the annual visit of His Eminence Cardinal Gibbons to St. Patrick's Church, Washington, was observed last Sunday. At the solemn high Mass, which was attended by a large congregation, the Rev. Dr. Edward A. Pace of the Catholic University was the preacher. A reception followed, at which several thousand persons offered their felicitations to the Cardinal. The guests at the luncheon given by the rector, Father Russell, included the Italian Ambassador, the Austrian Ambassador, the Ministers from Sweden, Chile, Netherlands and Spain; Speaker Cannon, Senators Elkins, Aldrich, Beveridge, Carter, Overman and Taylor; Associate Justices White and McKenna, of the United States Supreme Court; Representatives Goulden, Fornes, Fitzgerald and Olcott, New York, and Ransdell, Louisiana; Maurice Francis Egan, American Minister to Denmark; Charles W. Russell, American Minister to Persia; a number of high officers of the army and navy, and many clergymen and several Government officials.

For the first time in the history of the state that such an event is recorded, Archbishop O'Connell of Boston offered the opening prayer at the New Year session of the Superior Civil Court of his see city. He stood at the right of the Chief Justice, with the other six justices ranged on either side of him.

The figures of the statistics of the Archdiocese of Boston for the year also give evidence of substantial progress. One hundred years ago, in 1810, the Diocese of Boston covered all New England, and it had only two churches, five priests and a handful of Catholics within that territory. With the opening of 1910 these are the figures:—one archbishop, one bishop; 654 priests, and 254 parish and mission churches. The estimated Catholic population of the archdiocese is 900,000.

Apropos of the selection of the Rev. Dr. J. J. Rice, of the Diocese of Springfield, to be the new Bishop of Burlington, it is noted that Springfield has also supplied bishops to Sioux City, Los Angeles and Fall River, and at one time lately had thirty priests loaned to other dioceses. The Rev. Dr. Rice was born thirty-eight years ago, at Leicester, Mass. and was graduated from Holy Cross College, Worcester, in 1891. He then went to the Grand Seminary of Theology at Montreal, and in September, 1894, he was ordained by Bishop Beaven of Springfield. He afterwards took a post-graduate course in theology at the

American College in Rome, receiving the degree of doctor of divinity. Returning to the United States, he was appointed to parishes at Portland, Me., and Fitchburg, Pittsfield and Oxford, Mass. For two years he was professor of philosophy at St. John's Seminary, Brighton, Mass., and in 1902 was assigned to the pastorate of St. Peter's Church, Northbridge.

The Knights of Peter Claver, a fraternal organization for colored men, has been organized by the Rev. Conrad Hebescher, of Mobile, Ala., and it is expected to do much good throughout the South in filling the longing of the colored brother for the fraternal and ritualistic attractions of the secret society lodges. Forty men began the first branch, and commenced its career by attending Mass and receiving Holy Communion from the hands of Bishop Allen of Mobile.

The Rev. Xavier Sutton, the Passionist, recently gave a non-Catholic mission of eight lectures at Willow Hill, Ill., a town of about 800 inhabitants, in which there is not a single Catholic resident. The place has been styled the most prejudiced town in the country, and Father Sutton's visit there has already produced some very promising results.

The new church of St. Paul the Apostle, at Pinelawn, Mo., of which the Rev. Joseph H. Tettermer is pastor, has been built by the men of the parish, who volunteered their labor on Saturday afternoons and during the evening hours of the past fall and early winter. To enable them to work after nightfall, a string of electric lights was used. The building was dedicated during Christmas week.

Cardinal Satolli's funeral took place in Rome on Tuesday. On the same day, in St. Patrick's Cathedral, New York, a solemn high Mass was sung, with Archbishop Farley present in the sanctuary.

On January 25, the Golden Jubilee of the Paulist community and parish in this city will be observed in the Church of St. Paul the Apostle. His Eminence Cardinal Gibbons and many other dignitaries are expected to be present.

On January 11, six of the pastors of the Archdiocese of Philadelphia commemorated the Silver Jubilee of their ordination. The jubilarians are the Right Rev. Monsignor James P. Turner, D.D., V.G., chancellor; Rev. Matthew A. Hand, rector of St. Ann's; Rev. Hugh J. Dugan, rector of St. Michael's; Rev.

James A. Mullin, rector of our Lady of Lourdes; Rev. Denis J. Broughal, rector of the Ascension, all of Philadelphia, and Rev. Francis Brady, rector of St. Jerome's, Tamaqua.

DRAMATIC NOTES

"Know Thyself," Berkeley Theatre.—Paul Hervieu's play "Connais-toi," as presented by Arnold Daly in an English version, is based upon the now very tiresome subject in the dramatic world divorce. In this instance, however, a rather new aspect is presented; in the end there is no divorce, though it has been in imminent culmination throughout. An old general has married a young wife and treats her with martinet discipline. He has very strict notions about marital duties, and is withal an egotistical tyrant. He urges divorce on a cousin whose wife has been guilty of indiscretions as the only possible and proper remedy for conjugal ills. Later on he discovers that his own wife has an "affinity" in the person of a young and trusted officer of his staff. While she is guilty of indiscretions, she has at last the strength to send him away. Denounced by her husband, she flings his severity in his face as an excuse. This situation changes the old general's ideas on divorce as the only remedy for marital unhappiness, and upon reflection he arrives at the conclusion that the fault mainly lies with himself. The result is a reconciliation and chastened opinions about himself and conjugal relations in general. As a drama it is well constructed, with a literary quality above the average, though its general tone is offensive. Arnold Daly in the part of the choleric and tyrannical general does effective, though somewhat violent and exaggerated work.

"The Bachelor's Baby," Criterion Theatre.—Praise is due Francis Wilson for the excellent moral he has injected in this his first attempt as a playwright. His comedy is humorous and clever though its slight literary quality is marred by the too frequent use of slang. A bachelor, who has an extraordinary dislike for children, suddenly finds himself confronted with the guardianship of his deceased brother's daughter. At first he refuses to consider this trust, but succumbs finally to the simple faith and love which the child confidently bestows upon him. Only when he is on the point of giving her up does he realize how much he would miss her and what a blessing the little ones are. Mr. Wilson is always comical enough to provoke laughter, but he has essayed a rôle which seems a trifle too youthful for his years.

"The Fires of Fate," Liberty Theatre.—Conan Doyle has written a typical old-fashioned melodrama with all the com-

ponent characters in impossible and tragic situations. Combined with all this is a more serious and vital intent on the part of the author which, however, is obviously out of place. A young colonel, afflicted with a serious malady, is told by a physician that he can live but a short time, as there is no possible cure—other than a miracle. On hearing this diagnosis, the colonel determines to take his own life rather than suffer the agonies of a bitter end. The doctor's brother, a minister, appears on the scene and persuades him that his life is not his to take, and that even the few months that are left him on this earth may be of benefit to somebody. The colonel then accompanies the minister and doctor on an excursion up the Nile, where he falls in love with a young woman on the steamer but conceals his affection because of his sickness. When the party is on an expedition to view some historic rock, they are attacked and captured by a band of Dervishes, but afterwards rescued by an English officer and his Egyptian troops. In the mêlée the colonel receives a blow on the head which cures him and allows him to declare his love and incidentally justify the parson's practical theory. It is to be regretted that so true an exposition of the cowardice and folly of suicide is portrayed so ineffectively in the lurid setting of melodrama.

"The City," Lyric Theatre.—The stage at present is in an acute spasm of sensationalism, and Clyde Fitch's posthumous play, "The City," is an extreme example of the type. It is heaped with lurid situations, and in this respect the second act is appalling. But there is neither sincerity nor organic development in the theme. It is theatricalism throughout, though effective to a high degree. A family from Middleburg, a small town up the State, come to New York City, the son to find a wider field for his financial and political ambitions, the women of the family to gratify their social aspirations. Young Rand succeeds brilliantly, having become a great financial power, and is about to receive the nomination for Governor of the State. He has, however, a skeleton in his closet, in the shape of his confidential secretary, George Hannock, an illegitimate son of his father, who, however, does not know his true paternity, a secret possessed by Rand alone. Hannock is a victim of morphine, and had blackmailed Rand's father for years before the latter's death. Herein lies the radical improbability of the play. No one in his senses would have placed in the position of his confidential secretary a victim of the drug habit and a blackmailer, and upon Hannock's knowledge of Rand's shady business transactions hinges the crisis of the action, and it is Hannock's threat of ex-

posure or blackmail that brings down Rand's castle of ambition in crashing ruin. The episode of Hannock's secret marriage to one of Rand's sisters is brought effectively to bear in the culminating horror of the second act when the confidential secretary, who has just heard the truth from Rand's lips that he is in reality the brother of the woman he has just married, in a fit of maniacal fury, kills her rather than let her know the terrible truth. The play is more than unpleasant, it is repugnant. The only redeeming element is Rand's manful resolution, after the lurid tragedy of his sister's murder, to make a clean breast of his crooked methods and redeem himself by starting life over again with an honest purpose.

"Your Humble Servant," Garrick Theatre.—This is an instance where the actor is the whole play. Otis Skinner as Life Towers carries a mediocre drama, a patch-work, original neither in motive nor construction, to a triumph, by sheer force of vital acting. He animates and fills out a rôle which in itself is rather flat and stale. He has put a soul in a part built upon purely mechanical lines. Mr. Skinner is a product of the old school of acting, the stock company, and the excellence of his work shines conspicuously amidst all the ineffectual force of the ready made star.

"The Commanding Officer," Savoy Theatre.—A time-worn, highly-colored melodrama, unrealistic in its portrayal of life at Western army posts in frontier days. The play is too artificial to be really effective even as a melodrama.

CHARLES McDougall.

A beautiful Christmas play, "The Little Town of Bethlehem," is to be given by the Ben Greet Company at the Garden Theatre, on January 17th. The author of the play, Mrs. Spencer Trask, has avoided a directly religious treatment of her subject, but it is an uplifting story based upon the Nativity and touchingly expressed. The play will run for sixteen nights and is put on experimentally. Mr. Greet is identifying himself with a movement to restore the true Christian spirit through the religious drama, and on January 6th his company gave Laurence Hutton's play, "Bethlehem," under the auspices of Bishop Greer and a number of Episcopal clergymen, who are in sympathy with it.

We have many Catholic parochial dramatic societies in New York, and nearly every college and academy has its circle that shows meritorious work. These societies are all giving occasional public performances. An occasional Mystery Play with impressive stage environments would do much to purify our city from the poisonous miasma of immoral dramatic at-

tractions. The mere denunciation will not remedy the evil. One must build up rather than tear down, and the physician who with his medicines expels disease from the physical system dares not fail to supply an after-cure of the tonic elements the depleted system requires. The drama originated in the Church and was a wonderful adjunct to her teaching. In these days, when stage realism is almost perfect and there is a tendency to forward such a movement with enthusiasm, one may hope to see it crystallized even during the present year under Catholic auspices.

PULPIT, PRESS AND PLATFORM

Professor Charles Zueblin, former professor of sociology in the University of Chicago, delivered a lecture in Vassar Brothers' Institute, Poughkeepsie, N. Y., on "Education and Life." In the audience were members of the faculty of Vassar College, clergymen of various denominations and the representative literary persons of the place. The professor's open advocacy of free love and his undisguised contempt for the marital contract, duly reported in the press of the country, were a severe shock to the sober sense of the community. He said in part:

"If the average woman is blessed with the maternal instinct, why should she not satisfy it? Is there any reason why a woman who loves to have children should not do so, regardless of any of the conventions of Society? . . . 'We ought to make the opportunities for young people to meet each other more frequently . . . and we ought to see that the children which are the result of these unions are provided with proper physical protection.'

An indignant protest was sent to the local press by the Rev. Joseph F. Sheahan, pastor of St. Peter's Catholic Church of Poughkeepsie. Father Sheahan said in his letter:—

"Professor Zueblin's lecture was simply a plea for the abolition of the commandment, 'Thou shalt not commit adultery.' And not a woman present cried 'Shame,' and not a man present got up and cried 'Stop!' Shame on you who were present and were afraid to speak. Women who follow Professor Zueblin and ask men, not their husbands, to satisfy their maternal instincts, will receive the contempt that they deserve. We have more than enough fatherless children already in the foundling asylums and poor houses throughout the country without any efforts of Professor Zueblin's part to increase the number. . . . Professor Zueblin's filthy proposals are an insult to all the people of our city. It is to be hoped that he will

never set foot in Poughkeepsie again. If the trustees of Vassar Institute have such little regard for decency as to invite him, I think they will have Vassar Institute all to themselves."

"Nothing can matter more than saving a soul, and the Catholic Church has always shown great charity in granting absolution at the moment of death and accepting indications of repentance," says the *New York Sun*. "In dealing with individual wrongdoing it has always been more lenient than where the question was of faith, and it may at times have been more gentle to rulers and the powerful than to ordinary men."

"It has never shown a lack of pluck in dealing with scandalous immorality; it made Louis XIV, the Grand Monarque, the Roi Soleil, at the height of his power, put away the Montespan before it would grant him the last rites. (*sic*) King Leopold would have remained unshriven if he had not made right before the Church a union that justly offended his people."

OBITUARY

The Right Rev. John J. Brady, D.D., titular Bishop of Alabanda and Auxiliary of Boston, died on January 6, after a long illness, at the rectory of Sts. Peter and Paul's Church, South Boston, of which he was pastor. He was born at Crosserlough, County Cavan, Ireland, April 11, 1842, and ordained for the Diocese of Boston, at All Hallows, December 4, 1864. For four years he was an assistant at Newburyport, Mass., and was then made pastor at St. Joseph's Church, Amesbury. He was consecrated Auxiliary Bishop on August 5, 1891.

Right Rev. Mgr. Joseph M. Flynn, rector of the Church of the Assumption, Morristown, N. J., died on January 5. He was born January 7, 1848, in Springfield, Mass., but was taken to live in Newark, N. J., when a boy, by his parents. He was a printer's apprentice when the Civil War took place and his father was a captain in the Irish Brigade. With patriotic ardor the young man ran away and enlisted in the Thirty-seventh New Jersey Volunteers, and served with conspicuous credit until the close of the war. In 1865 he went to St. Charles' College, Maryland, and later to Seton Hall, where, after the usual course, he was ordained priest in 1874. For a time he acted as Secretary to Bishop Corrigan, then of Newark, and as Diocesan Chancellor, and was appointed rector at Morristown in 1881. He was a zealous advocate of Catholic schools and made his own among the most successful and best in the State. All Souls Hospital, Morristown, in charge of the Grey Nuns, was also estab-

lished by him. He compiled a history of the Church in New Jersey, which contains much valuable information of the growth and progress of the Faith in the State, and translated several popular books of devotion. He was appointed a domestic prelate by the Pope in 1908.

After a long illness, the Rev. Patrick F. Healy, S.J., former president of Georgetown University, died in Washington on Jan. 10. A native of Macon, Ga., where he was born 76 years ago, he became a Jesuit novice at Frederick, Md., at the age of sixteen. Later he was sent to Belgium to study philosophy and theology, and was there ordained. At the close of his studies in 1866, Father Healy was assigned to Georgetown College, where for several years he occupied in turn the most important positions on its staff, and familiarized himself with all the departments of its administration. He was an extraordinary man, eminent even among the presidents that have graced the roll of Georgetown. His finished scholarship, exceptional administrative ability and varied experience fitted him for the office of president, to which he was promoted in 1873.

During Father Healy's presidency, which lasted till 1882, the main building of the University was constructed, now known as "Healy Hall." For some years Father Healy was connected with the parish of St. Ignatius Loyola, New York City, until impaired health forced his retirement to Georgetown two years ago. Father Healy was a brother of the Right Rev. James Augustine Healy, Bishop of Portland, Maine. Another brother, Rev. Alexander Sherwood Healy, was rector of the Cathedral, Boston; a sister is the present Superior of a convent at St. Albans, Vt.

Father Peter Hoang died at Shanghai on October 8. Father Hoang was born on January 3, 1830, at Hai-men, the promontory situated at the northern bank of the Yang-tsze estuary. He was ordained priest in 1860, and thenceforward labored in the Nanking Mission till the last day of his long career. Chinese secretary to the various Jesuit bishops who governed the mission, he had to deal with many difficult and important questions, and treated them to the general satisfaction of all concerned. As a writer he is known throughout the East, having published various works, all relating to China, her administration, laws, chronology, banking, land, taxation, religious customs, and manners. The long list of his works bears witness to the literary energy and strenuous perseverance of the man. His very last efforts, on his dying bed, were given to elucidat-

ing the question of the genuineness of the great Chinese bowl, in the South Kensington Museum, of the sixth century B. C. Father Hoang, who was a secular priest, affiliated to the Jesuits of Zi-ka-wei, Shanghai, was one of the most learned men of the East.

The Rev. John T. Conwell, S.J., of St. Joseph's College, Philadelphia, died on Dec. 29, aged 44. Father Conwell was a native of Digby, Nova Scotia, and entered the Society of Jesus in 1884. A man of solid piety, of simple and unaffected manners, and devoted to the work of the class room, he was loved and esteemed by those who came under his influence. One of his sisters is the Superior of the Sacred Heart Convent at Elmhurst, Providence, R. I., another is a member of the Sacred Heart Community at Manhattanville, N. Y. Father Conwell was a nephew of the Rev. John Mullaly, a well known Jesuit who died some years ago.

Rev. Nicholas Simon, rector of St. Francis de Sales' Church, New Orleans, died December 30, after a short illness. Born in Dijon, France, 1828, he studied in St. Charles' College, Grand Coteau, La., and entered the New Orleans diocese in 1858. He formed the St. Francis de Sales parish, built the church and three schools, one of them for colored children, and was distinguished for his devotedness during the yellow fever epidemics. He was in active service from the day of his ordination to the Sunday previous to his death, when he celebrated the two Masses in his church and preached at both. He had two brothers, who were also priests, and a sister, who is Mother-Superior of the Sisters of Mercy in Dijon.

There died, on the 7th inst., in Montreal, Miss Robertine Barry, the most widely known woman writer in Canada. Although she was a daughter of the late John Edmund Barry, a native of Cork and a friend of Daniel O'Connell, she found herself, through the influence of her mother, formerly a Miss Rouleau, of Isle Verte, P. Q., identified with the French element, and, while speaking English with remarkable purity, she never wrote for publication except in French. She was educated at the Ursuline Convent in the city of Quebec, where she graduated with distinction. Almost as soon as she left the convent, she joined the editorial staff of *La Patrie*, a Liberal daily Montreal paper. As the witty, fascinating "Françoise" of that journal, she attained great local celebrity. She also contributed to *La Revue Nationale* and to *La Revue Canadienne*, and published, in 1895, "Fleurs Champêtres," a collection of sketches of the joys and sor-

rows, likes and dislikes of the French Canadian *habitant*, which was praised by *La Revue du Monde Catholique* as comparable with Georges Sand for wealth of imagination. But Miss Barry never fell into Georges Sand's immoral and irreligious vagaries. Her contributions to Canadian literature may not always have been theologically or even ethically correct; but she was at heart a Catholic and meant well. She founded a bi-monthly review, *Le Journal de Françoise*, which, after eight years of existence, came to an end last year. Miss Robertine Barry and Madame Raoul Dandurand visited the Paris Exposition of 1900 as official representatives of Canadian women, and in 1906 Miss Barry went on a similar mission to the Exposition of Milan. She was elected President of the Canadian Women's Press Association, the great majority of whose members write in English. She was also secretary of the Women's Section of the Historical Society and a member of the Lyceum Club, the Parisian meeting place of most literary women. She was a regular correspondent of Madame Adam (Juliette Lambert), the Countess de Mirabeau-Martel (Gyp), Mr. and Mrs. Theo. Gauthier, Mr. and Mrs. Claretie, the Duchess d'Uzès, President of the Lyceum Club, and a number of other literary women, such as the Queen of Roumania, Carmen Sylva.

Rev. Mother Caesaria McDonald, Superioress of the Marianites of the Holy Cross, died in New Orleans, La., on Christmas Day. Born in Carlow, Ireland, 1846, she entered the Marianite Congregation in 1876; she served twelve years as Provincial of the South and was called to Europe to represent all the American provinces in the General Council. A successful educator, she was also a wise administrator and established many flourishing houses of education.

Mother Mary Baptist Martin, died at the hospital of the Sisters of Mary, Davenport, Iowa, on January 2, aged 78 years. She was born in Ireland, and made her profession as a religious sixty years ago. She founded hospitals in six Iowa cities. Two of her sisters were also Sisters of Mercy and a third is a Presentation Nun.

The requiem Mass for the repose of the soul of Cardinal Satolli was celebrated in the Lateran basilica by Archbishop Stonor. All the Cardinals and the diplomats accredited to the Vatican were present. Bishop Kennedy, rector of the American College, and the students of that institution attended in a body. After the solemn requiem services the body was conveyed to Marsciano, Cardinal Satolli's native town, for burial.

LETTERS TO THE EDITOR

To the Editor of AMERICA:

In being permitted to address myself through your columns to the readers of AMERICA, I realize that I am speaking to thousands of the Catholic clergy and many thousands of the laity. I am, therefore, desirous of using to the best advantage the opportunity thus afforded me of putting before such a large and goodly company the especial work and purpose of *The Lamp*, of which I am editor.

After nearly seven years of somewhat strenuous existence in the field of Anglican journalism, as the advocate of Corporate Reunion with the Holy See, *The Lamp* has added example to precept by making its own submission to the Vicar of Jesus Christ, and has been graciously permitted by those in authority to continue its work for the reunion of Christendom on the only basis upon which it can ever be realized, that is, the return of all non-Papal Christians to the Unity of the Catholic Church.

My object in addressing the readers of AMERICA is to ask their help in making *The Lamp* a medium of communication between the Catholic priest or layman who is zealous for souls and those non-Catholics whom he wishes to see return to the old Faith, whether as individuals, families or congregations. Our aim is to make *The Lamp* a paper which any Catholic can read with interest and profit to himself, and which he can also put into the hands of non-Catholics as specially designed to allay their prejudices, win for the Church their increased respect, and finally, God willing, their allegiance and submission.

For the realization of our Lord's prayer, *ut omnes unum sint*, and the "restoration of all things in Christ," a very necessary factor is that we as Catholics be most careful to manifest a tender and intelligent sympathy towards those outside the fold, and to make this possible there must be contact, and the interchange of thought; for after all, we are agreed, I think, that it is love and comprehension, and not victory in argument, that will in the event prove to the "other sheep" the irresistible call homeward. St. Francis de Sales converted 70,000 Calvinists by the compelling power of love and the magnetism of a sympathetic understanding of their point of view, erroneous though it was.

To sum up, let me repeat my desire for our magazine is that it be a medium of communication between Catholics and well-disposed non-Catholics, the means by which our separated brethren may tell us the difficulties of their position, and the obstacles which they conceive to be in the way of their own individual submission to Rome or the corporate reconciliation of the religious body to which they belong;

and that we by the same medium be enabled to make them understand how heartfelt is our intelligent sympathy, but how confident we are that a way can be found by which the apparently insurmountable difficulties shall be overcome.

The Lamp has enjoyed from its start the favor and support of many Catholics; these, of course, remain our friends and supporters, but we now, not unnaturally, desire and look forward to a much larger Catholic constituency. *The Lamp* is published at Garrison, N. Y. Price, \$1.00 a year. Any communications so addressed will be gladly received and have our personal attention.

PAUL JAMES FRANCIS, S.A.,
Editor of *The Lamp*.

St. Paul's Friars,
Graymoor, Garrison, N. Y.
December 14, 1909.

A WARNING AGAINST "ROYCROFTISM."

To the Editor of AMERICA:

I have heard some Catholics tell of the wonderful "philosophy" of our self-constituted brother, Elbert Hubbard—he prefers being called "Fra Elbertus"—and have seen his "mottoes" hung about, and *The Fra* and *The Philistine* lying around their homes. "Fra" Elbertus is a press agent. For self-publicity I really can't think of a better. Aside from this, I see nothing interesting about him or his publications. Intolerance and cheap sarcasm are his characteristics. For his attitude toward the Church I would refer any investigator to Vol. 29, No. 2, p. 54, of *The Philistine*, issued July, 1909.

The *Buffalo Express*, of May 16, 1909, had printed an article describing the beautiful services at the Chapel of Perpetual Adoration, Buffalo, when seven candidates were admitted to the novitiate and five Sisters took perpetual vows of the Sisterhood of St. Francis. The article was printed by *The Philistine*, with preliminary comments running thus: "And this in America. No word of comment or argument can heighten the horrors of a superstition which takes young girls from a life of joy and natural usefulness and makes them life-long slaves to a religious fetich," and he refers to "the inhumanity of the proceeding."

Of course, Mr. Hubbard would prefer that they have their clubs, "platonian" loves and friendships, elimination of the "Marital Steam Roller," polygamy in the sincere form of Brigham Young's teaching; rather they should "hang about polling places" and "run for office"—in a word, cast all refinement, all womanly virtues to the four winds—than be "slaves" to such a "religious fetich," than lead good, pure lives, devoted to prayer and their God. God for-

bid all our women would be as he would have them. 'Twould be a sorry day.

I trust that this warning of a Catholic layman against "Roycroftism" and the publications coming from East Aurora will get into many Catholic homes through the medium of your columns.

MAURICE W. BRENNAN,
2152 Seventh Ave., N. Y.

THE FIRST FOUNDLING ASYLUM.

To the Editor of AMERICA:

Whilst ready to concede that New York is and has been long in the vanguard, so far as national prosperity is concerned, we who are south of the Mason and Dixon Line are not willing to acknowledge your mercantile isle to be the pioneer in matters of Catholic charity.

Some time ago (Sept. 4, 1909, page 580) you published a statement that the first foundling asylum established in the United States was started by that heroine of charity, Sister Irene, in New York, in 1869. You thus overlooked, as we discovered a few days ago, the foundling asylum of New Orleans, begun there by the Sisters of Charity of Emmitsburg in 1855, as well as the one started in Baltimore by the same Sisters in 1856 (see Dr. White's "Life of Mother Seton," p. 455, 10th edition, Kenedy, N. Y.).

Feeling that New York in all her glory will not deny this laurel to the brow of the South, we turn to you in perfect confidence that restitution will be most graciously made.

LEANDER DORSEY.

Baltimore, Md.

[In the official lists of the institutions conducted by the Sisters of Charity given in the "Catholic Directory" for the years 1855 and 1856 and subsequent years no mention is made of any "foundling asylum," either in New Orleans or Baltimore. There are, of course, enumerations of "orphan" and "infant asylums," but for a foundling asylum, as the term is usually and generally accepted all over the world, that is, an institution specially devoted to the care of abandoned infants, and in most instances having a *crèche* for their reception, we have to wait, here in the United States, until October 11, 1869, when at dusk the first foundling was deposited in the *crèche* of the first asylum that Sister Irene Fitzgibbon had opened in the house No. 17 East Twelfth Street, this city. Within a year she had to move to a larger establishment, No. 3 Washington Square North, near the present office of AMERICA. The records therefore still seem to accord to Sister Irene and Mother Seton's native

city this splendid distinction.

We may also remark that Dr. White's "Life of Mother Seton" is hardly a good authority on this special topic. It was printed in 1853 and therefore is not infallible on what happened in 1855 or 1856. The Kenedy edition, that firm says, is a reprint without change from the plates of the original Dunigan edition.—Ed. AMERICA.]

FROM A NON-CATHOLIC.

To the Editor of AMERICA:

I am not a Roman Catholic, but I have had the good fortune to be a subscriber of AMERICA since its first issue. Within the last few years I have seen one periodical after another disappear from my table until I was finally bereft of any such reading whatsoever. What I had been taught to believe vice they extol as virtue, and what I believe virtue they decried as ignorance verging on vice. If in style they were polished, in subject they were trivial and puerile in thought. If they dared to be original, they attained originality at the expense of good morals and good sense.

In AMERICA I at last found a magazine cultured in style, serious in its object, and scholarly in the treatment of its subject, and interesting because it treats of matters of interest. Its editors and contributors are evidently men of learning and experience; not dilettanti but thorough, who do not force upon us their subjective impressions from superficial observation, but afford us information from a knowledge of the subject of which they write. They understand law though not lawyers, politics without being politicians; business, although they have no profits to reap, nor losses to sustain, for it is a rich estate which they administer, and a great government which they help to rule. They are free from the flippancy of the irresponsible, for they have always been under the shadow of responsibility; from provincialism, for their origin is scattered and their interests universal.

I consider AMERICA at once the most conservative and the most cosmopolitan periodical in America. I do not urge it upon my acquaintances, for the fact that it purports to be "Catholic" is already nine points against it; but I have no fear of its future, for in a community which is rapidly growing in wealth, in culture, and in number, there must always be an extended demand for a publication of this character.

If commendation be necessary for encouragement, or if encouragement be desired, AMERICA has mine without qualification.

ROBERT PRESCOTT GILMAN,
115 Broadway, New York.

WHAT IS SAID OF AMERICA

So many more important persons have said all that I could express in regard to your most excellent periodical that my words of favorable criticism cannot add to your success. Nevertheless the Kaiser's word may not be disregarded; certainly your paper is the most excellent of all that come to my table. Would to God that it could find its way into all Catholic houses. It is a cause of pleasure to send my annual subscription, because I am convinced I have received more than my money's worth.—Rev. John Kaiser, Melwina, Wis.

May I add my little tribute of praise and appreciation for the periodical which is meeting with such a warm welcome from our Catholic press, clergy and laity? It supplies just what we have need of in our Catholic homes. It presents, in a most interesting and readable form, the topics of interest of the day, and I find it of infinite help and pleasure in my daily life and shall lose no opportunity to speak ever for it a good and earnest word.—Mrs. J. M. Devine, Minot, North Dakota.

If there is one class of readers more than another to whom AMERICA should appeal, I think it is the collegian. It gives students just what they need—an able review of the week's work in a clear, unprejudiced and scholarly manner. It cannot but broaden and help them.—Joseph L. O'Brien, Mount St. Mary's College, Emmitsburg, Md.

God bless AMERICA! I consider its appearance and continuance as the most important event of Catholic activity in this country at this time. AMERICA gives us what we most needed—a sound representative and thoroughly Catholic Weekly Review.—Rev. Max Wurst, Wabasha, Minn.

With every issue it becomes dearer to me. Your paper is truly Catholic and truly American, knowing no national prejudice, and keeping its present standard, I sincerely wish it the well-merited support of every fair-minded Catholic.—Rev. Dr. A. Pitass, Buffalo, N. Y.

I assure you that I am delighted with AMERICA. It is a Catholic journal that we need and should commend itself to every one, both priest and layman.—Rev. J. A. McDonald, Carrington, N. D.

AMERICA is a valuable asset to historical students; so much so that I am unable to do without it.—Francis E. Carroll, M. D., Boston, Mass.

AMERICA

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CHRONICLE

At Home.—President Taft has sent to Congress his promised message on the further conservation of the natural resources of the nation. The President dwells on the necessity for legislation in connection with the protection of the public domain and urges that the measures recommended be taken up and disposed of promptly. The subjects under discussion embrace the improvement of our waterways; the reclamation and irrigation of arid, semi-arid, and swamp lands; the preservation of our forests, and the re-forestation of suitable areas; the reclassification of the public domain with a view of separating from agricultural settlement mineral, coal and phosphate lands, and sites belonging to the government bordering on streams suitable for the utilization of water power.—A paragraph in the President's message declares that "the investigation by the Waterways Commission in Europe shows that the depth of the non-tidal streams is rarely more than six feet and never more than ten. And yet enormous quantities of merchandise are transported over the rivers and canals in Germany and France and England, and the existence of these methods of traffic naturally affects the rates which the railroads charge, and it is the best regulator of those rates that we have, not even excepting the governmental regulation through the Interstate Commerce Commission." The President hopes that the present Congress will take such steps that it may be called the inaugurator of the new system of inland waterways.—The champions of Mr. Pinchot maintain that the recommendations contained

in the President's conservation message sound like reiterations of propositions expounded by the former forester.—The President appointed Henry S. Graves, director of the Yale Forestry School, Chief Forester of the United States, as successor to Gifford Pinchot. Mr. Graves was formerly assistant chief of the Bureau of Forestry under Mr. Pinchot. The latter, in a statement showing that he would continue his fight against Secretary Ballinger, says "that the conservation of natural resources and the conservation of popular government are both at stake. The one needs conservation no less than the other. The great moral issue now facing the country is not the loss of natural resources so much as whether special interests or the people shall rule."—The Federal Grand Jury indicted Charles R. Heike, secretary of the American Sugar Refining Company; Ernest Gerbracht, former superintendent of the Havemeyer and Elder refinery in Brooklyn, and James F. Bendernagel, former cashier of the same refinery. Indictments were also found against three former checkers of the company. The charges are the making of false entries of sugar importations and conspiracy to defraud the Government out of customs duties.—The Marquis de Villalobar, Spanish Minister to Washington, has been transferred to Lisbon.

The Cost of Living.—Congress is meditating an inquiry into the high cost of living, and the Secretary of Agriculture is undertaking a similar inquiry on his own account. The President's interest in the matter has been aroused and other prominent men in the country are expressing their opinions. President W. C. Brown of the

New York Central Railroad said in an address: "The most portentous cloud upon the political or economic horizon at this time is the steady, relentless increase in price of everything that goes to make up the cost of living. We must increase production per acre by more intelligent methods or we must face the relentless certain day when we shall not produce enough to supply our own necessities."

At a luncheon given by the Peace Society of the City of New York at the Plaza Hotel last week, Senator Burton, of Ohio, suggested as a partial and reasonable explanation of the high cost of living the increased burden of Federal taxation, due to the militarism developed of late in the country's policy. Senator Burton said: "In 1908 appropriations for naval purposes aggregated \$135,000,000; in 1909 they were \$136,000,000. That \$135,000,000 is almost ten times as much as was appropriated in 1880. The amount is greater than the total expenses of the Federal Government in 1878, omitting interest on money spent during the civil war. The military and naval expenditures constitute two-thirds of the entire expense of the Federal Government to-day."

A special message has been sent to the Ohio Legislature by Governor Judson Harmon, calling for an inquiry into the causes of the high prices of the necessities of life. The Governor urges the legislators to investigate the charge that the present high cost of living is due to combines and conspiracies in restraint of trade, and in case it be found that the charge be true he asks for specific laws to curb the action of guilty parties. Governor Harmon reminds the Ohio Legislature that it has been affirmed that recent enactments of the national Congress are responsible for the general advance in prices, and suggests inquiry into this phase of the question.

To Crush Night-Riding Outrages.—The Government is now prepared to crush night-riding outrages in the Kentucky tobacco district. An investigation of the persecutions of the numerous tobacco growers who declined to enter the farmers' pool, the Burley Tobacco Society, has been conducted by a Special Agent under Attorney-General Wickersham. The investigation has brought to light a startling record of brutality and terrorizing. Proceedings will begin at once in the Federal courts of the district involved. The first move determined upon is a bill in equity demanding the dissolution of the Burley Tobacco Society as a violation of the Sherman Anti-Trust law and the Interstate Commerce act.

National Honor for General Lee.—Official recognition in a limited way of the birthday of General Robert E. Lee was given by the Treasury Department. The anniversary of the birth of the famous Confederate soldier fell on January 19, and the Collector of Customs at Newport News, Va., was authorized to close his office on that day for as long a time as public business would

permit. The honor paid General Lee's memory is an unusual one, as it rarely, if ever, happens that a public office is closed on the occasion of birthdays of noted Americans except where regular legal holidays provide for it.

Federal Corporation Tax Law Attacked.—A meeting was held in Chicago last week under the auspices of the Illinois Manufacturers' Association, during which the publicity clause in the Statute enacting a Federal Corporation tax was bitterly attacked. It was claimed that the clause, which calls for periodic filings of statements of the manufacturing firms' condition with the treasury officials, is an unlawful interference with a company's private business. A representative delegation of the Southern Indiana Manufacturers' Association was present at the meeting.

Porto Rico.—Secretary Dickinson returned to Washington after a trip to Porto Rico, Santo Domingo and Cuba. "General conditions in Porto Rico are gratifying," he said. "The people are prosperous. Governor Colton has taken hold vigorously. There seems to be general satisfaction with his administration, and the promise is good for the cultivation of still closer relations between the Porto Ricans and the people of the United States and for the advancement of the prosperity of the island. No one who has not been in Porto Rico has any conception of the beauty of the island, its productiveness and the healthfulness and comfort of the climate. It is destined to become a popular winter resort for people of the United States."

Governor Colton sent his first message to the Porto Rican Legislature. The message, which was well received, recommends a reduction of \$300,000 in the budget, amendments to the assessment and internal revenue laws, a careful indexing of the archives, the publication of an official gazette, the sale or lease of the swamp lands of San Juan, the establishment of a leper colony, and better care of prisoners in the jails and the insane in the asylums.

Canadian Naval Bill.—On the 12th inst. Sir Wilfrid Laurier moved the first reading of the Naval Defence Bill, drafted upon the lines of the Militia Act. It provides for a naval force divided into a permanent corps, a reserve and volunteers. There is, however, to be no levy or conscription for the navy as there may be for the land service under the Militia Act. The ships and sailors may be placed at the King's service by the Governor-in-Council in case of war, invasion or insurrection. But if such action is taken during a recess, then Parliament must be summoned at once. A naval college is to be established along the lines of the Royal Military College at Kingston. The armament is to consist of four Bristols or protected cruisers of 4,800 tons burden, carrying a crew of 391 men; one Boadicea of 3,300 tons, with a

crew of 278 men; and six destroyers of the improved river class. The ships are estimated to cost \$11,600,000 if built in England. If built in Canada they will cost approximately sixteen million dollars. The construction is to be begun at once, probably in Canada. The naval force will be under the command of a director with the rank of rear-admiral, assisted by a naval board. The discipline will be the King's regulations; and pensions will be provided for officers.

Quebec's Lieutenant-Governor.—Sir Charles A. P. Pelletier, Lieutenant-Governor of the Province of Quebec, has written an open letter to Archbishop Bruchési withdrawing from the "Alliance Scientifique Universelle," of which he had been elected honorary president. He has found that the society, which he had at first supposed to be intended merely for the spread of science, is really an instrument for propagating anti-Christian ideas. Its members were prominent in the recent non-religious Montreal funeral which so shocked the Catholic population. The president of the "Alliance" is Dr. Louis Laberge, head of the city health department. Most of the members are natives of France. Lieutenant-Governor Pelletier's action is highly commended by the Catholic press.

Great Britain.—The centenary of Gladstone's birth was celebrated December 29.—The Liberals attempted to draw an argument against Tariff Reform from the condition of labor in America. The Unionists immediately sent for interviews with men prominent in politics, both municipal and national, and with the leaders in charity organizations, who all denied the assertions of Lloyd-George drawn from the conditions in New York during May, 1908, just after the panic.—G. M. Boyle, one of the chief lace-makers of Nottingham, and W. G. Player, an important tobacco manufacturer, and C. Coggan, a hosiery manufacturer, have declared for Tariff Reform, promising to employ more hands if this policy wins.—A remarkable thing about the election is the importance both sides attach to colonial opinion. The views of cabinet ministers in the colonies are published in the leading papers. They seem on the whole to incline to the Peers and Tariff Reform.—By Tuesday, 266 seats had been contested. The Liberals gained 118, the Unionists 120. The latter made a net gain of 42 seats.

Ireland.—The Loyal Orange Institute has issued a manifesto urging all loyal men to vote against the Government because by its promises of Home Rule it has "yielded to that disaffected portion of the Irish population which owes allegiance to the Church of Rome." Fear or intolerance of Catholic supremacy is the basic motive of opposition to Irish autonomy at present, and "Home Rule is Rome Rule," remains the last rallying-cry of Orangeism. It appears to have proved ineffectual at the present elections both in England and Ulster.

Neither Tory nor Liberal has had much to say about it, indicating that instead of being a terror it may be in some degree an attraction, to the British electorate. The leading Irish papers, dealing with the Catholic education question in England, consider that the Irish Party will have done its duty by strenuous parliamentary advocacy, as in the past, of Catholic rights, but that they are not called upon to sacrifice their own country's primary interests by advising their friends to vote for the professed enemies of those interests. The contests in six constituencies by rival Nationalists are being conducted without disorder. The main grounds of opposition are differences on the Budget and Land Bills, and the Central Council's interference with the rights of constituencies and the legitimate independence of members. In the Orange constituencies the differences are more accentuated and more numerous. There are Radical, Unionist, Orange, Independent and Agriculturist candidates, some of whom have a hard time explaining that their support of Liberal and Nationalist measures did not mean submission to Rome. It is clear that even in Belfast the Orange cohesion is broken and opposition to Home Rule as such has sensibly weakened. While several influential men have abandoned Unionism, there has been no defection from Home Rule.

India.—As AMERICA has already pointed out, the ignoring by the Imperial Government of the grievances of the Indians in South Africa, must have a great influence in increasing the discontent in India. The matter was brought up at the Indian Congress just ended at Bombay, by Surendranath Banerjee, who begged aid for them. Amidst great enthusiasm jewels and money were given to the value of £1200. The natives are discussing the question eagerly, and £5,000 had been subscribed at last accounts.—The Rajah of Mahmudabad, presiding over the All India Mohammedan Educational Conference at Ragoon, dwelt upon the need of teaching Mohammedans their own literature. He regretted that so many young Mohammedans study law, and advised them to take up science, medicine and technology. He recommended female education and a Mohammedan university.—Since the Boer war, in which, it was said some of the British troops were accidentally furnished with Dum Dum ammunition, forbidden in civilized warfare by the Hague Peace Conference, the Government has ceased to manufacture it for the purpose it was designed for, namely frontier war. Much chagrin is now felt at the discovery that former conditions are reversed, and that Dum Dum bullets are pouring into Afghanistan; the more so as it appears that they are coming in no small measure, at least indirectly, from English factories. This means that in the next trouble on the frontier the tribesmen will have Dum Dum bullets and the English troops only the ordinary service ammunition. The *Pioneer* of Allahabad asks the Government to check the exportation of such bullets and to forbid it absolutely.

with regard to Afghanistan. The Dum Dum is a so-called explosive bullet receiving its name from the site of the Government factory near Calcutta. The soft lead core is exposed at its tip and the casing is light, the effect of which is that in striking bone it spreads and strips, tearing open a frightful wound almost necessarily fatal. English troops like even less to face them than did the frontier tribes.—A package addressed to the Deputy-Commissioner at Umballa was left at his gate. A servant appropriated it and began to open it. He paid the penalty of his dishonesty as it exploded, blowing off his hand. It contained a bomb meant for the Commissioner.—The cotton crop is very good and growers are getting full advantage of the high prices. 10,000 bales have been shipped to America.

Australia.—Thirteen of the fifteen officials of the Coal Miners' Unions, prosecuted in New South Wales for offenses against the Industrial Disputes Act in connection with the coal strike, have been sentenced to a fine of £100 each or two months hard labor.

Religious Schools in France.—On the 13th inst. the Chamber of Deputies began a debate on the government bill to regulate religious schools, which is intended as an answer to the recent pronouncement of the bishops of France against lay schools. The debate immediately assumed a violent tone. A radical deputy from Indre-et-Loire, M. Besnard, denounced a university professor, M. Rocafort, as an agent of the Roman Curia in France and as the controller of the Catholic press. The Minister of Public Instruction, M. Doumergue, replying to M. Besnard, hinted that M. Rocafort was playing a double part in the government's interest. M. Maurice Barrès, nationalist deputy from the Seine, called for fuller explanations, and asked the Minister to be more precise. But M. Doumergue blinked the question and postponed his answer to the following week.

Catholic Social Action in France.—*Le Temps*, of the 5th inst., notes that there is among French Catholics a growing tendency to take hold, not only of religious, but also of social questions. "Clergy and laity vie with each other to find solutions for the formidable problems daily set forth by the antagonism between capital and labor. A new party—or at least something that has all the appearance of a party—is forming, and the moment is not far off when we, too, shall have our 'Social Christians.' Among the laity, Count Albert de Mun is at the head of this movement, and in this he is but faithful to himself. He has long been striving to inject into the lowest strata of the proletariat the idea that the Church is not indifferent to any of their claims and that it is even a part of her mission to help them to obtain a legitimate improvement of their condition. And his propaganda has always been viewed very kindly by

ecclesiastical dignitaries, whose moral authority it could only increase. Now they do better than encourage M. de Mun; some of them—and these among the most notable—join him in active work with an intrepidity that for a moment baffled the public. At first, people asked what secret designs lurked behind an agitation that sometimes wrongly, or unfortunately, has coincided with other movements not at all evangelical, and how, for instance, it could happen that Mgr. Amette was not afraid to appear as an auxiliary to Citizen Bousquet." After enlarging on the misgivings of those who say this agitation is simply the clergy's way of recovering its lost influence, *Le Temps* magnanimously sides with those who say that the Catholic clergy and laity have no ulterior secret designs and are honestly anxious to help and console the poor. But the opportunist organ warns the Church against the influence of politicians who will attempt to divert her action into political issues.

Germany.—The Prussian Landtag began its session January 11. The speech from the throne was a brief and unsatisfactory document. The reform of the electoral system in Prussia, a topic engaging universal attention, was touched upon in a simple passage lacking clearly defined expression regarding the Government's plans. A growing improvement of the finances of the kingdom, following the marked advance in commerce and trade, was announced, but greater expenditures in behalf of the state-railroads and the sums required to meet the increase of official salary lists voted in the last session have caused a deficit which makes strict economy necessary. New legislation will be sought in the present session to further an extension of the state railways, to improve the condition of agriculture and the farmer, and a scheme for home colonization will be proposed. A new arrangement in the municipal franchises of the Rhine province will also be considered. The budget laid before the Landtag carries a deficit of nearly 100,000,000 marks. The press is united in its expression of disappointment over the unsatisfactory reference to electoral reform in the speech.—The Reichstag convened on the same date following its holiday recess. A point of interest to all Americans will mark this session of the body, the preparation, namely, of a new trade agreement between the Empire and the United States made necessary by the changes following the new tariff act of this country. The *Kölnische Zeitung* expresses confidence that mutual effort for a speedy agreement will have happy results. The same paper takes for granted that American interests will not seek to force concessions to all their demands, and bluntly insists that no compromise be made by the Government regarding the American cattle industry. The German Government, it adds, is bound to defend home interests which are especially affected by the Payne tariff, and it were unwise to permit these interests to be newly burdened by aiding an alien people to enter the markets of the country.

QUESTIONS OF THE DAY

Pombal and His Epoch

On arriving in Lisbon last autumn I was told of a new publication, "The Marquis Pombal and His Epoch" ("O Marquez de Pombal e a sua epoca." Lisbon, 1909. A. M. Texeira, 477 pages, 1,200 reis), from the pen of Senhor J. Lucio d'Azevedo, already known by his work on the Jesuit Missions of Grao-Pará, and the high interest of the subject which had never been adequately handled, sent me to the book, which I read at Cascaes during the hot evenings of September. The author has explored the extensive Pombaline Collection at the Lisbon National Library and if he gives no startling novelties, he shows from documents good reasons for modifying some of the received views on Pombal as diplomat, administrator and foreign minister, while where the problem is unsolved and apparently insoluble, as in the case of the so-called Tavora conspiracy, he marshals the evidence on both sides with impartiality and leaves the reader to form his own judgment. Indeed though a host of writers in the principal languages have been busy with Pombal for more than a century, I do not for the moment recall a more satisfying study or series of studies, for exhaustive history it does not claim to be.

In view of his conflict with the privileged nobility it is important to know that Pombal was not a *fidalgo* and when considering his policy to remember that he only began public life as minister in London at 39 when men's minds are no longer pliable. It is true that by the hard work which was his habit through life, he there acquired a large stock of knowledge, but keen observer as he was and admirer of British political greatness and commercial prosperity, he failed to penetrate one of the main underlying causes, love of liberty together with respect for the law. He remained unaffected by many of the really progressive ideas then current in England. When he came to govern, he sought his models a hundred years back; Sully in economics and Richelieu in politics are the guides he chose. But even had his ideas been sound the arbitrary methods by which he forced radical changes on a backward country, rendered even the best of them sterile of results. It was probably in London and Vienna that he realized the economic importance of the Jews and so, in later years, ignoring the national prejudices against them, he abolished the odious distinction between old and new Christians, which Father Viêira had denounced a century earlier. There is no doubt too that in those capitals he imbibed a big dose of eighteenth-century scepticism, as well as the Royalist doctrines which he translated into laws, many of which still cripple the Church in Portugal.

Except for his marriage to an aristocrat, daughter of Field Marshal Daun, Pombal achieved little either in London or Vienna and, on his return, the king's distrust

of him kept his ambition in check. This is common ground, but who recommended him to the new ruler, Joseph? A Jesuit confessor, probably, and also the Queen Mother, but it must not be forgotten that the famous diplomat, D. Luiz da Cunha, had also pointed him out to Joseph when the latter was only Prince and this indication would not be the least weighty of all these. At any rate it is certain that no sooner was Joseph on the throne than Pombal suddenly found himself Secretary of State and that in a short time he acquired an absolute hold over the king who was content to amuse himself like a Braganza, while his minister for a quarter of a century directed the whole machinery of the State as though it were his own property. In the view of Senhor Azevedo, Pombal's administration differs from those that preceded it in the following respects: (1) He imposed absolute obedience to the law, which, by the way, was generally his own will, for the Cortes had long ceased to be summoned; (2) he levelled down all classes before the royal authority; (3) he transformed the Inquisition into a mere department of state; (4) his audacious and successful attacks on Papal authority culminated in the breach with Rome and the suppression of the Company of Jesus, the old name for the Society, in the Portuguese dominions.

If it is strange to find the poet Virgil regarded as a magician by the Middle Ages, it is at least strange to hear modern Free-thinkers praise Pombal as an paladin of liberty when in fact he was her determined foe. It may be admitted that he had formed great ideals for Portugal and that he ever sought to raise her in the scale of nations, but he thoroughly detested democracy and when the common people ventured to oppose him in the case of the Oporto Wine Company, he punished their presumption so ruthlessly that they never dared to repeat the offence. I think the maxim, "everything for the people but nothing by the people," is quite wrongly applied to his rule, because the monopolies he established benefited the few rather than the many and it is significant that the first road connecting Lisbon and Oporto, the two principal cities of the realm, was made not under his auspices but by the much-abused "reactionary" government that succeeded him.

Senhor Azevedo shows that Pombal felt no interest in military affairs and greatly neglected both the army and navy, while, as he kept all important matters in his own hands, and would allow no one to help him who was not content to be a passive instrument, the work of the Government departments suffered the usual delays, and the foreign envoys were constantly complaining of the difficulty in getting replies to their communications. There is hardly a parallel in modern history to this concentration of all the power and all the business of the State in an individual of the nineteenth century. Directors of Paraguay acted in like manner, the comparison does not flatter Pombal and the results of one-man-rule were in each case deplorable. That in many respects he infused

new energy into the government of Portugal and strove to render her economically less dependent on Great Britain is true enough and to his credit, but that he either did or could treat on equal terms is a fable and much as he detested the English, he was a firm upholder of the old political alliance. Though certainly ahead of his age for Portugal, his education left him far inferior to the foreign statesmen, his contemporaries. Many of his vaunted reforms were really no reforms at all, his administration was extravagant, the industries he founded died in infancy, and his own hands were by no means clean in matters of money.

The extraordinary activity he put forth on the occasion of the Great Earthquake of November 1, 1755, confirmed his ascendancy over the mind of Joseph and the mysterious attempt on the king's life gave him a pretext to avenge old slights and crush the independence of the nobles who, worthless as most of them were, had good reason to hate the upstart. Judging that the affair, which seems to have been an act of private vengeance on the part of the Duke of Aveiro, was really directed against himself, his rancor led him to magnify it into a widespread conspiracy, and after a trial which was a mockery of justice, the Duke and the Tavoras were put to death with horrible cruelties. Thenceforth the Pombaline terror met with small opposition from a coward people and even verbal criticism was rendered dangerous by the spies who frequented places of public resort, for perpetual imprisonment, exile and death rewarded the enemies of the Government.

Pombal was bound to come into conflict with the Jesuits who as confessors to the royal family exercised no small influence. Father Weld in his book, "The Suppression of the Society of Jesus in the Portuguese Dominions," seems to share the opinion that they blocked two of Pombal's projects, the marriage of the heiress-presumptive to the Duke of Cumberland and the granting of privileges to the Jews to secure their aid in the rebuilding of Lisbon, but the open dispute between the two powers arose over South America where the Jesuits had been the protectors of the Indians against the rapacity of the colonists and where they had formed great reservations in which, by virtue of royal decrees, they alone exercised authority. The Treaty of Limits regulating the areas of Spanish and Portuguese jurisdiction in the State was a deathblow to the missions and when the natives refused obedience, they were cut up by the royal troops in an inglorious campaign which inspired the poem "Uruguay" of Basilio da Gama. Pombal chose to attribute the difficulties he encountered to Jesuit machinations and opposition maddened him. He appealed to Rome and obtained the appointment of a creature of his as visitor with power to reform the Society, but what he really intended was to end it and the Tavora plot gave him a handle, because of the friendship between the victims and the Jesuits. He proceeded to confiscate the property of the Order and deported the

Portuguese Fathers, about a thousand in number, to the Papal States, keeping the foreigners, who would gladly have gone, in prisons on the Tagus. And not content with vanquishing the Society, he resolved to humiliate it in the person of one of its most conspicuous members. He must indeed have had "hairs in his heart," when he himself denounced Gabriel Malagrida to the Holy Office for crimes against the Faith and had the old missionary who had lost his wits by suffering, strangled and then burnt in public in an *Auto da Fé* on September 20, 1761. The Jesuits had become a real obsession with Pombal and during the remaining years of his rule he used the best of his unceasing energy and almost unlimited power to compass the entire suppression of the Society and in alliance with the Jansenists he secured the assistance of the Bourbon Courts in bringing the Pope to an acquiescence in his design.

No success attended him at first, so he entered on an active war against Rome itself. The Nuncio was expelled, the Bishops were compelled to exercise the functions always attributed to the Holy See and the Portuguese Church came to have the First Minister as her head. Soon the religious autonomy of the nation was complete and with a view of justifying his action and influencing foreign opinion in its favor Pombal issued the famous "*Dedução Chronologica*," part of which is certainly from his pen. There he absurdly charged the Jesuits with responsibility for all the ills that had afflicted Portugal since the death of King Sebastian. In the end, to prevent a permanent schism, Pope Clement XIV yielded to the pressure brought to bear on him from all sides and by the Brief "*Dominus ac Redemptor Noster*," the Society ceased to exist. Though Pombal prided himself on having been the chief mover Senhor Azevedo brings evidence to show that the final resolution was wrung from the Pope by the Spanish envoy Moñino. As soon as he was sure of success Pombal was ready enough to make peace with Rome, but the ecclesiastical system of Portugal remained henceforth a sort of disguised Anglicanism. He did not long enjoy his triumph, for on the death of King Joseph he was deprived of his position and exiled and only respect for her father's memory persuaded Queen Mary to save him from the condign punishment he had earned. His splendid constitution enabled him to resist for five years, which leprosy and fears of the block made a continual martyrdom, and in 1782 he passed away. The Bishop of Coimbra presided at his obsequies which were on a grand scale and a panegyric was delivered by the Benedictine Father Joaquim de Santa Clara, which reminds me to say that Pombal had many friends and admirers among the clergy both in Portugal and in Rome.

Though Senhor Azevedo greatly reduces the number of his legitimate titles to fame, it would be mere prejudice to deny greatness to the rebuilder of Lisbon, to the powerful personality who marked an epoch in a nation's annals and played a leading part on the European stage.

His boldness of conception and tenacity of purpose in execution place him above other men, as his enemies freely recognized; indeed to many of them there was something preternatural in the fact that he should have been allowed a career of such continued successful ambition. Yet it must be remembered that history inscribes on her ample page, among the great, men bad and good and it is to be feared that the former have largely exceeded in number the latter. The true heroes are for the most part known to God only, the others have many to trumpet their renown, and success of any kind will have its worshippers until the end of things. One word and I have done. Chapter ten of the book includes some interesting extracts from Pombal's defence of his rule and in a former chapter there is a good deal of fresh information about his administration of the various departments of State. The work seems to me worthy of an English dress.

EDGAR PRESTAGE.

Schools for the Pueblo Indians

If the Indians, and especially the 9,000 Pueblos of New Mexico, are to receive a training that will be any more than a pretty though useless accomplishment, due attention must be paid to the environment in which the graduates will find themselves. The object of schooling is to increase the worth of the student as a unit of the great human family. Instruction confined to childish amusements or feats would be of little avail beyond boyhood, just as a practical knowledge of citrus culture would not be a valuable asset to an Alaskan. Whether in book lore or in handicrafts, it should tend to equip the pupil for some measure of success in that greater portion of his life which will be spent away from schools and teachers; it should furnish a fund whence he may draw as future need demands. As this object of teaching is so plain and reasonable to all thinkers, it ought to be equally plain and reasonable that if careful provision is to be made in early life for some success at a more mature age, even greater care should be shown in preparing the child, not for a few years of a life that he shares with the brute creation, but for the endless days of eternity.

Our object, however, is rather to dwell on providing for the temporal welfare of the Indian youth. Time and place are important elements in worldly success. Some occupations have disappeared. The clang of the armorer's hammer which once awakened the echoes in every village was stilled long ago, and the harness of the knight is seen only in museums. Other occupations are profitable if followed under conditions that are fully verified only in some out-of-the-way corner of the earth. Edible birds' nests are not gathered along the Palisades of the Hudson.

Four hundred years have been unable to effect any notable alteration in the life of the Pueblo Indians. Their agricultural methods, their social customs, and their

manner of government are to-day substantially what they were when Coronado sallied forth into unknown lands on his journeys of exploration. Peaceable, unoffending, industrious, they have continued to dig and to delve. If their adobe towns have long had a church, they have had for a longer time the *estufa*, or lodge room, where the stripling is promoted with weird ceremonies from a place among the boys to the ranks of the men, where the ancients meet in solemn session, where heathenish rites are performed.

A few boys whisked away to Pennsylvania, where climate, soil and water supply are so different, may learn American ways and methods, but will they leaven the whole mass when they return to their native village with a knowledge of American ways and methods? As well might one try to graft an oak on sagebrush. The place for an Indian school as an effective sociological factor is in an Indian town, where even the adults may, at least indirectly, profit by its teaching.

If an Indian youth masters a trade, for instance, plumbing, which is as useful in his town as a knowledge of cuneiform inscriptions, he must drop it or lose himself among the whites, thus weakening his tribe or village. Preference and place have led the Pueblos to adopt an agricultural and pastoral life, but their pursuits are controlled and strongly marked by local conditions. Generally speaking, their land needs irrigation to secure a crop. How can the young Indian improve as a farmer if he is trained in a district where an irrigated field would be as great a curiosity as a buffalo? Let him be placed on a model farm where the conditions are such as he will have to meet on his reservation. The Mormons, though almost newcomers in southwestern Colorado, are far more proficient in irrigating than the Mexicans, among whom irrigation is handed down as a tradition. The Mormons have so worked and experimented that they now know to a nicety how to husband the scanty flow of water.

There is a common persuasion that the Pueblos form one tribe with a common tongue, but, though so few in number, five different languages are spoken among them. In the Pueblo of Jémez, not far from Santa Fe, fewer than five hundred Indians speak a tongue utterly unintelligible to the other Pueblos or to any other people, as far as is known, on the face of the earth. Spanish is the ordinary means of communication between tribes linguistically different. The number and difficulty of the languages explain why all the religious instruction that the Indians receive is given in Spanish, with which all the men and boys have a limited acquaintance, an acquaintance too limited by far to be of great help in assimilating religious truths.

The history of the Eastern States will infallibly be repeated in the West. The Indian must go. The Pueblos successfully maintained themselves for centuries against the raids of the bloodthirsty, war-loving Apaches. Have they held their own during the past thirty years of in-

creased intimacy with the whites? The outward indications do not suggest an affirmative answer to the question. A simple agricultural and pastoral people may be protected against dishonest adventurers, may be assisted in its natural field of activity; but mingling with the white means racial corruption and extinction. The last surviving Pueblo Indian may have been already born.

H. J. SWIFT, S. J.

The Socialistic Kingdom of God

II.

The Kingdom of God, though but temporal and earthly, is, as Christian Socialists assure us, the most perfect moral order, in which all the intentions of the Saviour of mankind will be fully realized. Is this mere ostentation or is it the expression of an incontestable truth? To solve this question we must further inquire into the constitution, the basis, the fundamental laws, the membership and the final consummation of this newly discovered realm.

The bond which is said to unite men in the Kingdom of God is love, and the fundamental law which is to govern and harmonize in it all conduct is that of civic righteousness. Professor Rauschenbusch has discussed this topic with much ingenuity.

"The goodness," he says, "which He (Jesus) sought to create in men was always the goodness which would enable them to live rightly with their fellowmen and to constitute a true social life. All human goodness must be social goodness. Man is fundamentally gregarious, and his morality consists in being a good member of his community. A man is moral when he is social; he is immoral when he is anti-social. The highest type of goodness is that which puts freely at the service of the community all that a man is and can." Jesus was indifferent even to religious duties when they did not serve men. But love is the power that creates society. "Human life originates in love. It is love that holds together the basal organization of the family. The physical expression of all love and friendship is the desire to get together and to be together. Love creates fellowship. In the measure in which love increases in any social organism it will hold together." Hence Professor Rauschenbusch infers that love was the fundamental virtue in the ethics of Jesus, that Jesus was a champion of a great movement for a right social life, and that the Kingdom of God which he established was the true human society, a fellowship of equality, justice and love. ("Christianity and the Social Crisis," pp. 66, 77, 91.)

In similar terms the Kingdom of God is generally described by Christian Socialists. Rev. Thomas P. Byrnes in an address delivered in the Toledo Conference, 1909, characterizes it as a society in which love and brotherhood will be the ruling power and God will be regarded as the common Father of all the children of men, as a

commonwealth in which democracy and social equality will prevail. (*Christian Socialist*, June 1, 1909.)

Righteousness, however, such as must predominate in God's Kingdom, is economic. "Jesus," as Professor Rauschenbusch remarks, "discerned a danger to love and unity, to the finer sense, to the instinct of mercy, kindness and equality. This danger was the pursuit of wealth. He most distinctly called attention to it when he warned his disciples that the cares of this life and the deceitfulness of riches like rank weeds choke the good seed, or when he told them they could not serve God and Mammon at the same time. He encountered riches as a prime divisive force "which wedges society apart in horizontal strata," paralyzes fellow-feeling, "lifts individuals out of the wholesome dependencies on their fellows and equally out of the full sense of responsibility to them." Hence Christ's assertion that "it is hard for any rich man to enter into the Kingdom of God, harder than for a camel to wedge through the eye of a needle." ("Christianity and the Social Crisis," pp. 74-82.) Hence also his sympathy with the common people and the oppressed, and his aversion for the wealthy and powerful. To the former he was to preach the Gospel and to bring redemption, but the latter he threatened with perdition; he commended the qualities of the working classes and condemned those of the trading classes; he invited the poor to follow him and rejected the rich unless they gave away all their property to the needy. (Weeks "*Socialism of Jesus*," pp. 12-19.)

Christ, by thus instructing the people, not only recognized the ethical consciousness of the working class as the standard of the Kingdom, but also started a working-class movement. (Ibid. pp. 19, 20.) Rev. Paul H. Castle maintains that he made labor unionism a part of his scheme of salvation. "When Jesus came into the world he found Rome honeycombed with labor unions, but driven into secrecy because of persecutions. These labor unions practised communism and ate at a common table. They practised the principles of brotherhood in a practical way. The teachings of Jesus coincided with the democracy of the fraternity of the labor unions, and what they had been preaching in secret, *Jesus declared openly to the world as a part of his scheme of salvation*. Hence everywhere the laboring element, the poor and lowly, the labor unions, welcomed Him and His followers." (*Christian Socialist*, Nov. 15, 1907.)

The régime of the labor movement, it is said, was the opposite of that of the Kingdom of Mammon, or money-making. The law of Mammon was exploitation, the law of the movement which Christ started was mutual service and equal pay for all who do their best, the law of Mammon means division, inequality, each man for himself, in modern terms, competition, the law of the Christian movement means union, organization, mutual arranged activity for the common good of all, cooperation.

The peace, plenty, and happiness which will result from this new order, when fully realized in the Kingdom of

God, is pictured in the literature of Christian Socialists in glowing colors. To give but one instance, Rev. Thomas P. Byrnes rose in the Toledo Conference to the following description: "In such a Kingdom hate will cease, and war, industrial, financial, economic and military, will end. Human needs will be met and provided for in an ethical, human and Christian manner. In this social order man will have ground upon which to stand, the first natural and common right of all men to the land will be recognized, the natural bounty of the earth will be open to all, and all will be permitted to live the large full, free, joyous, loving human life." (Ibid. June, 1909.)

The line along which Christian Socialists reason is obvious. All moral goodness consists in being social and living for society. Again society is held together by love as the bond of union, and develops only in so far as righteousness and justice are prevailing among its members. But with love and social justice the pursuit of wealth is absolutely incompatible.

The Kingdom of God founded by Christ is the most perfect society and the most accomplished brotherhood and for this very reason aims at the highest degree of moral goodness. Consequently its greatest opponent and its greatest danger is the Kingdom of Mammon, which has for its object the acquisition of wealth and for its law inequality, competition, and exploitation. It is therefore only by the conquest of this enemy, that is by keeping up economic righteousness and by establishing just economic relations that it can maintain its existence and unfold its beauty.

JOHN J. MING, S.J.

(To be continued.)

Manuals and Morals

Every child has certain sacred, imprescriptible rights. If he has a right to life, liberty and the pursuit of happiness, a right to his little place in the world's sunshine, he has a better one to the light of the sun of Truth. If it is a crime to handicap him in his legitimate, rational pursuit of material happiness, to degrade him with the badge and gyves of slavery, to maim his bodily frame or deprive him of life, it is heartless tyranny to stunt his faculties and poison the sacred fountains of his heart. If it is a crime to do so for one single, helpless child, it is monstrous to attempt it for whole generations, over whose cradles, if the conspiracy be successful, the star of Truth will never shine.

The atheistic Government of France has plotted this treason. With relentless, machine-like progression, it has done its Vandal work of destruction. The religious were first driven out, helpless nuns thrust into the streets, beggars, outcasts in the land of chivalry and romance, bishops hustled from cathedral and palace, priests worried and dogged like criminals. Now the child's turn has come. He must be robbed of his birthright; he must be blinded to the Truth. He must be paganized. Agnosticism, materialism, infidelity, atheism, drop by drop must

be instilled into his heart and brain. The State is to have the monopoly of his education. The State has turned pedagogue and has written the text-books and manuals of its New Evangel. These Manuals reek with nonsense and stupidity, they are packed from cover to cover with misrepresentations, lies and blasphemy. Julian the Apostate, in his warfare against Christianity, might have learned a few tricks from this odious Government. He was a pigmy compared to this ruthless giant cased in triple brass.

But its action has not gone unchallenged. The French bishops, like faithful watchmen from their towers, have sounded the alarm. They have unanimously condemned the State Manuals thus violently thrust upon their children. Every serious man, every Christian will applaud their generous and fearless action.

The child has a right to the Truth. He has a right to know his own nature and being, his origin, his end. That nature, that origin, that end, his catechism teaches in simple, clear, unerring words. Hear now what the State-Teacher M. Jules Payot tells the new generation of the Sacred Books in which these doctrines are contained, and of these doctrines themselves. Mark his self-conscious dogmatism, his pseudo-scientific jargon: "In apparently pure water, chemical analysis has discovered various bacteria and salts held in solution. So in those books where hitherto an over-confident Faith found the very words of God, a critical analysis discovered many elements unworthy of such an origin. It soon became quite evident that these books bear the imprint of the epoch in which they were written. These books contain errors, such as the legends of creation, of the formation of the first man and woman, of the fall and the deluge, etc., which the progress of science forces us to reject." ("Cours de Morale," 7e édition, p. 203.)

Surely M. Payot is dogmatic and, if high-sounding phrases count for anything, scientific enough. He forgets that creation is a scientific truth just as clearly demonstrated as any of those chemical facts of which he makes such a silly parade, scientifically proved by the same logic that led Pasteur to the discovery of the laws of fermentation, Newton into the secret of universal gravitation and Kepler to trace the mystic mazes of the planets wheeling in majestic flight over our heads.

M. Payot and M. E. Primaire teach evolution with a colossal assurance, a finality of judgment which would make Darwin himself gasp and stare. "The sciences dealing with prehistoric facts," writes M. Payot in the very introduction to his book, "comparative anatomy and morphology, comparative and experimental psychology, archeology, languages, prove that our race started from very low." Imagine the schoolmaster and the pupil who have to face all that. M. Primaire goes further. "In appearance like the animals, like the apes and the monkeys of the forests, primitive man lived like them. For him there was no morality, no law." ("Primaire, Manuel d'éducation morale," etc., p. 4.) What right has M.

Primaire to establish the identity of the brute with primitive man? Where are his scientific proofs? Why does he so coolly toss aside the inspired account of the creation of man and substitute for it his own gratuitous and groundless assumptions? Such an assertion needs a little more than his "I told you so." Haeckel himself would be hard put to it to make it good. To round off with a little rhetoric, Alfred Bayet, another of these mentors and guides, moralizing on the sad condition of this hypothetical man-brute, exclaims pathetically: "How wretched thou must have been!" More wretched the hireling shepherds who feed their flock on such empty and poisonous husks!

And when these high-priests of the State religion come to the vital question of morality, discuss good and evil, define right and wrong, what have they to give? Of the true origin and destiny of man they have no knowledge or if they have, they wilfully pervert it. Hence their whole system is radically vitiated and unsound. For in the true concept of things, that which helps man to attain his end is good, that which deflects him from it, is evil. The end alone regulates the moral formation and education of man. In Bayet and Payot, not a word of this. Not once are the eyes of the child lifted beyond the limited horizon of time, not once is there a generous "*Sursum Corda*," sounded like a trumpet-call to the soul, not once is a finger pointed to a nobler realm and a better world. Utilitarianism with them has become the final standard of morality. That which is useful to you, say they, is good, that which is harmful is evil. Jeremy Bentham prevails at last. What a training for the new generation! Who can foretell the mad carnival of egotism and crime to which such doctrines, if once applied, must inevitably give birth. For all efficacious sanction against the violation of Law is done away with. M. Payot blots out a belief in immortality, a hereafter, a heaven, a hell, from his books and his cosy little system. Of the life of the soul after death, he tells us, thanks to the law of progress, we know nothing. (Cf. "*Cours de Morale*," p. 207.) Our heaven is here on earth; so also our hell. Heaven is "the superior region of the noble instincts of the soul"; hell, "the inferior region of its low grovelling instincts." Happiness is in the memory of some generous act, in the sight of a beautiful child, and handsome youth, in the aspect of the starry heavens, the glories of the rising sun! And these are the hollow platitudes they would foist upon us instead of the splendid cycle of our doctrines and traditions, for our Faith, the boast and glory of sages and saints!

Alfred Bayet goes further. Though he would ignore God, he must discuss Him, and writes that we cannot tell whether He exists or not! Yet Pasteur and Pascal, Leverrier and Descartes adored Him! Yet a great scientist, Lord Kelvin, tells him: "If you think strongly enough, you will be forced by science to believe in God. . . ." But Mr. Bayet's own argument recoils against him. There is a flare back in his little popgun.

"We do not know scientifically," he writes, "whether there is a God or not. All that (the existence of God and the rewards and punishments of an after-life) we do not know scientifically, and do what we will, we shall never know. Science cannot teach it." ("*Leçons de Morale*," p. 149.) And in the same place he concludes by stating that whatever we do not know or cannot know scientifically is simply unknowable (Ibid, p. 149). Yet there are dozens of things and facts which we positively and for a certainty know, and of which science has never breathed a word. Mr. Bayet, we presume, recognizes the binding force of a solemn affirmative or an oath. On what leaf of its book does science teach it? He loves no doubt the mother who bore him, at whose knees, perhaps, he learned the prayers and the dogmas he now rejects. To love her is a duty he will say. But science never whispered it into his ear. Where does science teach the malice of murder? Where does that science as Mr. Bayet understands it, teach the right of private property, the foulness of a lie? Science has not ticketed or labelled any of these things: yet we know them to be; they are stubborn facts. Science teaches much and it is one of our noblest privileges that we can worship at its shrine, but there is a great deal more that may not be decanted into its retorts and analyzed.

One step more. M. Payot meets in the history of the world, the sacred Figure of the Saviour of our race, and heedless of the Faith of millions, deaf to the acclaiming voice of ages that proclaim His Person and His Work divine, he sneeringly puts Him on a level with neglected inventors or "persecuted" reformers, with Jacquart and Fulton, with Socrates, Luther, Galileo and Tolstoi. ("*Cours de Morale*," p. 113). After this what depths of folly and degradation will they not sound!

"In rearing a child, think of its old age," says Joubert. Put these manuals into the hands of a generation of children. Educate them on these platitudinous, illogical, unscientific, blasphemous lessons. What must be the result? National brain-deterioration. French intellect will be brutalized. Corroded by the poisonous acid of scepticism and atheism, the French mind will lose its vigor, its clearness, its classic equilibrium, its subtle delicacy and charm. French literature, so fallen already from its high estate, will become more and more mocking and irreverent, more coarse and obscene. The torch of true science and art will be quenched in academy and hall to be rekindled no more. Educate a generation or two on manuals and books whence the words God, the immortality of the soul, heaven and hell and the Adorable Name of Christ, true God and true Man, have been expunged, and France, struggling already in the maelstrom of fate, will be swept headlong into the gulf of national ruin and disgrace. (Cf. *Etudes*, 20 Nov., 1909: *Bulletin de l'Enseignement et de l'Education*, by Joseph Burnichon; *Etudes*, 5 Décembre, 1909: *Les Manuels Condamnés par les Evêques*, by Jules Grivet.)

JOHN C. REVILLE, S.J.

Adieu Noel!

"Christmas time is gone," said the Rector with a sigh. "We took down our evergreens this week. It always makes me just a little sad when the Epiphany octave has gone by. How lovingly the Church lingers over the Christmas joys! And now the glad notes are dying down in the Breviary and the Missal and the first whispers of Lent are in the air. Eheu! How fast they come round, the Advents and the Christmases, and the Lents and the Easters and the Pentecosts!"

There was just a suggestion of weariness in his tone—a very rare thing with the Rector, who is a cheerful person if there be one on earth. Then he went on in that kind of dreamy monotone that men sometimes fall into when they are thinking aloud of those things that belong to the inner chambers of the soul.

"Every year the Advent season seems to renew my youth for me. When I shift from my *Pars Autumnalis* to my *Pars Hiemalis* and meet those words: '*Fratres, Hora est jam nos de somno surgere*, it is like a trumpet-call, a kind of spiritual reveille. And for four weeks the Office is a perfect delight as the agony of expectation grows and swells until that last wonderful week when it seems as if all creation is waiting breathless upon the divine event. Then comes Christmas morning—"

Again a sigh. "I remember so well my first Christmas as a priest. In those days I was an assistant at St. — down town. It was a small church and a big parish—I'm talking now of 1879, remember. I'll never forget it to my dying day—nor in Heaven, either, when I get there. Our first Mass on Christmas was a high Mass at five o'clock. I was deacon. It was a typical Christmas morning, snow on the ground, dark, cold and clear. The church was a blaze of light. I can see it now as it looked when we went to the altar. It was packed to the doors. I felt my heart swell up within me as if it would burst as I saw the eager faces. When the time came for me to sing the Gospel and I began: '*Exiit edictum a Cæsare Augusto*,' the whole scene, as that wonderful man, Luke, describes it, came up before me and I felt myself slipping. I went on more or less all right till I came to the '*Quia non erat eis locus in diversorio*,' and then I went to pieces. I suppose I must have stopped for full fifteen seconds by the clock, and that's a long time. How I finished it I don't know, but I got through somehow. Then there came the '*Adeste Fideles*' at the Offertory, and that smashed me again."

There was a moment's silence. The Doctor was sitting very still and I did not find anything to say. Again the Rector went on in the same curiously thin tone:

"There's a magic about the words of the Christmas Gospels and the Epiphany Gospels that is lacking to me at the other great seasons of the year. That second chapter of Luke, for instance—what a sweep of imagery there is in it. There's Cæsar Augustus in imperial Rome and his edict, then the journey of Joseph and Mary from Naza-

reth to Bethlehem, the crowded village, the shepherds keeping the night watches on the hills, the stable, the angels filling the night with their celestial song—it's easy to see them and hear them and sing with them. I suppose it's because the child in us is called to life again and we become for a time what our Lord wanted us to become, 'like unto one of these.' I wish I could see Mount Thabor, Gethsemane, Calvary and the Sepulchre as I can see Bethlehem."

"You're right about the child part of it, Padre," said the Doctor. "I said good-bye to Christmas last Sunday night. Padre, the children!—"

The unwonted tenderness in the Doctor's voice caused both the Rector and me to start. I had not heard that note in it before.

"What do you mean, Doctor?" said the Rector, obviously puzzled.

"On Sunday night last I saw the crib come to life. I saw the shepherds and the Magi and I heard the angels sing. I suppose, Park Row, you never heard of Our Lady of Loretto in Elizabeth street, and I'll bet you've never been there, Padre."

"I know where it is," said the Rector. I didn't, so said nothing.

"All right," said the Doctor, "I thought so. Now just listen to me for a moment. That's the place Father Walsh runs—a mission for Italians—Father Russo used to have it. Last Sunday night I went down to hear his boys and girls sing some Christmas carols. The church looks like an ordinary loft building with the second and third floors ripped out—plain is no word for it. The whole place is a labyrinth of alley-ways, nooks and crannies, holes and corners, pillars and posts, side doors, back doors, front steps, back steps, and so on—nothing in the way of space gone to waste, everything put to use every minute; that's what it looks like, and I suspect that's what it is. Well—"

"At eight o'clock out came a procession from the sacristy, the girls first, some thirty of them probably, all in white with veils as if for First Communion—eight to fourteen years old, dark eyed, olive skinned, self-possessed, yet utterly unconscious of self, and they sang the carol "See Amid the Winter's Snow" as they began the march round the church. Then followed the boys, a like number, of like age, dressed as shepherds, with their sheepskins and shepherds' crooks. Padre, the girls were beautiful to look at but you should have seen the boys! Every one of them a little prince! How they carried themselves, their grave dignity, the poise of body, the grace of movement, the simple majesty of their bearing! It was incredible, impossible, unreal, unearthly—and there it was. And the voices of them, boys and girls, so soft, so true, so extraordinarily sympathetic—to hear them sing the words 'Christ is born in Bethlehem' was to realize Christmas. Heaven knows I'm no hyper-aesthetic musical sensualist like Park Row here, but I, I—"

"Yes, I know, Doctor," I interjected, "don't apologize."

"I'm not going to," said the Doctor. "Then the girls filed into the front seats and the boys marched up to the altar steps and grouped themselves there around one of them who represented the angel with the star and they sang more carols. What a picture they made, with their dark curly hair, straightforward faces and pose so natural in its perfect ease and grace. Never a trace of awkwardness or artifice anywhere; and for an hour they filled the place with Christmas—just Christmas, Christmas, Christmas! Then there was Benediction. The larger boys ranged themselves with lamps on each side of the altar. I think it was about the most beautiful thing I ever saw in my life. This foreign immigration is going to be the ruin of our country, isn't it, Padre?"

"I feel as you do about it, Padre. Christmas has gone and I'm sorry. And now we've got to gird up our loins for Lent and be men—children no more. It's only a week to Septuagesima. But it was a beautiful goodbye to Christmas those children gave us. Next year the crib will mean more to me since I've seen it in life."

* * * * *

Browsing aimlessly at my club one afternoon this week I found in a French illustrated newspaper a prose poem on the word "Noël," by Lavedan, and I have made free to gather this paragraph from it:

"Ecoutez-le? Noël—N'entendez vous pas le vol d'un duvet, la chute d'un flocon sur le bras d'une croix, le tic-tac de bois d'un berceau, le soupir de la bûche, le bruissement de la paille et comme un son voilé d'éternelles matines? Noël!—mot blanc, d'une blancheur religieuse, mot givré, tombé d'une hostie, le lys des mots qui ne semble fait que pour s'échapper de lèvres virginales dans la buée de froid qui en est l'encens, mot d'argent, de nacre et de perle, mot de neige si fragile et si délicat que l'on a chaque fois l'impression—même avec une âme pure—de la ternir quand on s'en sert. Mot qui chante, mot qui tinte, mot qui prie dans la gaieté, mot tendre d'Église, allègre et pieux, frère d'alléluia, mot d'action de grâce, qui monte et voltige avec des dessins de cantique, et dont le son musical se congèle si suavement dans le bleu vitrail de la Grande Nuit"—*

And so—Adieu Noël!

ANDREW PROUT.

*"Hear it? Noël, do you not hear the flight of down, the fall of a snowflake on the arm of a cross, the wooden click of a cradle, the sigh of a burning log, the rustle of straw and, as it were, a muffled sound of eternal matins? Noël, a white word, of religious whiteness, a frosted word, dropped from a sacred Host, the lily of words that seems made only to fall from virginal lips in the vapor of cold which is its incense, a word of silver, nacre and pearl, a word of snow so fragile and so delicate that even with a pure soul, one feels as if one tarnished it each time it was used. A word that sings, a word that tinkles, a word that prays amid gaiety, a Church word tender, sprightly and pious, brother to alleluia, a thanksgiving word, which rises and flutters in hymn-like arabesques, and whose musical sound congeals so sweetly into the blue crystal of the Great Night."

CORRESPONDENCE

Religious and Social Conditions in Chile

The Republic of Chile is divided into the Metropolitan Archdiocese of Santiago and its suffragans, the Dioceses of Concepcion, La Serena and Ancud. Besides these, there are in the North, two Apostolic Vicariates, Iquique and Antofagasta. The bishops and clergy are generally men of the best families, descendants from the old Spanish stock, whose noble Christian sentiments, courteous manners and generosity they have retained.

The population of Santiago, the capital, is about 400,000, that of the whole Republic is about 3,000,000. Years ago, the Government deprived the clergy of the tithes, promised to rebuild and repair churches, and to support religion in general; but alas! these promises are very inadequately fulfilled. The consequence is that there is a great scarcity of clergy in the rural districts. In the capital some 600 priests, regular and secular, reside. The religious orders of men and women are well represented and do excellent work. In the city the majority of the secular clergy are sons of rich families who live on their patrimonies, and are principally engaged in teaching and in the service of the local parishes. On Saturdays many of these go out to country chapels, which are distant from a parish church, to celebrate Mass, preach the Gospel, catechise and administer the Holy Sacraments. During the week the gentleman owner of the hacienda, or his lady or eldest son, conducts the devotions of the Rosary and Litany and the various Novenas in season, in the estate chapel, surrounded by their numerous family and the families of the inquilinos. It is a lovely sight to see all, rich and poor, noble Spaniard and lowly Indian there gathered together in prayer. The country parish churches are frequently ten or twenty leagues apart. I think \$50 per month would be about the average revenue of a country parish. The priest must keep one or two horses. The country clergy are apostolic men in every sense of the word.

The seminary is at the capital, Santiago, where an efficient staff of professors instruct some four hundred youths. The course of studies for the priesthood lasts twelve years; six are devoted to the Humanities, two to Mental Philosophy and four to Theology. The Diocese of Ancud, in the far south, extending to Patagonia and Tierra del Fuego, also has a seminary under the charge of the Jesuits. The Diocese of Concepcion and La Serena and the Port of Valparaiso have minor seminaries in which only the Humanities and Mental Philosophy are taught.

I have lived in Chile for ten years and it gives me much pleasure indeed to testify to the high intellectuality and morality of the Chilean clergy and people. Indeed, I have been edified by what I have seen and heard there, and I really think we, in the United States and Canada, could learn some salutary lessons from our noble Chilean brethren. One thing which has attracted my attention and admiration very much are their Houses for Spiritual Exercises (*Casas de Ejercicios*). These are found not only in the cities, but even in the country. They are very large; some receive as many as one thousand retreatants at a time. The Spiritual Exercises last nine days; during which time food and lodging are provided gratis to all the poor in attendance.

One can imagine the amount of good forthcoming from these retreats preached by zealous and learned

priests, seculars and regulars, at short intervals throughout the entire year. When the course for men ends, one for women begins. Besides these, there is a mission of nine days given in every parish-church, and also in many private chapels every year, and novenas continually follow one another. Those old-styled Christians of Chile would think something was wrong and wanting if they were present at our missions and retreats in the United States. In their language they would call ours "*retiros aguados*" (watered retreats), for they would miss the hissing and cracking of the discipline in the church darkened by the extinction of all lights, except the faint glimmer of the sanctuary lamp.

There is no divorce in Chile. Family life is really beautiful in its patriarchal simplicity. The young girl is presented to society only a few months before her marriage. Courtings are very short and under strict vigilance. Once married, the young wife devotes herself to her husband; her flowers and jewels are the sons and daughters God blesses her with, and they grow up to love and respect and obey those fathers and mothers who have proven themselves so worthy of such affection. When speaking of their father the children say: "*mi señor padre*" (my lord father), "*mi señora madre*" (my lady mother). Children consult their parents even in trivial matters. Never, in any other country, have I seen such mutual respect and love between husband and wife and children and parents.

The principal newspapers are the private enterprises of Catholic gentlemen; the *Union* of Santiago, Valparaíso and Concepción. *El Diario Ilustrado* and *El Popular* of Santiago, *El País* of Concepción, as well as *La Revista Católica* do much to disseminate truth and correct error.

The haciendas are large, from one thousand to ten thousand acres, or more. The tillers of the soil are called peones or inquilinos. Their homes are built of adobe and divided into two or three apartments; the kitchen is outside of the house. Surrounding the house they have a half-acre of land for a kitchen garden; besides this they are allowed to work a few acres of land on equal shares with their patrons, who supply them with seed, oxen and implements gratis. In return for the use of the house and land, the inquilino, or one member of his family is required to work every work day for his food and a small wage, about fifteen cents per day. He is also allowed pasturage for a few head of cattle and sheep, and may keep fowls and pigs if he desire. His fuel is also free. The Conservative hacendados usually have a chapel on their haciendas and the people have Mass on Sundays and holidays, at least. A physician visits some of the haciendas once or twice a week, so that on the estates of the Conservatives the peones are fairly well off and generally contented. It is a grand sight to see so many thousands of the descendants of the aboriginal Indians every where present in these Latin Republics. They are all baptized; all instructed in their religion; all receive the Holy Sacraments. Many have Spanish blood in their veins. What a sad contrast to what we see in these United States and in some Provinces of Canada!

It is true that there is much discontent among the laboring classes in the cities, where the poor people earn little, learn expensive habits and are much addicted to gambling and intemperance in drink. But the bishops and clergy are laboring hard to improve the condition of the poor. Those of the clergy who are well-to-do are very generous, as are also the rich laity. There are free hospitals everywhere. Houses are being built for

the poor on easy terms of payment. The laborers are encouraged to enter the Guild of St. Joseph, presided over by a priest, who attends to them spiritually; instructing them to be patient with their lot, and warning them against the utopian illusions preached to them by the Radicals and their Protestant allies.

The present Archbishop of Santiago, Dr. Don Juan Ignacio Gonzales, the Bishop of Concepción, Dr. Don Louis Enrique Izquierdo, and the Bishop of La Serena, Dr. Don Ramon Anjel Jara are spending their lives and their means in improving the condition of the working classes. The late lamented Archbishop Don Mariano Casanova and the late Dr. Fontecilla of La Serena were also hard working, self-denying and generous. Parochial and State Schools are to be found everywhere, and colleges and universities are open to all and within the means of many. Orphanages and homes for destitute children, Training Schools for artisans conducted by the Salesian Fathers, in fact, Christian charity is in evidence on all sides for the relief of sickness and want, and for the education of youth. In the face of such facts, I cannot comprehend how anyone can malign those noble and generous and hospitable South Americans. If all are like the Chileans, I must say I wish we were in some respects more like them ourselves.

One day about twelve years ago as we were approaching Port Limon in Costa Rica, the captain of the ship said to me: "You know only the clergy of North America; but I assure you those of these countries are a very different class of men." "In what respect?" I asked. "In their morality," he replied. "For instance," he said, "the bishop here has seven daughters, and on the last occasion that I was in port the people were celebrating the marriage of one of them." I told this good, Bible-reading and prayerful captain that when I went ashore I would inquire into the matter. I found the bishop to be a learned and holy man, a Lazarist, born in Austria of a noble family. Before his consecration he had been a professor of philosophy and theology, and since then had spent his fortune in building churches and other good works, and his energies in elevating the moral tone and intelligence of his flock.

The truth is that many northerners who visit these southern republics are prejudiced against their inhabitants. They get so-called information from people who are always ready to speak ill of the upper classes, and of a religion of which they know little or nothing or from those whose associates are Radicals and Freemasons.

CHARLES JOSEPH CREAMER.

The Outlook in Mexico

MEXICO, DECEMBER 23, 1909.

In the October issue of the *Review of Reviews* we are informed in the department assigned to "The Progress of the World," that notwithstanding the apparent prosperous state of affairs in Mexico, the horrors of civil war are by no means remote. The writer attributes the altered condition of politics in Mexico to the increasing popularity of Reyes who, according to the article, opposes Vice-President Corral in the forthcoming elections. I am very pleased to state, as a foreigner and resident in Mexico City that civil war is undreamt of. President Diaz has won the hearts of his countrymen and of strangers. The anti-Corral opposition party is at present gasping for breath. General B. Reyes himself has left the Republic on his way to Germany with the object of studying military tactics. I will not deny there

was a slight manifestation in favor of B. Reyes; but few of the upper and well-to-do classes embraced his views as they clashed with the President's policy of peace and progress.

When President Diaz returned from the United States border after his interview with President Taft, he was enthusiastically welcomed home by innumerable throngs of people who lined the streets and cheered him as he drove by, nor were these spontaneous outbursts limited to this city, but were manifested all along the line in the different towns from the border to the capital. There is not the shadow of a doubt that President Diaz will be re-elected. The wealthier classes and all foreigners in general wish General Diaz "length of days," to hold the reins of government for many years to come.

ANGLUS.

N. B. I would have expressed myself more strongly: "The *spontaneous* outbursts in favor of Gen. Diaz presented a strong or marked contrast with the *artificial* manifestations made here and there in support of the anti-Corral candidate, B. Reyes."

But I do not wish either to correct or to try and improve upon Fr. Twaite's article.

This is also true: "B. Reyes *per se* has not been a candidate of *anybody*—some malcontents grouped round him in as much as he might prove an enemy of Corral, but never because Reyes represents an ideal, nor has his so-called party other ideal than to climb to the reins of government for their own (and not the nation's) benefit.

Two Meetings in Paris

DECEMBER 27, 1909.

Two meetings, with a very different object in view, took place in Paris on December 22 and December 23; both attracted much attention, the first had a social, the second a literary character; but both were, in some measure, connected with the interests of religion in this country.

At the first of these meetings, the Archbishop of Paris, Mgr. Amette, appeared on the platform, in the guise of a social reformer, to plead the cause of a certain category of workmen who, he considers, are hardly used; at the second, the French Academy paid homage to a well-known poet, Francois Coppée, lately dead, one of the prominent Catholic converts from indifference, whose simple faith was, no less than his undoubted talent, extolled by his successor, M. Jean Aicard and by M. Pierre Loti.

Within the last few months public attention has been drawn to the conditions of the working men, who are employed by the bakers in Paris and who, being obliged to work all night, are thereby deprived of the society of their wives and children and prevented from fulfilling their religious and social duties. Comte Albert de Mun, the well known speaker and writer, was one of the prominent French Catholics to take up the matter and in a series of newspaper articles he pointed out that it would be comparatively easy to modify the conditions in which these men earn their livelihood. In Norway, Finland and certain parts of Switzerland useful reforms have been introduced and, if public opinion in France were rightly directed, the same modifications might be brought about, without inconvenience to those for whom the bread is baked at night. It is not our province to enter into the rights of the question as regards its technical and practical aspect, but to dwell upon two features of the matter that touch

the general condition of the Church in France; the apparently secondary question of the bakers has wider uses than appear at first sight.

Now that the bishops and priests of France are no longer the paid servants of the State, they are free, as the representatives of the Church, to enter into the vexed questions of the day, especially when these touch upon the moral and material welfare of the working classes. Hence, the excellent impression Mgr. Amette produced upon the Paris world at large when he publicly expressed his interest in the cause of the bakers. An exchange of views passed between him and the Socialist leaders and on Wednesday, the 23d, he consented to preside over a public meeting organized by a group of energetic young Catholics, belonging to all classes of society.

Around the Archbishop were gathered many leading Catholics: Comte Albert de Mun, M. de Lamarzelle, many Paris curés, and on his left hand sat the Vicomtesse de Velard, vice-president of the "Ligue patriotique des Françaises," an association interested in the social and religious welfare of the working classes. The presence of a lady orator at a meeting presided over by the Archbishop, is a novel feature in this country. The audience was a mixed one; popular rather than aristocratic; many workmen were present, who loudly cheered the Archbishop on his arrival at the "Salle des sociétés savantes," where over two thousand persons were assembled. The proceedings began by a speech by M. Gerlier, president of the "Jeunesse Catholique," then Madame de Velard spoke in a clear, sweet voice, next came M. Jay, a learned professor, and the Archbishop closed the meeting. The gist of the speeches was the same: the orators touched on the hard conditions to which the men for whom they pleaded have to submit, and laid stress on the point that, being disciples of Christ, Catholics are, in a special manner, bound to protect, defend and serve those who suffer. M. Jay enlarged on the prejudices that exist among the French lower orders against the Catholic Church. The anticlerical teaching of the Government schools has done its work and the rising generation of working men look upon the Church as their worst enemy. These prejudices are encouraged by the anticlericals; it rests with the Catholics to prove them false by taking an active part in all pressing social questions. Mgr. Amette closed the meeting by a felicitous speech that excited much enthusiasm and a resolution was moved, urging the necessity of a reform demanded by the sense of humanity.

It is no doubt a difficult and delicate matter to steer clear of the exaggerated claims of the revolutionists and Socialists and yet to keep in sympathy with the just grievances of certain workers; but, in spite of the difficulties that lie before him, the Archbishop made a move in the right direction when he assumed that, as the representative of Christ, he has a peculiar right to take part in questions touching on the welfare of the working classes. The emancipation of the French clergy, now freed from the fetters of the "Concordat," obliges its members to take part more boldly in the vexed questions of the day.

The second meeting was more aristocratic and literary. On Thursday, December 23, M. Jean Aicard, a Provençal poet, was made a member of the French Academy and, according to custom, in his opening speech, he spoke of his predecessor, M. Francois Coppée, who died last year. M. Pierre Loti, who answered M. Aicard, also spoke of Coppée, whose charming personality, no less than his brilliant, poetical gifts, made him a prominent member of the Academy. To Catholics Coppée is especially sympathetic; he was never antireligious; but a born Parisian, sceptical and careless, he gave during many years little or

no attention to religious matters. His conversion in the prime of life, when his literary reputation was greatest, was a sensational event; he adopted the practices and ideas of the Faith to which he now returned with a constant simplicity and, during his last illness, suffered agonies of pain without a murmur. It was curious to hear M. Pierre Loti, according to his own confession a sceptic, enlarge upon Coppée's conversion and upon his book "La Bonne Souffrance," which was the outcome of his return to the beliefs of his boyhood. He wrote it during the excruciating pain of his long illness and M. Loti, although attracted by Coppée, evidently marvels at the sudden and stupendous change that turned the careless, mocking, Parisian into one who could rejoice in the mystical beauty of pain. The very title of Coppée's work, 'la Bonne Souffrance,' speaks volumes for the transformation that had been wrought by faith in his sunny, emotional nature. François Coppée loved the people. Most of his poems are written for the poor and the little ones of this world, and M. Loti records the fact that his funeral was spontaneously attended by the working men, women and children, whose joys and sorrows form the theme of his poems: "He had a very rare and magnificent funeral that he deserved, a funeral that the wealthiest cannot buy, because it was spontaneous and could not be bought with money."

The Church, to which Coppée adhered with a glad and grateful spirit, was more largely represented at this séance of the Academy than is usually the case. The dead poet's confessor, the Bishop of Chartres, Mgr. Baudrillart, the Rector of the Catholic University of Paris, the priest who assisted Coppée at the last, all were there. The fact that the poet's genius was developed and not quenched by his conversion, that his personality grew more sympathetic and admirable after his return to his childhood's faith, is an indirect, but telling argument in favor of the ennobling influence of the Catholic Faith. From this point of view, the séance of December 23 may be considered as making for the honor of the Church in France. ANGLO-FRENCH CATHOLIC.

Austrian Parliamentary Obstruction Ended

INNSBRUCK, DECEMBER 28, 1909.

Readers of AMERICA'S Chronicle have followed with interest the extended story of the obstruction policy of the Czechs which for more than a year has rendered fruitless every attempt at legislation on the part of the first Austrian Reichsrath elected through universal suffrage. The unlooked for termination of the struggle this month was, of course, as much a surprise to them as it was to us near the scene of action. The surprise would have been the greater had they known that the motion which led to the close of the trouble was introduced by two members of the obstructionist party. It was a clever move, for its success would enable the obstructionists to boast that they had saved the parliament; and in case it failed to pass, the odium of its defeat would rest upon their political opponents, especially upon their bitter enemies the members of the Christian Socialist party. The motion passed and peace prevailed. This result is due to the fact that greater power is put into the hands of the president of the Chamber, enabling him to postpone at pleasure until the end of the session any "urgency" motion that may be made, and, as will be remembered, it was the immediate consideration of such motions which made obstruction possible.

The president can, too, exclude from the house, for a term not exceeding three sessions, any delegate who per-

sistently refuses to come to order. An appeal in every case is allowed from the president's decision to the house, which appeal must be voted on without debate. If no new rules of procedure be adopted before the date of expiration of the present temporary law, the old rules will come once more into effect. But there is every hope that a permanent change will be effected before the end of 1910. At any rate, the Austrian parliament can look forward with confidence to a year of fruitful work.

It is very significant that the success of the reform has raised a great storm of protest from the Jewish Liberal organs, especially the *Neue Freie Presse* of Vienna. The German Radical and Freethinking provincial press join them in the lugubrious chorus. The reason is not far to seek. This parliament is a parliament of the people, and the party of the people is above all others the Christian Socialist party, the "Ultramontane party" as the Vienna correspondent of the London *Times* likes to call it. The triumph of the people and the Christian Socialist party means the end of the Jewish plutocracy that has oppressed Austria for half a century or more, and the economic and sociological development of the nation on Christian principles. And Christian principles here mean Catholic principles—Protestantism, in spite of much boasting and "Los von Rom" propagandism, is pretty nearly a negligible quantity. Hence, the Jewish Radical-Liberal lamentations; and it is from such sources—especially from the *Neue Freie Presse*—that for decades American and English papers have been getting their impressions of Austria. Happily this is being changed. The Christian Socialist press is growing rapidly. The Vienna *Reichspost* as the organ of the Christian Socialist party, the strongest German party in the land, must in future be reckoned with by foreign journals.

The story of the events that led up to the libel cases which have divided, if it be not more exact to say which have monopolized most of the interest of the nation during the past three weeks, is briefly as follows: During the agitation following the annexation of Bosnia and Herzegovina last spring a well-known historian, Dr. Friedjung, published an article in the *Neue Freie Presse* containing sensational charges against King Peter Karageorgewitch, the Servian foreign office, the Serbo-Croatian coalition, the Servian Premier, M. Pasitch and the Young Turkish committee. About the same time the *Reichspost* published similar charges against three Croatian deputies, and in particular against M. Sapilo, one of the leading Croatian parliamentarians and the founder of the above-mentioned coalition. High treason was alleged because the accused were charged with having agreed for stipulated sums of money to stir up the people of the newly-annexed territory against Austria. Forty-nine members of the coalition brought suit against Dr. Friedjung for libel. In addition three deputies sued the *Reichspost*, and M. Sapilo brought suit separately against Dr. Friedjung. At the end of the first week of the trial the week ending December 18, things looked dark for the defendants. Before the end of the week following the case was compromised and dropped! It turns out that the reason for the compromise was that the genuineness of some, at least, of the documents was extremely doubtful. The disclosures made have aroused feelings of deep humiliation in many quarters. It was felt that Austria needed no such petty bolstering up of the justice of her claims to Bosnia and Herzegovina. Her claims were not based on the documents in question, but on the several decades of civilizing work that she had done in those lands.

M. J. A.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JANUARY 22, 1910.

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Moral Training in Schools

The sentiment in favor of moral training in the schools is growing rapidly. Already the question has ceased to be a topic of merely academic discussion, and practical plans are being suggested for the introduction of moral instruction into the courses of the public schools. One of the latest is announced from Baltimore, where a meeting was held last week to discuss the permanent organization of a Moral Education Board. This organization proposes to send lecturers to the schools throughout the country to explain the value of good morals to the students. Milton Fairchild, a father of the movement, who says he has delivered experimental lectures on morality to 100,000 school children, with gratifying results, explains the proposal. It is planned, he says, that the lectures given be confined to the advantages of the cultivation of what one of the leaders of the movement characterizes as "good everyday morals." By this is meant the observance of the virtues of honesty, truthfulness, thrift, both personal and national, sportsmanship, courtesy, honor and proper ambitions.

This is all very good as far as it goes, but it is a pity that well-meaning men and women should be blind to the fact that the sad conditions in the moral world need a far more radical cure than homeopathic doses of instruction in purely natural principles. Dr. Henry Jacobs, a member of the Baltimore organization, proclaims that "the country is suffering from a lack of morals in business, and the average American boy and girl does not receive adequate moral training in straight morals. The Moral Education Board aims to show how it pays to be honest in everything from a game to a business transaction." And one is tempted to remind the Doctor that there are various ways in which a thing may pay, and that many a

business deal is made to "pay" all concerned and yet leave much to be desired from a moral viewpoint. Why can not these people recognize that the only incentive to morality is that bound up in the principle of man's relation of dependence upon God which must enter into his every act?

The teaching of this principle, to be sure, involves the religious element and the recognition of religious faith. It is a pity that the prejudices of years will not allow them to cast aside the old fear of the religious influence in our schools, but if they mean to carry their praise-worthy plan to a genuinely successful issue, why should they not join in a movement to try the one experiment that will bring results? Why not study a feasible plan to embody religious instruction in our school courses?

Gospels of Socialism and of Christ

Father Ming is publishing a series of articles in AMERICA on "The Socialistic Kingdom of God." By picking out a few passages of Scripture and adding their own exegesis, Socialists pretend to prove that Christ understood His mission to be only the amelioration of man's lot in this world. They have to ignore the Sermon on the Mount, which such as they were wont to praise, when in order to throw discredit on Christian dogma it was the fashion to extol Christ's moral teaching. If the Kingdom of Heaven be nothing more than society reorganized on a Socialistic basis, how are the poor in spirit, the meek, those rejoicing in persecution, the merciful, the clean of heart, going to possess it? How are they to attain it, who think it better to renounce what they have a right to if it prove an obstacle to the gaining of the rewards of the future life? How are they to work for it, who will not resist evil but patiently suffer oppression? What will they care for it whose only thought is to lay up incorruptible treasures not of this world, and without thought for the morrow commit themselves, not to Marx, Lasalle and Engels, but to the God that feeds the sparrows and clothes the lilies of the field?

The theologians of Socialism make a great deal of the supposed fact that God promised only the good things of this world to the Israelites as the reward of their service. Assuming for a moment such to have been the case, what was the service required? "Consider that I have set before thee this day life and good, and, on the other hand, death and evil: that thou mayest love the Lord thy God, and walk in His ways, and keep His commandments and ceremonies and judgments, and thou mayest live" (Deut. xxx, 15-16). What an excellent idea it would be if Socialists would make only the moral law of Moses their rule of life! They would succeed much better with God's blessing in reforming society. But they read with little understanding if they do not note the words: "Love the Lord thy God." Can anyone conceive that to love the one God, immortal, invisible,

was to have no other reward than the goods of time to be followed by extinction? Did the Israelites so understand the promises? They alone of all nations understood what it was to love God; yet all nations looked for a future life. Moreover, there was the greatest of all promises, that in them all nations should be blessed, intimately bound up with the hope of immortality. There is a maxim in logic: "what is omitted is not therefore excluded." The Israelites were not as we; and God dealt with them according to His wisdom. But in promising them the good things of time He gave them also the assurance of the good things of eternity.

The Gospel of Socialism is a doctrine of envy, hatred, covetousness, sensuality, incredulity and hardness of heart, under the guise of a caring for the poor. The Gospel of Christ is a doctrine of self-renunciation, patience, suffering, faith and love for both rich and poor. "Come unto me all ye that labor and are burdened, and I will refresh you. Take my yoke upon you and learn of me, because I am meek and humble of heart, and you shall find rest for your souls," says Christ. When we shall see the preachers of the Socialistic Kingdom of God bearing the yoke in meekness and humility, we shall be more inclined to admit them to have the spirit of Christ and to understand His kingdom. At present they belong to the camp of the Philistines, and their words are those to David of Goliath who defied the armies of the living God: "Come to me, and I will give thy flesh to the birds of the air and to the beasts of the earth." And he cursed him by his gods.

Darwin's Place in Biology

There is an interesting article in the *Popular Science Monthly* for January, 1910, on "Darwin's Probable Place in Future Biology," which shows how great a change has come over the feeling of even ardent Darwinians with regard to Darwinism and Darwin's work in the course of the last ten years. The article is written by Professor William E. Ritter of the Marine Biological Station of San Diego, California, who confesses that "the verdict of inexorable time will refuse to Darwin the glory of having really explained the origin of new species of organisms. It will allow that he did much in this direction, but not greatly more than others past and future have done and will do. Fame's recompense, so far as this is concerned, Darwin will have to take share and share alike with many a fellow-workman." This is of course to be accepted as an admission on the part of a Darwinian, and some who have been impressed with the idea that Darwinians claim much more than this for their great leader might be surprised at it. It is well to remember, however, that Darwin himself confessed that his book, "The Origin of Species," had nothing to say about origins, that he was sorry, as he wrote to a friend, that it had been called by that misnomer, and he would have preferred the title, "The Preserva-

tion of Favored Races in the Struggle for Life." It is indeed of preservation and not of origins that Darwin has anything to say. Supposing species, in existence, origin unknown and unaccounted for, then natural selection keeps certain of them best fitted for survival in existence. This is what Darwin's book really was. Professor Ritter has another expression of Darwin's which, unfortunately, more of his disciples do not take to heart. After he had thought over natural selection for twenty years he observed to Wallace, "My work will not fix or settle anything." Still listening, as we are, to the echoes of the Darwin Centenary, it is well to recall that it is to the smaller men and minds that have followed Darwin and who pushed his often tentative conclusions to extremes, that the unfortunate over-Darwinization of biology has been due. Professor Virchow did not hesitate to say that exaggerated attention to Darwinism had seriously impaired progress in biology during the second half of the nineteenth century.

Illuminating the Dark Ages

The story of Charlemagne in *The Cosmopolitan* is developing in such a way that it may be commented on with a proper understanding. It is interesting, of course, but it is even more amusing. The last place one would expect to find a serious study of the life of the old emperor of the Franks is in a modern popular magazine. Still popular magazines want sensations. The editor and the writer doubtless feel that they are springing one of the greatest possible sensations on the American public by showing them how much a great ruler of the so-called Dark Ages did for education, art, culture, enlightenment and the uplift of his people. They have discovered The Dark Ages. The subject is as interesting as the North Pole.

For some time our editors have realized that the American public is tired of muck-raking, tired of having only the seamy side of humanity served up to them. Now in the swing back of the balance we are to have humanity at its best. The writer's previous contributions were in very different vein. Mr. Charles Edward Russell has been writing up-to-the-minute articles about recent unfortunate social conditions and evils that humanitarianism was to obliterate. It is significant then to have him go back to find some good things to say of the dear old Dark Ages. Mr. Russell has fittingly but rather startlingly called his articles "The Story of Charlemagne, Champion of the Church, Patron of Learning." We welcome heartily this contribution to history. It will help our people to put away the foolish notion of the ignorance and lack of social uplift even in the Dark Ages and make them understand how much was accomplished in civilizing the hordes of barbarians who had overrun Europe and destroyed the old Greek and Latin civilizations. We hope sincerely that Mr. Russell will be tempted to go back one period further in the history of

modern civilization and tell the American public the magnificent story there is in the work of the Irish Monks who, before Charlemagne did so much to civilize, to educate, and to raise even to a high culture the barbarians in the mainland. It was to them that Charlemagne turned when he wanted help in his great undertaking for the uplift and education for his people. The work that they accomplished in his empire exceeded that of all others; indeed, even the others, English and Germans, were disciples of the Irish schools. All that is needed to turn the so-called Dark Ages into ages of light and uplift in history is to know enough about them; to know how complex and unfortunate was the situation and yet how much was accomplished in a few short centuries for these barbarous peoples, so that when the thirteenth century came there came with it the foundation of all the arts, the architecture, the education, the literature and the liberties of modern Europe.

By a letter in one of the daily papers, attention is drawn to the reappearance of the "Whitman Myth." Most people thought, as Professor Albert Bushnell Hart of Harvard University declared in his recent address here before the American Historical Association, that the Whitman chapter of the making of the Northwest was one of the most interesting examples in American history of a myth that has now been "resolved into its elementary gases." It reappears, however, in the substantial guise of a raid on the Federal treasury.

"Professor Hendrick, financial agent and dean of Whitman College of the far West, is spending the winter in Washington," says the letter above cited, which is printed in the *New York Sun* of January 18, "urging Congressmen to vote in favor of a bill he has had introduced through the courtesy of Senator Jones, providing for the transfer free of cost to Whitman College of 600 acres of land adjoining the city in which the college is located and valued at from a quarter to half a million dollars. The land is now occupied by the War Department as a Government post, but that post is to be abandoned. Professor Hendricks is a very pleasant and resourceful gentleman, and he says that even the President and the Secretary of War and the Chief of Staff of the army have examined his literature (which is quite sufficient) and consented to recommend to Congress this plan to endow at the expense of the Government a small sectarian coeducational college which continues to live in the glamour of this myth for reasons that can easily be understood."

The Old Flag and an appropriation! Imperial Cæsar, dead and turned to clay, might be put to an ignoble use, but Whitman—who saved the great and opulent Northwest from the Jesuits, the Pope, John Bull and a few other predatory and omnivorous assailants of its sovereignty, made the cloak for the last analysis of the spoilsman politician—could anyone have imagined it?

EDITORIAL COMMUNICATIONS

Spanish Hospitals—I.

I have read Dr. Walsh's criticism of the absolutely false statements of a Dr. Leon Watters regarding the alleged non-existence of hospitals in Spain. Probably Dr. Walsh did not have at hand the materials to show how lying the statements really were, but if the rest of Dr. Watters' information about hospitals is as correct as that about Spanish hospitals was, his articles had better be omitted by the medical journal which is printing them. I am not a physician or perhaps I might have gone into the subject to some considerable extent, but as a plain, ordinary traveler I discovered the existence of the following hospitals there, and I add their precise location so that Dr. Watters or any one like him may be enabled to find them and not trust to the "dust-begrimed and disgusted confrère."

In Madrid are the following: Hospital de la Princesa, Calle San Bernardo; Hospital de la Latina, Calle de Toledo; Hospital de la Orden Tercera, Calle San Bernabé; Hospital de Nuestra Señora del Carmen, Calle de Atocha; Hospital Clínico de Medicina, Calle de Atocha; Hospital General, Calle de Santa Isabel (a great new institution); Hospital de San Pedro, Calle Torrecilla. In Valencia: Hospital de San Juan, Calle del Milagro; Hospital Militar, Calle Orilla del Rio. In Granada: Hospital San Juan de Dios, Calle San Juan; Hospital de la Tiña, Calle de la Tiña. In Seville: Hospital Civil (one of the largest in Europe), Puerta de la Macarena; Hospital de la Caridad, Calle de la Aduana. In Cadiz: Hospital del Santo Angel, Plaza de Alfonso XII. In Cordoba: Hospital de Agudos, Calle Romero. In Malaga: Hospital Noble, Paseo de Alfonso XIII; Hospital de Santo Tomás, Calle de Santa Maria. In Salamanca: Hospital del Estudio, Calle de San Juan; Hospital Civil, Calle del Cáliz. In Burgos: Hospital Militar, Plaza del Instituto; Hospital de San Juan, Calle de la Puebla. In Barcelona: Hospital de Santa Cruz, Calle del Hospital; Hospital Militar, Calle de Tallers. In Saragossa: Hospital Provincial, Calle del Hospital; Hospital Militar, Plaza de San Leandro. In Tarragona: Hospital de San Carlos, Rambla de San Carlos. In Toledo: Hospital de San Juan Bautista, Calle de Cardenal Tavera. In Alicante: Hospital Civil, Calle Valencia; Hospital Militar, Calle San Vicente. In Santiago de Compostela: Hospital Real, Plaza de Alfonso XII. In Valladolid: Hospital General, Calle de la Audiencia. In Santander: Hospital San Rafael, Calle Alta. In Bilbao: Hospital Civil, Plaza de Santos Juanes. In Cartagena: Hospital Militar. In Aranjuez: Hospital Civil, Calle del Capital. In Leon: Hospital Civil, Plazuela de San Marcelo.

There is a list of some thirty-six hospitals in the principal cities in Spain which the ordinary traveler by using

his eyes and speaking a little Spanish can easily discover. How many more a real physician or surgeon, devoted to his profession, could discover in a desire to really show what Spain is doing in the way of hospitals, I have no data at hand from which to judge.

ANDREW J. SHIPMAN.

II.

Having read the statement of Dr. Leon L. Watters (in the *International Hospital Record* of Toronto), that Spanish hospitals were non-existent, I cannot resist telling of those we visited during an eight-months' tour of Spain. We were shown over the big hospital at Valladolid by an alert young doctor who spoke English. It was an up-to-date institution that could accommodate about 5,000 patients. There was a central rotunda from which long wards radiated, on both sides of these sanitary wards were large windows. Private rooms could be had for \$2.00 a week; the public wards were free. The modern arrangements and cleanliness every where could not but appeal to a foreign visitor.

We also visited the hospital of Santiago, in the furthest northwest corner of Spain. It was housed in the beautiful buildings which Isabella erected for the pilgrims to the Shrine of Saint James. The nuns showed us the big kitchen whose walls were tiled in immaculate white, and we witnessed the arrival of the 400 fresh eggs daily sent in from the country. As we were leaving the kind old chaplain ran after us to bring us back to see something of which he was vastly proud. In a room subdivided into compartments, he turned on the water which dashed up from the floor and down from the ceiling through every kind of modern contrivance for health. Our guide seemed to say with pride: "There, you water-loving English, we're just as fond of it as you." Near Santiago was an insane asylum where noted cures have been effected. The world should remember it was Spain that founded the *first* asylum for mental diseases.

Again in another distant city, Oviedo in the Asturias, we found excellent new institutions, notably, a Model Prison. Sleepy little Salamanca shows signs of awakening. Her new hospital is a handsome affair, the long separated wards being connected by glass passages. The great hospital of Madrid is too well known to need mention. That of Barcelona is equally advanced as might be expected of that rich progressive city. A personal experience of illness there proved to us that the modern town doctor of Spain is not behind his American brother. Barcelona can boast a Poor House that has perhaps the best arranged system of its kind in the world.

Equally noted for its charitable institutions is plucky little Cadiz, that stands out in the sea miles from the mainland. No hospital in Europe or America has a finer position than hers as it faces the Atlantic breezes. All I can say to every tourist is, go to inspect it. Cadiz

is justly proud of her public spirit, and is only too glad to show the visitor the famous Poor House, the Insane Asylum, a refuge for servants out of work, a Widows' Home, and others.

The hospital of Seville is still to be found in its artistic old shell, which in comparison with the modern buildings of Salamanca and Valladolid may seem unhygienic. The look of those patients who sat sunning themselves in the lovely patio on the day of our visit, told of good care and contentment.

Spain is fast stepping forward. She has no millionaires to leave their fortunes in charity; so she does not advance by leaps and bounds as does America; none the less her advance is steady. We English-speaking people should not forget that our nursing system is of late date, called into existence by Florence Nightingale when she went out to the Crimea to reform the horrors in the hospitals there. An Englishman, who was a young man of twenty in the Crimean War, has told me often how before the coming of Miss Nightingale he and his comrades looked with respect and envy at the well-trained Sisters of Charity who nursed their French allies.

A few bad examples of hospital conditions in Spain do not stand for the whole, just as the abuses in some of our prisons revealed during this past month do not represent the prison conditions of the United States. Because the public institutions of Spain eighty years ago were in a bad way—as were those of most countries at that time—they are not necessarily so now. The prisons and poor houses described by Dickens and Charles Reade are not held up as examples of the prisons and poor houses of England to-day. Why should a different justice be meted out to Spain?

ONE WHO LOVES FAIRNESS.

The Governor-General of Alsace-Lorraine has been in Berlin to make his report about the dispute over educational affairs between the Catholic Church authorities and the State-Secretary of the Reichsland. The correspondence passing between the disputants has been published, and both the Bishops of Strassburg and the Secretary hold fast to their original contentions. Bishop Fritzen insists that he has acted entirely within his rights in pointing out to the Catholic teachers their duty in reference to associations of school teachers. *Germany* is not inclined to the common opinion that the dispute will find a peaceful solution. It considers the position of the civil authorities as a declaration of war on the Church, since it is an open proclamation that the Church shall be allowed to exert no influence upon the teaching body of the land and upon their work in the schools. Still it is not likely that the government will countenance an aggressive policy on the part of the school authorities or associations formed under State auspices. It is too late in the day to try a kulturkampf, especially in a part of the Empire which is a Catholic stronghold.

LITERATURE

A BATCH OF BOOKS.

Felicità, by CHRISTOPHER HARE (Frederick A. Stokes & Co., New York), is a tale of Siena in the fourteenth century. Whether written by one of our faith or not there is nothing in the story which can shock the sensibilities of any Catholic. The style smacks of the middle of the nineteenth century, and the interest of the story is a trifle diluted.

When a Man Marries, by MARY ROBERTS RINEHART (Bobb's Merrill Co., Indianapolis). It is to be regretted that the clever author should cause all the fun and comedy of her book to arise from the doings of a divorced couple. The hero, divorced, is fat and good-natured, and belongs to the very best set. In fact, all the characters save the policeman and the maiden aunt of the hero belong to the same set. We are in the very best society. The author says of one of his characters, "He was a magnificent animal." So are they all magnificent animals. They are as playful as kittens and as moral as cats. The writer is certainly clever, but in these days it is hard for us to approve of a book which in any way makes light of the marriage tie. Altogether the book is rather flippant in character.

In taking up the **Rosary**, by FLORENCE L. BARTLEY (G. P. Putnam's Sons, New York and London), one feels oneself transported to a clearer, fresher and purer atmosphere. The "Rosary" is a beautiful love story. Beginning with the ways of a man with a maid, it ends with the ways of a maid with a man. Singularly enough, we are again brought in contact with the best set. But what a difference! The characters of the "Rosary" are built on lines which suggest neither the kitten nor the cat. They have souls. They have ideals. The scriptures are to them the inspired words of God, and their loves "in higher love endure." The hero and the heroine gain our hearts. They are lovable; they are human, and religion enters into the very fibre of their being. The book is not by a Catholic author. Style and sentiment are good, and the plot is excellent; although the last part where the story leads up to the denouement is somewhat improbable.

The Little Gods, by ROWLAND THOMAS (Little, Brown & Co., Boston). The author in his epilogue says: "I feel regretful . . . that these stories are far from pleasant." We must admit regretfully that we agree with the author. Some of them are decidedly unpleasant. One of them, "What Okimi Learned," really has no imaginable reason for existing. It is an old story anyhow. Mr. Thomas in most of his tales, is Kiplingesque. He has power, he is gifted, and undoubtedly can tell a good story; but let Mr. Thomas "cease from Kipling."

A Damsel who Dared, by GENEVIEVE IRONS. (Sands & Co., London). The author has a story to tell, and, for the most part, tells it well. She is evidently a convert; and the conversion of the heroine is her main theme. There is no flagging in the interest. Some of the incidents are so improbable that one is forced to conclude they are records of things that actually happened. Genevieve Irons is herself a damsel who dares. She is outspoken in her criticism of the French nuns' Convent schools system. "The pious nuns," she says in speaking of one of her characters, "had done their best for the children committed to

their charge, but their methods were antiquated and unsuited to the requirements of the present generation."

There are a great many people who believe that the French Catholic training produces a large crop of hypocrites and sneaks with a modicum of saints. Miss Irons seems to be of the number. Such a view is superficial: there are other things—home influence, manners and customs—to be reckoned with. The author should go deeper, and keep her results out of a novel intended for the general reading public.

One of the accomplishments which, by inference, she would have us believe are taught in Convent schools, is the knack of keeping one's eyes down and taking stock of "everything going on around." On one occasion "Suzanna peeped down at her shoe, as if counting the beads on its embroidered toe, while all the time she was keeping an eye on Mrs. Coverdale's unpassive face." Now really here is an accomplishment of which we Americans are innocent. Send us the nuns who teach this, and we will secure them a plenty of scholars.

The author is also at pains to point out the colossal indifference which English Catholics show towards those who desire to enter the Church. Somehow, we think she sees things larger than they are. Our opinion is confirmed by the language she puts into the mouth of two American girls travelling in Europe. Here, we are upon our native heath; and we beg to assure Miss Irons that not even our average shop girls use such atrocious language, hardly even when they do not mind what they are saying. Also, Miss Irons falls foul of the singing in Catholic churches. She gives us to understand that the English Catholics flatly disobeyed the letter and spirit of Pius X's *Motu proprio*. The question naturally arises does the author know what is forbidden and what allowed by this famous document? Experts are still disputing; and it is easier for us to believe that Miss Irons misunderstands the *Motu proprio* than that the English Catholics treat it with contempt. Finally Miss Irons, through her finest Catholic character, declares that a convert who wrote a book in which she "ran down religious orders" was a very staunch Catholic. If so, she must also have been as ignorant as she was staunch.

All these things, like the flowers that bloom in the spring, have nothing to do with the story. They are not edifying to the general reader, and it is to the general reader and not to the amateur reformers and half-baked theologians that Miss Irons' otherwise beautiful story is directed. "*Sed nunc non erat his locus.*" F. J. FINN, s.j.

Stained Glass Tours in England. By CHARLES HITCHCOCK SHERRILL. New York: John Lane Company.

It is not a great many years since figure windows of colored glass were to be seen only in Catholic churches or in ecclesiastical edifices which were originally built and embellished by the faithful. All this, however, is now changed, as stained glass subject windows are to-day employed by almost every sect as an important decorative note in their houses of worship.

This remarkable fact is one of the outcomes of the Oxford movement, which not only engendered research along theological lines, but also in matters ecclesiological, so much so, that Christian Art was born again in the English speaking world; and its principles and ideals, although imperfectly understood, filtered from the Establishment into other sectarian organizations. Hence many things which were formerly looked upon by Protestants as "Romish abominations" became *à la mode*, none more so than the products of the glazier's art. At first it took upon itself the character of reparation, as it expended its initial efforts in restoration, by attempting to bring back to their pristine beauty the few colored-glass windows in England that had

survived the greed and fanaticism of the early Protestants; secondly, its highest aim was to make close imitation of mediæval work; and its last endeavor was to create new works of art. The result so far of this renaissance, except in the cases of restoration and imitation, has not been altogether satisfactory. And for two reasons: a commercial spirit very early invaded the movement and largely controlled its output, cheapness having been sought rather than artistic value; and because the purchasers were usually without taste and profoundly ignorant of the history and development, possibilities and limitations of colored glass as a decorative medium—conditions which still dominate far too greatly the artist, the glazier and the consumer alike. Therefore all true lovers and students of the art welcome anything which will help to place the glazier's art upon a higher plane, equal in every respect to that of its sister decorative arts: mosaic, mural painting and ornamental sculpture. Such a help has appeared in a work recently published, "Stained Glass Tours in England." Written, it is true, by a mere looker-on, but a most appreciative one, a man of unusual culture and modest withal, whose words will no doubt stimulate other visitors to England to make similar "tours;" at the same time it will do much in the way of enlightening the general reader as to the important part colored-glass has played in Christian Art, more particularly in Pointed Architecture, Early English, Transitional, Decorative and Perpendicular.

It seems almost unkind, if not captious, to find fault with this excellent book, whose blemishes are indeed few, but one cannot help feeling if the author had only given more space to the history of the destruction of the windows of the Middle Ages, a war alike on beauty and truth, together with a brief sketch of the commendable attempts at restoration, often successful, he would have added greater interest to his book. And then again, if he had, by deeper study of his subject, disabused his mind of the grave error that "the errand of a window seems always to have been that of beauty," his book would have been far more useful, and would have made plain to all that church windows served a higher office than merely to display the beauty obtained by an artistic combination of colored glass, that they were, in fact, the Bible of the unlettered, the far-reaching teachers of the Living Truth, witnesses of the deep faith of the people of the Middle Ages and the outcome of their full realization of the object of man's creation. The greatest living authority upon colored glass, in concluding his remarks upon the medallion windows at Canterbury, said that, "there is more valuable knowledge to be acquired from studying the theological windows still remaining in the choir of Canterbury than in hundreds of modern volumes of so-called Scripture histories, and a finer knowledge of color than in hosts of modern pictures! Let the passer-by take a more than casual glance, and he will be repaid. I have seen multitudes of visitors, educated and uneducated, pass them by—gazing on them simply as wonderful pieces of glass, arranged with a natural skill and rude knowledge. Alas! it is not the rude or shallow knowledge of the mediæval artist that is at fault."

Our author, Mr. Sherrill, is no doubt very sensitive to the beauty of the old English windows, but "beyond the enjoyment and artistic refreshment to be obtained from the contemplation of stained glass," he sees nothing in them. The story they tell or their symbolic value apparently has no interest to him, and he does not seem to understand that the men who built them had any object in view other than to create a thing of beauty. This, however, is not strange, for the trend nowadays among non-Catholic lovers of art is toward the sensuous rather than the spiritual, caring little or nothing about the motives and the fundamental principles governing religious art. They seldom grasp the fact that the Church cares nothing for art for art's sake; that it cares for it only so far as it can be used as an instrument of instruction, as a means of honoring God and His saints, a

truth well understood by the artists and people of the Ages of Faith, and with which they were in full sympathy.

The "Stained Glass Tours in England" on the whole is charmingly written, logically arranged, beautifully printed, and the illustrations are excellent as far as they go. The book will prove a great help, not only to those who are about to travel in England, but also to all who are in any way interested in colored glass.

CARYL COLEMAN.

La Perfecta Casada por EL MAESTRO F. LUYDS DE LEON, Reimpresion y Prólogo por ELIZABETH WALLACE. Chicago: The University of Chicago Press. Price, \$1.61, postpaid.

Fray Luis de Leon, one of the glories of the Augustinian Order in Spain, was not the least brilliant of the stars that made the sixteenth century the golden age of Spanish literature. While professing theology, his more than great talent won for him the enthusiastic respect of his students, but also aroused a tempest of envy and jealousy which finally lodged him in the prison of the Inquisition. After his triumphant acquittal, he returned to his chair and, without a bitter word or an unkind reference, resumed the lecture where it had been interrupted by his arrest and imprisonment. Only his leisure moments were devoted to literary composition, which was almost exclusively on religious and moral subjects. A lyrist of the first order, his purity and elegance of diction both in prose and verse, won him a proud place among Spain's classic writers.

"La Perfecta Casada" (The Perfect Wife) is in the form of a homily on the last twenty-two verses of Proverbs. The edition before us is a reproduction of the third Spanish edition (1587), with a critical study of the author and his style. Fray Luis does not confine himself to the dreamy and misty realms of abstract speculation. He descants upon woman's inborn love of finery and trinkets, speaks of the puffs and swirls that may have come from a foul and wicked head, and warns against softness, sloth, and giddiness. Anything against wifely devotedness to husband, children and home should be viewed by the perfect wife as a thing horrid, hateful, unclean. Though of high literary merit, "La Perfecta Casada" is more to be admired as a spiritual treasure.

Christ, The Church and Man. By HIS EMINENCE CARDINAL CAPECELATRO. St. Louis: B. Herder; London: Burns & Oates.

It is seldom one finds so much meat in so small a package and withal so tastefully served. In eighty pages of about 12,000 words, His Eminence, the Archbishop of Capua, surveys the mystery of existence; the methods of exposition, old and new, in theology, apologetics and biblical criticism; liturgical music and worship; the nature and mutual relations of Christ, the Church and man; the rights of Capital and Labor, and the new defence that Christianity should present in view of the social developments that have arisen from modern conditions. He defines the Catholic position on many important questions of the day, and lays down the lines and principles of direction for future activities in a few paragraphs as luminous as they are concise. To the clergy especially he points out "the new path they should follow in their studies and in the exercise of Divine worship, to promote the religious and moral renewing of Christianity." He appeals also to the educated layman, whose doctrinal equipment should be "proportioned to the vast increase of general culture." In former times no cultured layman could be ignorant of theology, "the science which treats of God by means of revelation and reason," and he instances Dante Alighieri, "that eminent theologian whose unique privilege it has been to render into poetry almost the entire range of Theology, preserving its integrity while marvelously adorning it."

Bridget, or What's In a Name. By WILL W. WHALEN (Boston: Mayhew Publishing Co.) is a story of the Pennsylvania coal regions, which were brightened by the virtues of Bridget and many another son and daughter of the coal-workers. The author calls it "this little firstling of my pen," and it bears the marks of noviceship. He is evidently well acquainted with the people he describes, and most of them are worth describing; but he has so much to tell and is so eager to tell it that in one short book he uses up materials for four, and we lose sight of Bridget in the overcrowded canvas. But both Bridget and her author are mistaken in thinking she should stick to the name because it is Irish. Bridget is the name of a Swedish saint; the "Mary of Erin" was Brigid, pronounced Breedh and anglicised Bride, as in McBride (the son of Brigid) and Kilbride, the church (*cill*) or the servant (*gilla*) of Brigid.

A Wreath of Ilex Leaves. By REV. P. L. DUFFY, LL.D., Litt.D. Charleston, S. C.: Nicholas G. Duffy.

At a time when verse is rarely welcomed, it is comforting to find that this little book, without trumpeting or advertising, has reached a second edition in a few months. The introduction, as graceful as it is modest, gives a pleasing glimpse of the mind and character of the author: "I am a laborer in His Vineyard, and these verses are but the glint on the grape; at most but wayside flowers culled on the way to and from the work of my Master, with never a dream of pressing them between the covers of a book." It is fortunate that they have been so pressed by those who had inhaled their fragrance. They are not withered leaves, and the years will not rob them of their freshness. Whether he sings of the heroes of the Church or of the Southland, of priest or patriot, of bird or flower or sun-lit sea, Father Duffy is always inspired by Catholic thought—by "Love, the Sacramental of the soul"—and, like Lionel Johnson and Francis Thompson, is all the more a poet for that reason. The illustrations are excellent, and the workmanship of the Charleston printer would do credit to a metropolitan publishing house.

M. K.

We have many books on the Gospels of the Sunday, but the Epistles have been less generously treated. "**The Sunday Epistles**," by REV. B. SAUTER, O.S.B., (B. Herder), amply supply the want, and in a novel fashion that serves to interest and inform while it edifies. Each Epistle is the occasion of a dia-

logue between "The Master" and "The Scholar," whose objections, difficulties and sometimes unorthodox applications stimulate the Master to clear away all grounds for misunderstanding, supply the facts and customs implied by the Gospel writer, expound the true meaning and fill in the atmosphere of the times. The book combines the charms of knowledge, piety and naive literary grace.

The London *Times* prints the Latin Prologue and Epilogue used in the performance of Terence's "Adelphi," at the Westminster School, before the Christmas holidays. They are full of allusions to the public events of the year. In the Prologue, after a reference to the alleged socialistic tendencies of a certain political party, the actor thus describes the school life in Westminster:

"Quod an sit verum, nescio: tamen hoc scio.

Non aliam condicionem in hoc collegio

Annos trecentos jam exstitisse et amplius.

Nam lautiozem hic nemo vicinis habet

Domum, cubatve mollius: stipendium

Plus justo nulli solvitur: quin pallio Vestimur simili: cuique pro suo ordine

Eadem laboris hora, somni eadem, datur:

Una prandemus, una cenamus: neque Si cui sollicita mater delicatius

Obsonium clam miserit, id servat sibi;

In medium ponit, cumque par sit omnibus

Fames, pari quoque jure quidquid adest edunt."

This is democracy with a vengeance; at a time, too, when similar schools in America feel obliged to afford opportunities to wealthier students for special luxuries in the way of private rooms and like distinctions.

The Epilogue introduces an arctic explorer, who sends a telegraphema to his wife from the North pole: "Successi, Fridericus;" a suffragette; a fly-machine operator; and finally, Mr. Roosevelt, who enters the stage shouting to the universe:

"Ignoret nemo me jam posuisse labores

Civiles: simplex vita mihi placuit.

Occidi pardos elephasque atque leones,

Quot parit immanes Africa vasta feras."

The *Nineteenth Century* contains in its January issue a typical French review of

present French literature. The writer is André Beaunier and the editor of the English magazine has paid him the compliment of forbearing to translate his article and of giving it to us in all its native sparkle. Among the interesting judgments that the French critic passes on the literature of his country are these: that contemporary novels are less romances than essays; that symbolism is dead as a poetic movement; that the drama is ceasing to be an integral part of literature by yielding to two distinct and urgent clamors of the populace, one, for impossible melodrama, the other, for unashamed lubricity; that Anatole France is merely a skilled plagiarist without a particle of originality; and that modern French writers on philosophy have an unphilosophical habit of jumping to all sorts of conclusions and clinging to them tenaciously. "Ils ont des esprits de sceptiques et des tempéraments de croyants." Other interesting articles are, "In the Shadow of the Tower," in which faults are found with the inhumanity of official methods in the working of immigration tests; and "The Making of a Poet," in which Stephen Gwynn, M. P., hails a new poet in the person of W. H. Davies. The latter is a Welshman with an unusual career for a literary man. At one time he "tramped" this country from New York to San Francisco in the company and after the ordinary manner of tramps. He was following adventure under similar conditions in Canada, "beating his way" to Alaska, when a misstep on a freight-car cost him a leg and he was driven to a sedentary mode of life and the cultivation of letters.

BOOKS RECEIVED.

- Salviamo La Patria. Studi Critici Sociali. By Rev. Prof. Gedonne De Vincenzis. Roma: Tipografia Pontificia Nell'istituto Pio IX. (Artigianelli S. Giuseppe).
- Revue Hispanique. Dirigé Par R. Fouché-Delbosc. Tome XX. No. 57. New York: The Hispanic Society of America.
- Mother Erin. Her People and Her Places. By Alice Dease. St. Louis: B. Herder. Net 75 cents.
- The Life of the Blessed Julie Billiart. Foundress of the Institute of the Sisters of Notre Dame. By a Member of the Same Society. Edited by the Late Father James Clare, S.J. St. Louis: B. Herder. Net \$2.50.
- The Wayfarer's Vision. By the Rev. Thomas J. Gerrard. St. Louis: B. Herder. Net \$1.35.
- Some Notes on Modernism. A Lecture Delivered to the Bournemouth and Boscombe Branch of the Catholic Women's League. By Rev. W. D. Strappini, S.J. St. Louis: B. Herder. Net 5 cents.
- The Catholic Church in China. From 1860 to 1907. By Rev. Bertram Wolferstan, S.J. St. Louis: B. Herder. Net \$3.00.
- A Year's Sermons. A Complete Course of Original Sermons, Chiefly on the Gospels, for all the Sundays and the Principal Feast Days of the Year. By Pulpit Preachers of Our Own Day. New York: Joseph F. Wagner. Net \$1.50.
- The Fruits of the Devotion to the Sacred Heart. A Course of Sermons for the First Fridays of the Year. By Rev. William Graham. New York: Joseph F. Wagner. Net 75 cents.
- A Pulpit Commentary on Catholic Teaching. A Complete Exposition of Catholic Doctrine, Discipline and Cult in Original Discourses by Pulpit Preachers of Our Own Day. Vol. III. The Means of Grace. New York: Joseph F. Wagner. Net \$2.00.
- A New Heaven and a New Earth. By Charles Brodie Patterson. New York: Thomas Y. Crowell & Co. Net \$1.25.

EDUCATION

For sixty years or more the Catholics of Austria have been planning the foundation of a Catholic University, which should be genuinely Catholic. The anti-Christian nature of the lectures given from many of the chairs of the State Universities caused the Austrians to realize long before attention was called to a similar state of affairs among ourselves, that the best means to secure Catholic teaching was to erect a university whose faculties would be entirely subject to Catholic control. Fifty years ago the Emperor Francis Joseph approved the project, giving under his personal seal the imperial sanction to the proposed university, and bidding the bishops of the land to build and endow it where and how they might desire.

As with the early story of our own Catholic University, the crucial question in Austria was the provision of funds to establish the school. For years little was done of practical value, until in 1884, there was instituted a University Building and Endowment Association, whose members entered eagerly upon the task of collecting the needful resources. Though keenly interested in the progress of the plan the Austrian Episcopate took no final action in reference to the University until 1901, when the accumulated fund of the Endowment Association had reached the sum of a million and a half crowns.

Then, assured of success, the bishops formally accepted the project and unanimously agreed to build a great Catholic University in Salzburg. Pope Leo XIII blessed their resolution and added his contribution to the fund. The action of the Episcopate gave decided impetus to the movement, and in the last eight years two million crowns have been added to the fund. Much of the energy of the present activity of these years is due to the unflagging zeal of his Eminence Cardinal Katschthaler, Archbishop of Salzburg, who is devotedly pushing the project to completion. Latest reports of the Building and Endowment Association give promise that Catholic Austria will soon possess its own University, in whose lecture halls her sons will not be called upon to listen to the anti-Christian teachings of men like Wahrmond, who unworthily and unfairly represent the spirit and the faith of a loyal Catholic nation.

Denver University, which is a well-known Methodist institution, has awarded the degree of Doctor of Laws to the Rev. William O'Ryan, rector of St. Leo's Church, that city.

Dr. Maurice Francis Egan, the United States Minister to Denmark, has presented to the library of Trinity College, Washington, D. C., a rare volume containing the "famous Saga of Lief the Lucky, in Danish, "Flato Bogen," called also "Leaves from the Flatey Book." It was written between 1380 and 1400, and tells of the discovery of America by Norsemen in the first years of the eleventh century. The Saga has been reproduced by the Danish Government, and Minister Egan secured a copy of the book for the Trinity library.

Frederic R. Coudert, LL.B., Ph.B., lectured at Carnegie Music Hall, on the evening of January 19, on "Colonies Under the Constitution," the first of the series in the public course of Fordham University School of Law. Other lectures in the course will be "Taxation, Regulation, and Confiscation," by Mr. Coudert, on February 16; "Professional Ethics," on March 11 and 14, by Hon. John J. Delaney, and "The Law in Relation to Labor Unions," on May 12, by the Hon. Charles E. Littlefield. Cards of Invitation to the lectures may be obtained by application to the Law School.

It is announced that the Catholic University of America has received two bequests, each for \$100,000. One was made by the late Mrs. Emily Lusby of Baltimore, and has just come to the university from her estate. Another wealthy woman sent her check for an equal amount, with the stipulation that her name should not be made public.

SOCIOLOGY

The *Contemporary Review* for January has an exhaustive article on Fifty Years of Social Progress in England. From it we extract a few interesting figures. The population of the United Kingdom in 1851 was 27.3 millions; in 1901, 41.4 millions, and it is estimated as 44.5 millions in 1908. The death rate has decreased during this period from 22.7 per thousand to 15 per thousand. The birth rate was 33.9 per thousand in 1851; it rose to 35.5 in 1871-73. Since then it has fallen steadily and was only 26.3 in 1907. The Registrar-General reckons that 86 per cent. of the decline is due to deliberate violation of maternal duty. Infant mortality has fallen from 146 per thousand births in 1873 to 118 per thousand in 1907. The deaths from pneumonia, diphtheria and cancer have increased; from other diseases they have diminished. Typhus fever has virtually disappeared. The decline in deaths from small-pox, scarlet fever, tuberculosis and bronchitis is remarkable. In 1850-59 pau-

pers averaged 49.2 per thousand; in 1900-08 the average was 25.3 per thousand. In 1907 wages were 80 per cent. higher than in 1850 and 40 per cent. higher than in 1860-67. Prices, on the other hand, have generally decreased. Friendly societies had a membership of 5 millions in 1877, and 14 millions sterling in accumulated funds. Now their membership is 13 millions and their accumulations over 50 millions. Savings bank deposits were £1.1s per head of population in 1850, and £5.5s.6d in 1907. In 1872 trades unions had 200,000 members with funds amounting to £100,000. In 1906 the membership was 1,700,000 and the accumulated funds £5,800,000.

In Prussia and Saxony inspectors of mines have been provided by law whose duty it is to inspect at least once a month and not oftener than three times a day, all the machinery and safety appliances of the mines. The inspectors must be thirty years of age, German subjects, and must have worked five years as practical miners. They do not give orders; but enter their recommendations in a minute book, which is inspected from time to time by the authorities. The mine-owners in the Rhenish-Westphalian province are attempting to set up a labor-exchange with its centre at Essen. Ostensibly for the benefit of the miners, it is so hedged about with regulations compelling men to work in the employment assigned them, that they naturally look upon it with suspicion.

Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions, reports that the contributions to the Society for the Preservation of the Faith Among Indian Children during 1909 amounted to \$21,482, or \$6,670 more than the previous year. Of this amount the Marquette League contributed \$3,132. "This gain to the Indian schools," says Father Ketcham, "has been realized at a loss to no individual, parish or diocese; indeed, it is safe to say that each individual parish and diocese having contributed to the good work is richer by far because of the 'bread cast upon the running waters,' for 'the pot of meal shall not waste nor the cruse of oil be diminished,' when there is question of almsgiving for the maintenance of the works of the Lord. The good record of the year has lit up a ray of hope in the hearts of the desponding missionaries and their friends; yet how dark and heavy are the clouds that hang above the Indian missions! The indebtedness of the Bureau to the schools at this moment is \$33,000.

"Why should not the year 1910 see the returns of the Preservation Society increased to \$40,000 or even \$50,000?"

Bishop Canevin of Pittsburg is rejoicing over the great success of a five-days' retreat preached in the cathedral by the Rev. John H. O'Rourke, S.J., for men—Catholics and non-Catholics. The Bishop sent out five thousand invitations for the exercises and within thirty-six hours received more than a thousand acceptances.

ECONOMICS

Gifford Pinchot, Chief Forester of the United States, has delivered an address against special interests which he named as foes of forest reform. "The people of the United States," he said, "have been the complacent victims of a system of plunder often perpetrated by men who would have been surprised beyond measure to be accused of wrongdoing, and many of whom in their private lives were model citizens. But they have suffered from a curious moral perversion by which it becomes praiseworthy to do for a corporation things which they would refuse with the loftiest scorn to do for themselves. Fortunately for us all, that delusion is rapidly passing away."

According to a statement prepared by the Geological Survey and the Bureau of the Mint, the total gold production of this country for the last year shows an increase. It is estimated at \$95,000,000, \$4,000,000 more than that of the preceding year. Colorado stands first in the list of gold-yielding states and territories, with Alaska and California second and third. The value of silver mined is \$28,050,000, a slight falling off when compared with last year.

A postal-telephone service for Sunday has just been introduced in London. People out of town send their messages on Saturday afternoon or evening to the Central Telegraph Office, attaching a penny-stamp to the envelope for postage and three pence in stamps for every thirty words. They state the hour at which they wish the message sent; but if no time be indicated, the messages are sent out at about 8.30 A. M.

Russia produced 783 million bushels of wheat last year, the largest crop ever recorded for one country, exceeding that of the United States by 26 million bushels. The land under wheat last year was 65 million acres, which makes the average yield 12 bushels per acre.

The export of frozen meat from Argentina to Great Britain was, in 1908, 573,946 carcasses of beef. Mutton amounted to

nearly 3,000,000 carcasses. The export for 1909, it is thought, will exceed these figures by about 10 per cent.

SCIENCE

It may be recalled that some two years ago the eminent English chemist, Sir William Ramsay, announced that, as a result of the action of the emanation from radium on copper, he had observed the disintegration of that element into potassium, sodium and lithium. Madame Curie repeated his experiments, but failed to get a similar result. Ramsay thereupon repeated his tests, taking account of Mme. Curie's criticisms, his conclusions remaining the same as in the first instance. Recently he has completed a series of experiments on the metals of the Carbon family: Silicon, Titanium, Zirconium, Lead and Thorium. Solutions of the salts of these metals were subject to the radium emanation. In each case carbon was obtained in the form of carbon anhydride. Sir William Ramsay comes to the conclusion that the elements of the carbon group without exception yield compounds of carbon after being exposed to the emanation from radium. The amounts of carbon obtained are not the same in each case, but the evidence seems to show that the elements of greater are more readily disintegrated than those of feeble atomic weight. Lead is an exception to this rule, and shows a peculiar stability. Ramsay is conducting similar experiments on other series of elements. It looks as if the disintegration of the chemical atom by the radium emanation is an accomplished fact.

Dr. Henri Guinier studies in *Etudes* for December 5 "The Supernatural in the Cures at Lourdes." He confines himself to the cure of organic diseases, i. e., those followed by "loss of substance and destructive of anatomical tissue." Spending the summer months near Lourdes since 1862, for ten years a resident of the little town, a sceptic for thirty years, Dr. Guinier has at last yielded to the eloquence of facts. His word must count. The cures generally take place: (1) Without any appreciable healing agent. The water at Lourdes has no medicinal properties; some are cured without it. (2) Instantaneously; tumors disappear in a moment (for instance the cases of Sister Eugenia and Mme. Ranchet); so with burns, cancerous and scrofulous wounds (as in the cases of Marie Borel and Levêque). (3) Without convalescence; the sick usually pass without appreciable intervening stages from disease to health. (4) Irregularly. These cures are not to be calculated or foretold; they do not work "on schedule." What of a natural therapeutic agent which acts now, at another time suspends its action,

does not always act in the same manner, does not act efficaciously in identical cases? (5) With some external sign or manifestation, usually an acute, intense pain in the affected part at the moment of the cure, index and proof of the restoration. (6) Sometimes where there is organic lesion the cure leaves a resultant "abnormal cicatrice," a "cicatrice fantôme," attesting the reality of the cure, and, in normal cures, unknown to medical art. (7) The startling phenomenon occurs of the reestablishment of certain bodily functions, while the organs remain diseased, materially incapable of performing their functions.

D. Guinier gives the case, studied by himself in 1908, of Mme. Biré, who recovered her sight, reads with both eyes, and—startling contradiction—both eyes materially are blind, both dead! Natural explanation to all this there is none. It exceeds all that normal therapeutics can do. Several hundred doctors, many of them sceptics, materialists, infidels, have examined the cases at Lourdes itself, where there is a special "Bureau" for the purpose, in which the work is thorough and searching. No sincere, upright, clear-headed man can deny the facts. What must the conclusion be? We must answer with the voice of True Science echoing to the voice of Faith: "The Hand of God is there."

M. George Rignoux has achieved wonderful results with his new television apparatus, by means of which he makes it possible to see the person to whom one is telephoning at a distance. The mechanism consists of concave parabolic mirrors focussing 3,000 candle-power on the object of which the image is to be transmitted. The image is thrown on a screen of 64 separate selenium cells. These cells, reacting to the light, produce an electric current in each cell, which in turn transmits luminous waves in direct proportion to the intensity of the light. The one inconvenience hitherto experienced is that each cell requires a separate wire, making sixty four wires in all for one apparatus. Attempts are now on way to transmit these waves successively over one wire, but with such velocity as to be virtually simultaneous with regard to the reproduction of the image.

According to a note in *Cosmos* for December, 1909, the well-known writer, M. Duhem, in an article in the *Revue Générale des Sciences* of November 15, on the life and work of Nicole Oresme, believes, as a result of his investigations, that the latter was not only a precursor of Copernicus but that he was also a source of inspiration to the author of "De Revolutionibus." Oresme was a doctor of theology of the University of Paris, was made Bishop of Lisieux in 1377, and died in 1382. Among

numerous other works, he translated four books of Aristotle, which he never published but of which a number of manuscripts are in existence. This translation he enriched with a commentary, in which he criticizes the conclusions of Aristotle regarding an immobile earth as the centre of the solar system, cites a number of reasons against this theory and gives it as his opinion that it is altogether false.

In the annual report of the Smithsonian Institute R. A. Fessenden claims that the first instruments patented by Marconi were practically duplicates of those used by Sir Oliver Lodge. He also calls attention to the fact that wireless signals had been transmitted by Professor Joseph Henry as far back as the forties, and at a later date by Helmholtz. Elihu Thompson and others. Sir William Crookes, in the *Fortnightly Review* for February, 1892, indicated the whole field that might be covered by wireless telegraphy, pointing out at the same time all the obstacles that had to be overcome. Mr. Fessenden, however, admits that Mr. Marconi was the practical developer of wireless telegraphy.

Professors Scheiner and Wilsing, of the Astrophysical observatory of Potsdam, Germany, have made new measurements of the temperature of the sun's luminous surface by means of a specially constructed photometer connected with a thirty-two-inch refracting telescope, and place the figures at 5,130 degrees Fahrenheit.

Engineers, writes Vaughan H. Wilson, are coming to see the possibility of substituting aluminum for copper as a medium for the transmission of electricity. The recently discovered deposits of aluminum oxide in Georgia, Alabama, New Mexico, Nevada and Greenland have made it the cheaper of the two metals, and its lightness makes the substitution most desirable. At first it was believed that its lower conductivity and tensile strength would be insurmountable difficulties, but actual tests have shown this to be false. Many of the French power companies have been transmitting their power through cables of this metal, and in this country the Niagara Lighting and Power Company is doing the same with satisfactory results.

An international conference has recently been held in London to discuss the construction of a new map of the world on a uniform scale of one to one million, which equals sixteen miles to the inch. All technical arrangements have been settled and the British foreign office will now officially communicate, through the several embassies, with all the civilized governments of the world, requesting that each prepare maps of their territory in accordance with

the plans adopted. The delegates representing the United States were Bailey Willis, geologist, and J. S. Kobel, chief engraver of the Geological Survey.

"The True Aim in Scientific Education," a paper read by Rev. James P. Monaghan, S.J., before the Southern Educational Association a year ago, has been printed in its quarterly Bulletin by the St. Louis University, St. Louis. It crowds a very large amount of valuable observation into small compass. Readers of popular science journals who are puzzled over the certitude of science in every domain of thought, even religious thought, and those who are at a loss for means of judging the methods of scientific education in many universities, will find this little pamphlet a useful storehouse of principles and a luminous and interesting statement of the legitimate field and inherent limitations of scientific activity.

In consequence of the growing demand for titanium, mines are being worked in Virginia, New York, Minnesota and Wyoming. This metal, discovered as far back as 1789, is now being used for the hardening of steel and cast iron. It is found that rails made of steel containing a little titanium are very durable. It is also being used for electrodes for arc lights.

General Brun, commander-in-chief of the French army, expresses himself strongly in favor of the aeroplane over the dirigible for army purposes. He declares that during the last French manoeuvres the military dirigibles were a failure. Up to a height of 4,800 feet they could easily be pierced with bullets; above that height no useful observations could be made from them. Aeroplanes, on the contrary, he says, have been tested under all conditions and proved themselves equal to almost every emergency.

Professor J. Joly has published the results of his study of the radio-active properties of lava. The Vesuvian lavas that have been deposited from the year 1631 to the present day are relatively very rich, their values ranging up to three times the normal for igneous rock. Moreover, the more recent their eruption the greater is their radio-activity, which indicates that, with the progress of time, this volcano is tapping fuel richer and richer in radium.

Chemistry has suffered a severe loss in the death of Dr. Ludwig Mond, who died recently in London. Dr. Mond was the inventor of many commercial processes, among them that for the manufacture of soda and ammonium.

DRAMATIC NOTES.

"Don." The New Theatre.—Half comic, half serious, amusing and clever, Rudolf Besier's play has a certain amount of dramatic force. It is interesting though somewhat superficial in its characterizations, but has considerable literary quality. Beneath its lighter surface it is a clever satire upon the human failing of attributing bad motives to the best of deeds and avoiding the consequences by a lie, where truth would be the wisest escape. A quixotic young man—hence the soubriquet of "Don"—has befriended a young girl in numerous ways, who afterwards marries a fanatic member of the Puritan Brotherhood. Meanwhile he has become engaged to the daughter of a blustering old general. When his betrothed and her parents are visiting his home and he is on his way to join them, he receives word from the young girl he has befriended that her bigoted husband has maltreated her, which causes him to hasten to her assistance. With scant regard for conventions, he takes her away and brings her to the shelter of his own paternal roof. Her husband in a rage writes to his father that his son has run away with his wife, and demands her return, swearing revenge on her and her gallant rescuer. His parents, and also his fiancée's, are horrified, and mistake his chivalrous though heedless act for one of bad intent and upbraid him for the disgrace and scandal he has brought upon them, for the girl's husband has threatened to obtain a divorce. His betrothed is the only one who has faith in him, knowing as she does his generous and impulsive nature. In the end her confidence is justified, for the husband is convinced that he been cruel and unjust to his wife in attempting to force his fantastic beliefs on her, and promises to treat her with kindness and consideration if she will return to him. This she does, and consequently dispels the hasty suspicion that has been cast on "Don's" good name. This act pacifies the old general, and he finally consents to his daughter's marriage to the modern "Quixote." Concomitant with its humor and serious intent is a sprinkling of the conventional in the characters, and an improbability which jars with the smoother action of the central theme. This undoubtedly is the result of youthful inexperience, and but slightly blemishes a very clever play. The interpretation of the various characters by the members of The New Theatre Stock Company was intelligent, pleasing and capable.

"Cameo Kirby." Hackett Theatre.—Ancient material in melodramatic setting

with a professional gambler as protagonist, whom every body regards as a thorough reprobate, but who turns out to be a hero. After being persecuted through three thrilling acts of hair-breadth escapes he achieves all that a man's heart may desire in winning wealth and the heroine. Sentiment is spread thickly throughout, and all the old theatrical devices are patched together in the construction of an ordinary melodrama. To those who enjoy sensation and are not sensitive to the banalities of stereotyped melodrama "Cameo Kirby" may prove a "thriller." Dustin Farnum fills the part of the hero satisfactorily, and Emmet Corrigan shines in the role of the humorous gambler who serves as an excellent foil to the aristocratic and serious Kirby.

"A Little Brother of the Rich." Wal-lack's Theatre.—An ineffectual portrayal of the reputed wickedness of the social life of a large city at the present day. The authors have made a futile attempt to satirize, and a serious dramatic mistake in trying to amuse or edify an audience with a plot devoid either of wit or human interest. The play is clumsily constructed and overburdened with unpleasant scenes, imagined from the life of the "smart set." Most dramatizations of novels are failures, and when an effort is made to stage such a crude and highly fictitious book as Mr. Patterson's failure is inevitable. To expect any display of histrionic ability on the part of the actors would be asking more than is fair.

Charles McDougall.

Harry Lauder, the well known vaudeville entertainer, was given a luncheon in Cincinnati by the Caledonian Club a week ago. Among the guests invited was Archbishop Moeller, who sent a letter of regret, in which he gave his views of the stage to-day.

"To do away with all plays, all theatres," wrote the Archbishop, "would be advocating something extravagant, and, I venture to say, not desirable. We might as well endeavor to make the waters of the Ohio flow up stream, as to try to suppress all diversions. The nature of man calls for them, and the man who would live without them has about him something that is abnormal. Mind and body need relaxation in order that they may be able properly to perform their functions. Amusements and plays afford these needed diversions and relaxations to many people. The best things may be abused, and thus what is highest and best may become lowest and meanest. This holds good also in regard to plays.

"Plays, then, that foster vice and im-

morality are gnawing at the very vitals of the state, and hence, those who are called to preside over city, county or state, should not give such performances any quarter. I am fully convinced that plays, as well as press and pulpit, can be made a means of doing good, of lifting up the people from a lower to a higher level of probity, of instilling on the one hand a love of virtue and on the other inspiring a hatred for all that is bad and wicked. In a word, a good, moral, carefully prepared play will bring home to those present at it salutary lessons, inspire them with noble sentiments, which will have a beneficial influence on their whole manner of living.

"Hence, I say, that while amusements which are objectionable will do a world of harm, on the contrary, those that are clean and of an elevating character, will do good to the individual as well as to the community at large. I believe, if a committee, consisting of men of well-known probity and prudence were appointed, whose duty would be to determine what amusements, plays, etc., are objectionable, and to advise the public as to what they should not patronize, a step would be taken in the right direction. This committee should also try to induce the owners of theatres not to rent their houses to companies that would put on the stage indecent plays. And if the civil and ecclesiastical authorities would give this committee their encouragement and support, I believe that ere long the amusements and plays that take place in our midst disgracing the fair name of the Queen City of the West and making her blush with shame, will be things of the past."

PERSONAL

The last male descendant of the Gutenbergs, Baron Henry von Molsberg, Adjutant-General of the King of Württemberg, died lately in Stuttgart. The deceased was related to the inventor of the art of printing through a niece of the Gutenberg's, who married into a member of the Molsberg family. On account of this relationship, Baron von Molsberg was invited by the city of Mainz to be present at the Gutenberg celebration in 1900.

Dr. J. J. Walsh, of New York, who has been delivering a series of successful lectures in New Orleans, under the auspices of the Knights of Columbus, addressed, by special request, the Medical Society of Louisiana, January 11, on Superstitions in Medicine. The Society, which consists of over three hundred prominent physicians, elected Dr. Walsh an honorary member.

ECCLESIASTICAL NEWS

As now arranged the program of the exercises commemorating the golden jubilee of the Paulist Congregation and the parish of St. Paul the Apostle, in this city, is as follows: January 24, 8 P. M., solemn Vespers in presence of His Eminence Cardinal Gibbons; sermon by Rt. Rev. Thomas F. Hickey. January 25, 10.30 A. M., solemn pontifical Mass in presence of His Eminence Cardinal Gibbons; celebrant, the Most Rev. John M. Farley; sermon by Rev. Walter Elliott, C.S.P. January 25, 8 P. M., solemn Vespers in presence of His Excellency the Apostolic Delegate; sermon by Rev. Thomas F. Burke, C.S.P. January 26, 8 P. M., choral service with solemn Benediction of the Blessed Sacrament; sermon by Rt. Rev. Mgr. Joseph F. Mooney, V.G. January 27, 8 P. M., choral service with solemn Benediction; sermon by Rev. Thomas J. Campbell, S.J. January 28, 8 P. M., choral service with solemn Benediction; sermon by Rev. E. G. Fitzgerald, O.P. Mass meeting, under the auspices of the Catholic laity. February 2, Carnegie Hall, New York City.

At the Boys' Orphan Asylum near Kingsbridge many of the old inmates gathered together, January 2d, to celebrate the golden jubilee of the superioress, Sister Mary Martha, who had been to them in their youth a friend, guide and protector. She has been connected with the asylum since she first entered religious life, fifty years ago, and has had charge of it for the last twenty-five years. During that time over 30,000 boys have been sheltered and given an education that well fitted them to battle with life. All, with but few exceptions, have reflected great credit on the institution; a score or more have embraced the religious life, a large number grace the professions, and many fill responsible positions.

A press cable from Rome is authority for the statement that the Right Rev. Neil McNeil, Bishop of St. George, Newfoundland, has been appointed Archbishop of Vancouver, in succession to Archbishop Dontenwill, who resigned September 21, 1908, when elected General of the Oblates. Bishop McNeil was consecrated titular Bishop of Nilopolis and Vicar-Apostolic of St. George on October 20, 1895, and was transferred to St. George on February 18, 1904, when the vicariate was raised to a see.

Diocesan statistics prepared at the close of 1909 show splendid progress during the last twenty years in the Diocese of Duluth. When Bishop McGolrick took charge in 1890 the Catholic population was about

20,000, with 2,000 Indians. There were 20 priests in charge of 32 churches and 10 stations, and 5 schools with 800 pupils. The pro-cathedral was a poor wooden structure. The Catholic population now numbers 52,000 whites and 4,330 Indians, with 52 secular and 24 regular priests attending 98 churches and 52 stations. There are 10 schools with 1,800 pupils, 4 academies having 450 pupils, 2 industrial schools for the Indians, an orphan asylum, high school, a fine new cathedral and other substantial evidences of material improvement, while the spiritual progress has been equally satisfactory.

Mgr. Heylen, Bishop of Namur, chairman of the permanent committee on the organization of Eucharistic Congresses, arrived in Montreal on January 16, to confer with Archbishop Bruchési and other church dignitaries interested in the preparations for the congress to be held in Montreal next September. At the cathedral he lectured on the great religious event, and spoke on the organization, purposes and effects of Eucharistic Congresses. They had had, he said, tremendous moral influence upon the various cities and countries in which they have, thus far, been held. At the Archbishop's palace a grand reception was given in honor of the visiting prelate, which was attended by many of the Catholic clergy and laity of the city and vicinity.

Dom Gasquet, to whom the revision of the Vulgate has been entrusted by Pius X, delivered a lecture in Rome last week, on the progress of the work. Of the \$9,200 so far contributed to defray the expense involved, a great part, he said, had been received from the United States. Much more money is needed. The work of revision, which was begun in 1907, will take eight years. Abbot Gasquet spoke with appreciation of the assistance of J. Pierpont Morgan, who has permitted photographs to be made of fifteen leaves from a sixteenth century edition of the Gospel in his possession.

Rev. John J. McCort, rector of the Church of Our Mother of Sorrows, Philadelphia, has been elevated to the dignity of Domestic Prelate by the Pope. Besides coping successfully with the onerous duties of his own parish, which is one of the largest in Philadelphia, Father McCort has also built a substantial church in West Philadelphia for an Italian congregation.

Archbishop Quigley has announced the appointment of three vicars-general for the Archdiocese of Chicago: the Rt. Rev. Paul Peter Rhode, the present auxiliary bishop; the Very Rev. M. J. Fitzsimmons, and the Rev. Aloysius J. Thiele, pastor of the Church of St. Aloysius.

PULPIT, PRESS AND PLATFORM

At the solemn requiem Mass for the late Cardinal Satolli, at St. Aloysius' Church, Washington, D. C., the sermon was preached by the Rt. Rev. Mgr. T. J. Shahan, D.D., Rector of the Catholic University. We are pleased to publish the following extract from the scholarly tribute to the late Cardinal:

Francis Satolli rose to his high office through sheer merit, though, humanly speaking he owed much to the esteem of his powerful friend, Leo XIII. Satolli was one of the best Catholic theologians of his day and a distinguished and successful teacher of the younger clergy. His vast and sure acquaintance with the beauty and consistency, the variety and depth of Catholic doctrine, was acquired by diligent study of St. Thomas Aquinas, the greatest of Catholic theologians. It was at the feet of Leo XIII, then Archbishop of Perugia, that the young priest acquired the strong grasp on the doctrine of St. Thomas that soon characterized him even among older men and more experienced teachers. He was yet in the prime of life when Leo XIII committed to him the task of renewing in Rome itself the study of St. Thomas. For ten years he filled the city with his eloquent, solid and aggressive teaching, and during that time captivated a host of younger men and sent them back to their native countries equipped with reliable learning but filled also with his own enthusiasm.

His strength lay mainly in a remarkable power of reaching down into the vitals of a great question and probing for the underlying principles. In this he had few, if any, equals, and he worked with a sure method, the trained use of the most delicate reasoning power, a clear and incisive logic, that seemed infallible once its starting point was granted. His Latin diction was choice and closely woven, and though his ideas were profound, they were always clear and consistent. The rational processes of theology were especially dear to him and he was a finished master in all that pertained to them. He sought religious truth habitually and with great earnestness, not the history of truth, nor opinions about truth, but the very truth itself. Hence there was often in his speech and manner something forceful and militant. Few Catholic theologians in the last century so impassioned their hearers as this truly admirable disciple of Leo XIII, himself one of the greatest theologians of the last three centuries. Fewer still had so large a daily audience drawn from so many countries, both in the Old and New World. In many a distant land there is to-day genuine sorrow for the eloquent voice now stilled forever and the

ardent spirit now quenched in death. He wrote many volumes, mostly in Latin, and therefore never exercised on the larger world the personal charm that won him so many friends among his army of pupils. Yet he wrote his native Italian with precision and nervous strength, and was one of the best pulpit orators of Rome. He remained always, however, a foremost teacher of Catholic theology and philosophy as found in the writings of St. Thomas Aquinas, from whose wise teachings, he firmly believed with Leo XIII and many others, would one day come the social and religious regeneration of our modern world.

It is a far cry from the professor's chair to the office of first Apostolic Delegate to the Catholic Church in the United States. Nevertheless, the professor of Thomistic theology was not unequal to a task that would have been at any time a delicate and arduous one, but was then peculiarly so because of grave differences of opinion among American Catholics on certain domestic matters. The situation called for a man of insight, courage and prudence, and the new Apostolic Delegate exhibited these virtues in a high degree. He amply justified the words of Leo XIII that in Francis Satolli he was sending to the Church in the United States "an illustrious man, equally renowned for his learning and his virtues." He travelled far and wide, mingled freely with all the people, and obtained at first hand an intimate acquaintance with all the elements and forces, the strength and the weakness of our Catholic life.

He was a fearless man and desired honestly to be impartial. His decisions were not in every case equally pleasing to all concerned, but his conscience never reproached him, and he was always convinced that he had acted on solid principles of theology and equity, and that he retained the approval of his superior, the Pope, in whose name he came and whose authority he exercised. He had a very keen sense of justice, detested any kind of wrong, and was ready to act in a quick and summary way when the ends of justice or equity could not be otherwise served. It is no small tribute to him that by his strong character he not only established in its fullness the office imposed on him, but also left it highly respected, popular, and widely efficient. This was due, in great measure, to his real sympathy for the people of the United States and their form of Government. He admired their large and sane freedom, their respect for the rights of others, their moderation, their good will towards the old mother Church and their many fundamental virtues and principles. He learned well our language and retained to the end many warm friends among us, and was always pleased to meet

at Rome those whom he had known here or who went recommended to him.

The dominant note in the dead Cardinal's life was his strong love for the Catholic Church.

In his long experience as educator, judge and administrator, he came to know her as the only truly wise and truly permanent friend of humanity, and the longer he lived the more he believed that men had only to know her as she is in order to love her as he did. He lit in the hearts of his numerous pupils a fire of devotion to the ends and ideals of the Church, and that force remains now that he is no longer with us. While he lived the professor may have, to some extent, become lost in the prince of the Church, but now that his rank and office are no more, it is the scholarly faith and the splendid idealism of this truly great teacher that live on and sustain many thousands of hearts in the never-ending conflict that goes on about them.

LETTERS TO THE EDITOR

THE MAKING OF THE NORTHWEST.

To the Editor of AMERICA:

In your issue of December 4 there appeared a favorable review of Lyman's recent book on the Columbia River. Your reviewer says very truly that Professor Lyman has given us a most interesting book—indeed, that he could scarcely have done otherwise, considering his subject. I fear, however, that in his anxiety to present an interesting and picturesque narrative, Professor Lyman has overlooked the claims of historical accuracy. It may have been the cry of the publishers for "copy" that deterred our author from the painstaking labor demanded of the exact historian. To produce a book worthy of the great Columbia River is a high undertaking. Hence it is to be regretted that Professor Lyman, in contributing this volume to the American Waterways series did not subject it to severer criticism before turning the manuscript over to the publishers. I shall instance here only a few of the more flagrant errors which obtrude themselves on the most cursory perusal of the book.

There are so many blunders in the assignment of dates that the volume becomes quite untrustworthy in regard to chronology. To mention three cases at random: (1) The author states that the explorer Vérendrye set out from Montreal for the Rocky Mountains in 1773 (page 70), though Monsieur de La Vérendrye died in 1749. His western explorations occupied him chiefly from 1738-43. (2) The arrival of Fathers Blanchet and Demers on Oregon soil is assigned to 1837 (page 155). They actually arrived late in 1838. (3) We read on page 51 that Vitus Behring, the Danish navigator in the ser-

vice of Russia, "in 1771 had gone as far south as latitude 46 degrees, just the parallel of the mouth of the Columbia. But he was so far off the coast as not to see it." Unfortunately for this chronology, Behring had died in 1741, just thirty years before the date fixed for his voyage. The reference to Behring introduces us to a geographical miscalculation as well as to an error of date. The voyage in the course of which Behring reached the 46th degree of latitude was along the Asiatic, not the American coast. Hence the statement that Behring could not see the mouth of the Columbia because of the distance. Quite so! The Pacific Ocean interposed its vast width between the intrepid Dane and the mouth of the Columbia!

On page 155, where we learned that Father Blanchet came to Oregon in 1837, the author gives us the equally reliable information that "McLoughlin had been brought up a Catholic," and that Father De Smet had come in 1840 into the Flathead country, in what is now northern Idaho. As a matter of fact Dr. McLoughlin was reared in the Established Church of England and became a Catholic in 1842, at the height of his power and at the age of fifty-eight. As to Father De Smet, the home of the Flatheads was in the Bitter Root Valley, in western Montana, and here De Smet visited them in 1840. On another page we are informed that De Smet sailed from Antwerp to Oregon on the ship "L'Indefatigable," despite the impossible form of the word. The ship was L'Infatigable. On page 158 we are informed that the Catholic College at St. Paul's is the successor of the school founded in 1839 by Blanchet. The fact is that Father Blanchet established the school at St. Paul (St. Joseph's College) in the fall of 1843, and there has been no Catholic College at St. Paul (Ore.) since 1849.

Professor Lyman has a very high regard for W. H. Gray's "History of Oregon," from which he draws much of the coloring of his narrative. Gray is one of his source-books. Hence we need not wonder at his story of the provisional government, of the influence of the missionaries and of the Whitman affair. He recognizes that Gray is intensely hostile to the Catholics and to the Hudson's Bay Company, yet his "History" is a "work of high value" (page 149). A testimony concerning the value of Gray's "History," from a competent and impartial source, may be of interest in this connection. Jesse Applegate was a pioneer who came to Oregon with Peter Burnett in 1843, and was closely identified with public affairs here for many years thereafter. He was one of the most capable and intelligent of the pioneers and was universally conceded to be a man of high principle and of judicious mind. In a private letter preserved in the Bancroft

Library at the University of California, Mr. Applegate writes to the historian, Bancroft, under date of August 29, 1878: "You mention Gray's 'History.' . . . It is like the man, a mere bundle of insane and baseless prejudices. It is a loss of time even to read such stuff."

We may conclude this criticism by mentioning an error of fact into which Professor Lyman is led by his favorite authors, and which he elaborates through several pages. It is the old story of the Oregon Indians' search for the "White Man's Book of Life." Four Indians from the Rocky Mountains arrived in St. Louis in 1831. Their mission, according to the story, was to secure and bring back to their tribe the White Man's "Book of Heaven." They were unsuccessful in their quest, but before leaving St. Louis they were entertained at a banquet, and one of their number made an eloquent speech, which was spread broadcast in the Protestant religious press and started the great missionary movement towards Oregon. In the course of the reported speech the Indian chief said: "You took me to where they worship the Great Spirit with candles, but the Book was not there. You showed me images of the good spirits and pictures of the good land beyond, but the Book was not among them to tell us the way." So the story runs in a hundred books on Oregon, and Professor Lyman finds room for the myth in his volume, even to the neat fling at Catholic worship in the supposed speech of the Indian chief.

The real mission of the Indians in St. Louis was to ask for priests to come among them. They called on Bishop Rosati in that city, and when two of their number took ill they received the Sacraments and were buried in the Catholic cemetery. The whole story of the speech about the White Man's "Book of Heaven" is mythical—a pious invention.

There are few things in Lyman's book which are prejudicial to Catholics. But in view of the errors of which the above mentioned are only typical, the work can hardly be said to rank high as a history. It is sincerely to be regretted that so important a subject as the Columbia River was not assigned to some able and painstaking historian who would have produced as creditable a volume on the history and legends of the River of the West, as, for example, Mr. F. V. Holman, President of the Oregon Historical Association, has brought out on another phase of the history of the Pacific Northwest, viz., the "Life of Dr. McLoughlin." Professor Lyman will certainly add to his own credit as an historian and to the usefulness of his book by a rigid revision of his work, should a second edition be called for.

EDWIN V. O'HARA.

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CHRONICLE

At Home.—The President declared only six European countries entitled to the minimum rates of duty imposed by the Payne-Aldrich tariff bill. The favored nations are Great Britain, Russia, Italy, Spain, Switzerland, and Turkey. Of the continental countries of Europe, Italy will profit most by the President's declaration, as her exports to the United States exceed those of any other. —The National Civic Federation held a three days' conference in Washington, President Taft making the opening address. The conference was called primarily to devise means for the enactment of uniform legislation by the various States on important questions concerning which the Federal Government has no power to legislate. The convention adjourned after the adoption of resolutions favoring uniform laws. —Another important event at the national capital was the meeting of the Board of Governors, representing thirty States of the Union. States' Rights was the burden of several addresses, with particular reference to the conservation of natural resources, and the supervision of public service corporations. Ambassador Bryce spoke at one of the sessions. After three days the convention adjourned, having planned for a future meeting at some State capital. —The Japanese and Russian Governments declined to accept Secretary Knox's proposal for the neutralization of the Manchurian railroads. Great Britain and France were also opposed to the project. The Secretary's alternative proposition for the building of the road from Chinchow to Tsitsihar with a terminus at Aigun, received the approval of the

Chinese Government, and American interests will share equally with those of other powers in the construction of this road. Although both Russia and Japan make reservation regarding the Aigun-Tsitsihar proposition, the *Temps* insists that the concession would be a violation of the Anglo-Russian convention of 1899 and the Chino-Japanese conventions of 1905 and 1909.

The Western Switchmen's Case.—Arbitration under the Erdmann Act, to settle the differences between the switchmen and managers of western railroads entering Chicago, although announced in the "Chronicle" of two weeks since, was not resorted to at the time. Chairman Knapp of the Interstate Commerce Commission and Commissioner of Labor Neill have been using their good offices to effect a settlement without recourse to the provisions of the act. Reports from Washington announce their failure, and under the agreement reached two weeks ago each side will name an arbitrator within five days and the two selected will name a third. The demands of the switchmen for a readjustment of the wage scale and improved working conditions will be considered, and the findings of the board will follow. This means that there will be no strike since the Erdmann Act requires both parties, under penalty, to accept the award of the arbiters. The decision of this board will have wider scope than the settlement of the Chicago troubles. Its effect on the strike of the switchmen on the northwestern roads, which began before the holidays and is still affecting traffic in the St. Paul district, will be immediate. Both the northwestern switchmen and those of Chicago inter-

ested in the arbitration now determined upon are members of the same union.

The Eastern Railroads' Situation.—As announced at the time, requests for wage increase were made simultaneously on the managers of thirty-two eastern railroads a month ago, and January 20 was the day set for their reply. On that date the railroad officials refused to grant the demands of the trainmen, and the next thing in order will be the holding of conferences to effect a peaceful settlement. The conferences will continue for weeks, and should negotiations fail, a strike involving 150,000 men will take place, say the heads of the trainmen's associations. Happily neither managers nor men are in the mood for a strike, for both sides feel that nothing would be gained by it.

The Cost of Living.—The country-wide agitation due to the steady advance in the cost of the necessities of life, to which reference was made last week, is growing more intense every day. The committee appointed in the Ohio legislature, following a special message of Governor Harmon, to investigate the causes of high food prices in the state, reports that the law of supply and demand which has been held by many to be responsible for existing conditions, cannot be held to be sufficient explanation. A belief that there are artificial causes as well as natural ones for the high prices prevails. Members of the committee consider that statistics at hand indicate that the present food prices are due to manipulation, but before formulating a decision they announce that a thorough study of the economics of production and transportation of foods must be made.—A movement against prevailing high prices of meat was begun in several cities throughout the country. In Pittsburg 125,000 workmen, representing 600,000 persons, have enlisted under the banner of total abstinence from meat for thirty days. The most active centres of opposition are Chicago, Pittsburg, Boston, Richmond, Baltimore and Kansas City. The dominating influence on the price of fresh meats throughout the United States seems to emanate from the National Packing Company of Chicago, whose operations moreover affect the price of cattle on the hoof. An inquiry by the officials of the Department of Justice into the practices of the National Company has been under way for six months and efforts are being made to punish persons responsible for the present state of affairs and to dissolve any combinations operating in restraint of trade.

Conservation of Niagara.—The report of the committee on the protection and restoration of Niagara Falls, which is approved by the Secretary of War and is now before Congress, presents a plan to preserve the great cataract for all time in an appropriate setting. It recommends the acquisition by the United States of a strip of land extending from the State reservation to the other

end of the Gorge, and including the face of the cliff and a hundred yards of the table land. This is to be cleared of the present buildings and restored as far as possible to its original state. The taking of water from the river above the falls is to be restricted to an amount which will not perceptibly lessen the flow. For complete success the cooperation of the Canadian Government will be required.

Railway Disaster at Spanish River.—On January 21, the most terrible accident in the history of the Canadian Pacific Railway occurred at Spanish River, thirty-eight miles from Sudbury, Ont., where a train, consisting of an engine, combination mail and baggage car and express car ran off the track into the river. Though the ice was twelve inches thick, the momentum and weight of the cars broke through and submerged them. Fire that broke out at once added to the horror of the accident. The number of bodies lying in the submerged cars is not yet known, thirty-one having been recovered up to Sunday. Fifty may be dead, frozen in the cars under the ice. The conductor, Thomas Reynolds, dived and saved seven passengers. B. M. Pearce, the only passenger who escaped from the first class coach, ran five miles in his frozen garments to deliver a report of the wreck at the Canadian Pacific station at Nairn, the telegraph wires being all down. Among the known dead are Father J. E. Carrère of Blind River, Ont., and Father Chaillou of Dorval, Que.

Tariff War Threatens.—The reports from Berlin indicating a possible tariff war with Germany, have caused the President and Secretary Knox to give consideration to the policy that shall be pursued with that country. France, too, has come to a serious stage in its tariff relations with this country. The meat and cattle question is the crucial one. Home politics in both countries is responsible for the enforcement of so-called sanitary regulations practically prohibiting the importation of American meats and live stock. In Germany a strong agrarian party stands fast in its opposition to any concessions to affect this discrimination, and similarly France has to consider its agricultural interests. The Payne-Aldrich law denies the benefit of the minimum rate to countries which fail to allow that equal treatment to American imports which other nations enjoy and Germany is known to be less severe upon such importations coming from Austria and Denmark. The fact that the President by proclamation has already extended the benefits of the minimum tax imposed by the new tariff to Italy, Great Britain, Russia, Spain, Turkey and Switzerland, will be a factor influencing Germany in its decision. The competition in trade which this advantage supposes will have much to do in bringing about harmony. It is believed that Germany cannot discriminate against American cattle and meat and thus jeopardize its annual trade of \$400,000,000 with the United States.

and Germany once admitted to the benefit of minimum rates, France in self protection will follow with concessions necessary to safeguard its own trade of \$250,000,000 annually.

Great Britain.—A cable from our London agent states that the Irish leader, John Redmond, controls the House of Commons. No ministry can hold office without his support. The Catholic vote undoubtedly caused the defeat of several Liberals, who would not declare in favor of impartial treatment of all interests in providing for the schools. This was a deciding factor in producing the balance of parties. The Catholic schools are thus absolutely safe.—Up to Tuesday evening the candidates elected were distributed as follows: Liberals, 213; Labor, 36; Unionists, 238; Irish party, 72.

Ireland.—The Nationalist party have lost only one seat in the elections, Mid-Tyrone. They have made one gain, South Dublin, and will number 83. Mr. Shane Leslie failed by 56 votes to win Derry City from the Marquis of Hamilton, whose majority at the previous election was 67. Mr. T. M. Healy retains North Louth against the combined efforts of the leading members of his party. His election and that of Mr. O'Brien in Cork, will probably influence the Irish party in more carefully scrutinizing the Budget from the point of view of Irish interests. Mr. Redmond, speaking at Bradford on the Catholic school question, said it would be calamitous to bring Ireland's nationality and her religion into conflict. They might take it from him that the Catholic schools were in no danger from a frontal attack. The real danger was from a compromise between the Nonconformists and the Church of England. "The one safe course is to trust neither Liberal nor Tory, but to keep our own power intact. I give this pledge to the Irish Catholics in Great Britain, that the declaration of the Catholic bishops in England defining the Catholic demand is accepted to the last syllable by the Irish Nationalist Party; that their demand is our demand. In the presence of the Irish party, Catholics need have no fear of injury to their schools whatever party comes into office." The House of Lords, he said, had consistently opposed, and the Irish party had consistently championed, every Catholic cause. It was the duty of English Catholics to stand by the party that stood by them and help "to win a struggle which has been going on for centuries, for the faith and fatherland of Ireland."—The Irish Land Bill recently passed is now in operation. Its best feature was to increase the powers of the Congested Districts Board, doubling its area of control in the West and trebling its resources. Mr. Birrell had intended the Board to be partly elective, but this clause was thrown out by the Lords. He has now appointed a board which includes Bishop O'Donnell of Raphoe, Bishop Mangan of Kerry, Rev. D. O'Hara, P.P., Sligo, Rev. P. Glynn, P.P., Clare, Mr. J. Fitzgibbon, chairman Roscommon Co. Council,

and others who are equally satisfactory. Mr. Russell, who was defeated in Tyrone, retains the Presidency of the Board, and Sir Horace Plunket is also a member.

Australia.—Four more union officials, including the President of the Miners' Federation, are to be prosecuted under the Industrial Disputes Act for their refusal to submit the coal-strike grievances to the decision of the tribunal constituted by the Act. Legally they are in the wrong. On the other hand, they appear to have good grounds for complaint. There is a combination among the coal owners in New South Wales to regulate production, and when times are dull the mines are not worked to their full capacity. The miners say that the owners take this opportunity to punish the more strongly organized miners and to favor the less strongly organized by giving the latter work for from four to five days a week and reducing the employment of the former to one or two days, or even closing the mines in which they work, thus throwing them on the unions for support. The owners take refuge behind the Disputes Act and refuse to meet the men in any other way than it provides; while the miners claim that the owners' combination is an illegal restriction of trade punishable by law. The Railway Commissioners proposed to refuse to transport coal from the mines that are not in the combination except for railway use. This was met by a threat of a general strike on the part of all workmen in any way connected with the coal trade, and the proposal was given up. Railways in Australia are almost entirely owned and administered by the Government, and their action in this case is worthy of attention. Cardinal Moran, alluding to the strike, avoided taking either side, but recommended his hearers to pray for the accomplishing of justice and congratulated New South Wales on the absence of violence though 20,000 men were out.

India.—A party from the British warship *Perseus* landed at Pishkan in Baluchistan and destroyed 850 rifles and 100,000 rounds of ammunition destined for Afghanistan, after driving off the Afghans who were guarding them.—Upwards of thirty persons have been arrested in connection with the murder of Mr. Jackson. Most of them are Brahmans and three were in the Government service. The extent of the conspiracy is attributed to the violence of the native press. Loyal Indians are puzzled at the inaction of the authorities in the face of so evident an evil.—Eleven Mohammedans, 11 Hindus, 2 Europeans, 1 Parsee, 1 Sikh and 1 Burmese have been elected to the Imperial council up to last advices. The active part taken by the landholders gives great satisfaction to the Government.

School Debate in French Chamber.—On January 21, the debate on the school question occasioned important utterances. The leader of the Catholic Party, M. Jacques Piou, deputy for Lozère, defied the Government to grant freedom of education. "I am quite certain," he said,

"that the members of the Government will not accept my challenge. They are well aware that Catholic education is decidedly superior, from the point of view of morals, to lay education such as is imparted in the primary State schools. I regret that the Government cannot accept freedom of education, as it exists, for instance, in the United States; for I am persuaded that the only way to bring about peace between Catholics and their adversaries is free competition between independent and public schools." M. Briand replied that while the members of his Government had determined to exercise a severe control over private schools, they would not follow those who urged them to monopolize education and close the free schools. "A monopoly in education," he went on to say, "could be acceptable only in a better instructed democracy than the French, in a country better pacified than the France of to-day." These last words were a categorical reply to the Combists, and M. Ferdinand Buisson, deputy from the Seine, proposed that M. Briand's speech be posted up in the 36,000 communes of France. But the Radical-Socialists of the Combes-Pelletan group protested so strongly against this that M. Briand himself begged the Seine deputy not to insist. This incident is considered very grave in political circles. It shows once more how profound is the antagonism between M. Briand and the Combist group.

Floods in France.—The floods in France have assumed alarming proportions. In the north, east, and west hundreds of people are shelterless and ruined. The property losses are enormous. In Paris last Sunday the Seine had risen 24 feet 8 inches, whereas at this season the usual rise is only 8 feet 2 inches. The bridges, especially the Pont des Arts, were threatened. The continued rain forecasted still higher floods. Many quarters of Paris were without light and without drinking water. The water in the sewers was backing up. As telegraphic and telephonic communication is interrupted, the situation in the provinces is not known exactly, but it is said to be somewhat improved in the valleys of the Loire, the Rhône, the Marne, the Yonne, and the upper reaches of the Seine and the Aube. On the other hand, the valleys of the Saône and the Doubs are nothing but a large lake ten miles wide. The whole of Champagne is in a very critical condition. Vitry-le-François (Marne) is isolated in the midst of a lake two miles wide. All the country between Arrigny and Larzicourt is under water, and several houses have collapsed. Many villages on the banks of the Marne are submerged.

Germany.—In official circles the possibility of a tariff war with the United States is seriously considered, although the hope is expressed that the experience to come to both nations during February and March, in which months the Payne bill will govern trade with Germany, will lead to the mutual concessions to be asked for in the conference soon to be held. That Germany is

at present indisposed to yield much is apparent from the utterances of the press as well as from the stand taken by legislative and commercial bodies throughout the empire. This disposition is clearly shown in the principal speech delivered at the annual banquet of the American Association of Commerce and Trade, a leading commercial body in Berlin. In the presence of Ambassador Hill, the guest of honor at the banquet, it was bluntly affirmed that Germany had hitherto done all the conceding and it was now the duty of America to make such advances as would assure a tolerable condition of affairs in trade relations between the two peoples. Bavaria, through its representative in the Imperial Government, has urged that its interests be strongly supported in the coming conference, presenting data to prove that its trade will be seriously affected by the new schedules of the Payne Act. As announced last week, any compromise in reference to the importation of cattle is generally denounced. —Violent storms have prevailed for some days and the unusually heavy accompanying rains threaten serious flood conditions in the Moselle and Rhine valleys and across the borders into Tyrol and Switzerland. —Another laudatory reference to the United States navy by a German critic was made this week. In a speech before the Naval Association of Kiel, Admiral von Koester, his Majesty's representative at the Hudson-Fulton celebration, speaking with the assured knowledge his recent opportunity had enabled him to acquire, praised the American fleet as well-disciplined, well-manned and commanded by a corps of officers thoroughly trained in their profession. He commented favorably on the fact that the naval force was drawn largely from the farm hands of the West, seeing in this an agreement in policy with the Imperial idea of drawing its marine force largely from the agricultural population of middle Germany.

Roman News.—By a *Motu Proprio* of December 15, the Sovereign Pontiff has united the Spanish Institute of the Sons of the Holy Family with the Theatines, and has made Cardinal Tuto y Vives, hitherto protector of that Institute, protector of the whole Congregation thus formed, with power to renew and reform it. —A decree of the Sacred Congregation of Religious has detached the Trappists of Mariannahill in Natal from the parent Order and has established them as an exempt Congregation under the name of the Missionary Religious of Mariannahill. They will follow for the present the Cistercian rule, but the general chapter to be held three years hence will form new constitutions suited to their peculiar circumstances. The central house at Mariannahill will be also the novitiate and house of studies. Its provost, the head of the Congregation, is granted the use of pontificals.

The Philippines.—The Supreme Court of the Philippine Islands handed down a decision to the effect that the island government has power to regulate foreign commerce with the islands.

QUESTIONS OF THE DAY

Protection of Immigrant Girls

President Taft's first message to Congress discusses, amongst other important issues, the question of the so-called "White Slave Trade." He says:

"I greatly regret to have to say that the investigations made in the bureau of immigration and other sources of investigation lead to the view that there is urgent necessity for additional legislation and greater executive activity to suppress the recruiting of the ranks of the prostitutes from the streams of immigration into this country."

One of the investigations referred to estimated that 15,000 victims are annually imported into the United States. It seems, moreover, that the nefarious trade is regularly organized, with a central bureau, and branch offices in all the large cities from the Atlantic to the Pacific, and agents at all the immigration harbors and in different parts of Europe. The most cunning and successful agents in Europe are "traveling American ladies," who have plenty of money and use it freely to lure their victims to destruction.

The President's call for Federal legislation and the bill bearing on this matter recently brought in by a Congressman are moves in the right direction. But all the legislation in the world, as it only punishes a convicted offender, will not be able to decrease materially the number of the unfortunate victims of vice, unless the prostitution evil is attacked where its deeper roots lie hid.

Much is being done for the girl that remains at home; there are hundreds of thousands of charitable institutions to take care of the orphan, the sick, the poor, the unfortunate girl; but has the same care been bestowed on the girl that seeks a livelihood in foreign parts—the girl that only too often falls a prey to the agent of immorality? Before she leaves her native town or village, on the journey when she arrives at her destination and during the period of her exile, until she is safe again in her old home or has settled down for life in her new one, this girl should be guided and protected by the hand of Christian charity. This hand must reach from city to city, from land to land, over deserts and seas—it must be the hand of internationally organized protection of the emigrant girl.

A Protestant organization of this kind has been in existence for more than thirty years. Its headquarters are in Neuchâtel (Switzerland) and it counts nearly 15,000 members in forty different countries of the world. The kindred Catholic organization is of more recent birth. The imminent moral dangers to which the numerous Swiss servant girls were exposed in Hungary and Russia, in 1896 inspired M. Léon Genoud, of the University of Fribourg, with the idea of founding a society for the protection of Swiss emigrant girls. He was ably sec-

onded by Madame Louise de Reynold. After a fruitless effort to amalgamate the proposed work with the already existing and very active Protestant organization, Madame de Reynold founded at Fribourg, September 22, 1896, the "Œuvre Catholique Suisse de Protection de la Jeune Fille," identical in aim with a society organized in Bavaria, 1895, the "Marianischer Maedchenschutzverein."

The new association spread rapidly over Switzerland, and its fame was heralded through the continent. The first general reunion was held in August, 1897, and was attended by delegates from all the Swiss cantons and the principal countries of Europe. At this congress M. Genoud's proposition to internationalize the association by affiliating with it all the existing works of the same description in other countries, was unanimously adopted, and a constitutive assembly was convened under the chairmanship of Mgr. Werthmann, of Baden. The result was the "Association Catholique Internationale des Œuvres pour la Protection de la Jeune Fille." Fribourg, the seat of the great international university, thoroughly Catholic in population, situated in a neutral country, where the great languages of continental Europe—German, French and Italian—meet, was chosen as the headquarters of the association. (The address of the international secretary is 28, Rue Romont, Fribourg.)

The association is governed by an international board of directors, an international committee, and the periodical international congresses. The Blessed Virgin, under the title of Mother of Good Counsel, is the heavenly protectress of the association, the "Year-Book" (German and French), "Guides" for traveling girls (in fifteen languages), and the *Monthly Bulletin*, are the official international organs. It has been repeatedly blessed and recommended by the Holy See. The Cardinal Protector has always taken the most lively interest in the progress of the work. In 1899 he sent Mgr. Müller-Simonis, of Strassburg, to South America, and, in 1907, to Turkey and Greece, in the interests of the association, and he has already given him letters of recommendation to the bishops of the United States and Canada, some of whom he intends to visit in the course of the current year. The governments of the various countries have not been behindhand in appreciating the social significance of the association, and at the Expositions of Liege, Milan and Bordeaux first prizes of merit were awarded to it by the unanimous decision of the judges. The association is, moreover, in continual touch with the "International Society for the Prevention of the White Slave Trade," founded in London, 1899, and the various national organizations of the same description.

The end of the association is threefold: First, to unite, for common action, the works and institutions, which, in the various countries, are occupied with the protection of girls. Second, to facilitate the foundation of societies and institutions where they do not exist. Third, to enlist the services of isolated members in places too small or too poor to support regular organizations. The Asso-

ciation is, therefore, a coalition of works, institutions and isolated members for the protection, material, moral and religious, of girls of all classes, but especially of emigrant working girls. In this way it carries on a social apostolate amongst one of the most numerous and interesting classes of society.

Among the ways and means employed are the securing of employment, protection during the journey, the organization of courses of instruction and manual training, the establishment of savings banks and sick and old age pensions, houses of refuge, homes and social clubs, the systematic fight, in conjunction with the civil governments, against the white slave trade and the dangerous newspaper advertising. An instance related to me by Mgr. Müller-Simonis at the Charity Congress in Erfurt last October, will illustrate one phase of the work. "Some months ago," he said, "there was question of sending a fifteen-year old orphan girl from Strasburg to her sister, a servant girl in Madrid. Everything was arranged by the Strassburg branch of the Association. One of our representatives brought the girl to the train, and recommended her to the care of the conductor. In Paris, where she had to change trains, a member of the local organization met her at the station, secured good refreshment at a moderate price, conducted her to the Gare d'Orleans and placed her in the train bound for Bordeaux. At the station in Bordeaux, ladies in the employ of the local secretaryship, which had been notified by its Paris correspondent, met her and conducted her to the train bound for the Spanish frontier. Here a frontier-commissioner, one of our confidential agents, looked after the fulfilment of the customs formalities and saw her safe on her way to Madrid, where her sister met her at the station. The orphan girl and her protectors everywhere recognized each other by the official international countersign: the yellow and white-covered guide in the hand of the girl and the yellow and white ribbon on the shoulder of the ladies and the frontier-commissioner."

During the twelve years of its existence the Association has made wonderful progress. The following is a list of the various countries with the number of national committees, secretaryships, works and institutions affiliated with the International Association June, 1909:

Germany, 435; Austria, 88; Belgium, 263; Denmark, 2; Spain, 40; France, 913; Great Britain and Ireland, 30; Greece, 5; Italy, 65; Luxemburg, 6; Monaco, 2; Norway, 4; Holland, 193; Portugal, 8; Roumania, 8; Russian Poland, 19; Sweden, 6; Switzerland, 241; Turkey, 6; South America, 165; Asia, 43; Australia, 1; total, 2,572. This makes an increase of 882 institutions in three years.

Neither the United States nor Canada figures on this list. May this short and imperfect sketch of the great Catholic Association help to realize the hope expressed by M. Genoud at Strassburg, that at the next International Congress the Great Republic of the New World will be fittingly represented and give a new impulse to the movement.

J. J. LAUX, C.S.SP.

The Catholic Mission Field

The persecution now harassing the Catholic Church in France brings with it a crisis in the life of the Universal Church, which Catholics the world over may not overlook. No nation has rendered service in the world mission field at all comparable to the work hitherto carried on by the French people. To them is the Church indebted almost entirely for the splendid achievements of the last century—the associations for the support and spread of missionary activity, the majority of the newer Mission Congregations, and the Apostolic schools. Catholic France has sent into the field of apostolic labor the best she possessed of manly courage and womanly devotedness, until to-day she numbers thousands of self-sacrificing sons and daughters toiling their lives away in distant mission lands. In a recent article in the *Katholische Missionen*, Father Huonder, an authority on the mission work of the Church, supplies data to enable one to measure the wide extent of France's influence. He tells us that of the 108 missions districts in the Orient, just one-half, of the 60 accredited to Africa, about 30; and of the 18 in Oceanica, 9 have been long entrusted to the exclusive charge of French missionary bodies. And while it is undoubtedly true, he adds, that not all of the religious, men and women, engaged in these fields are of French origin, the considerable number of French priests and nuns devoting their lives to the service of the Church in non-French districts is an element of France's generous zeal not to be disregarded. Moreover, throughout the nineteenth century the material support of the army waging the war of Christ in these pagan lands has been drawn, if not entirely, at least in more than proportionate share, from the charity of the eldest daughter of the Church. The same reliable authority affirms that from the year 1822 to 1900 the Society for the Propagation of the Faith collected \$69,000,000 from the Catholic faithful, and during the interval between 1843 and 1900 the Association of the Child Jesus gathered nearly \$22,000,000, of which sums Catholic France contributed nearly two-thirds of the former and at least one-third of the latter.

Can the zealous charity hitherto prompting the Catholics of France be depended upon to continue the splendid work in equally generous spirit in our own day? Were there question of zeal and charity merely, no one might hesitate to answer, but the bitterness of the blow which has struck the Church of France in these latter years makes clear the impossibility that her devoted children should continue to honorably lead all others in bearing the burden. The losses entailed upon the French mission societies, whose home property has been confiscated through iniquitous legislation, whilst their members have been exiled to make new foundations in alien lands, have been enormous; the annual large gifts flowing in for the work from the rich endowments of ancient abbeys and monasteries must cease now that the religious houses have

been secularized; the French diocesan clergy, noted for their large-hearted charity to the missions, are now engaged in a desperate struggle to support themselves in the changed conditions that obtain; the subventions of the government, once no small element of help in the vast expense, practically are withdrawn from all save a few missions of the French protectorate.

And most inopportunately does the resultant straitening of material resources enter into the perplexing problem facing the men and women who have given their lives to this work so near to the heart of the Church. The critical hour in which the future of the missions among pagan peoples is to be determined appears to be close at hand. To understand one has but to consider the upheaval wrought in the Orient through recent happenings. The rapid progress of Japan during the last few years has aroused all Asia to a consciousness of its strength. Already signs are observed which mark the impatience with which it bears the four-hundred year tutelage Europe has exercised in its regard, and in consequence the protection of the missions by European powers, once a large element of strength to those who labored among the Asiatics, unquestionably will cease soon to be a helpful influence. Missions and missionaries, in the changed policies which seem to threaten in the Eastern hemisphere, will be obliged to take a stand independent of the aid they have been enjoying from the world powers.

It is an entirely new state of affairs and it brings hitherto unthought of difficulties to those whose duty it is to shape the policy of the foreign mission work of the Church. The difficulties are in no wise lessened by the notion which unwise writers of an earlier day have done much to spread among Catholics. No doubt these meant well when they wrote of the futility of non-Catholic efforts in the mission field and of the sterility of Protestant missions, but their contentions have wrought harm in lulling the Catholic mind to a false security. They neglected to distinguish clearly two quite different things: Christianity as a supernatural religion and the Christian civilization which follows, as a purely natural result, the spread of the Christian religion. Fail as they must in their efforts to implant the former, Protestants are by no means unsuccessful in introducing the latter, and with the immense resources they have in hand, they are winning, as our own missionaries testify, a wide influence among pagan peoples. The success which comes to them in what can be the only outcome of their work in the mission field may be readily analyzed. What the awakening peoples of Japan and China desire is precisely the advantages they note in the civilization, in the intellectual and material progress that marks the western world to-day. The heroes and heroines of the Catholic Church, who do battle for the Faith in these un-Christian lands, have the higher aim, but it is mainly through the lure of the natural that they will bring home to the nations among whom they struggle the blessedness of Christ's kingdom which it is their supreme purpose to

build up among men. And we at home must not be blind to the increasing difficulty, which the growing influence of non-Catholic workers in a purely natural sphere necessarily opposes to them.

Catholics in other lands are beginning to appreciate the fact that mission work among nations still in the darkness of paganism may no longer practically be relinquished to the generous sacrifices of one devoted people. The changed relations growing out of the political life of the world demand that the whole Catholic body arrange its forces in new alignment to face the need that is pressing in the sphere of mission activity. Catholic Germany has already responded to the call, and in the last great Catholic Congress in Düsseldorf a resolution was adopted by delegates present from all parts of the empire. Its framers worded the resolution well. Heretofore at similar meetings the support and encouragement of missions distinctively German in their inception and development have been urged upon the delegates, but this year, wide awake to the critical situation existing, the resolution calls for a united world-wide support of Catholic effort in the mission field. With the characteristic energy of the Catholic people of the empire, the work is already being carried into practical effect, and in every parish a vigorous impulse is noted in favor of the associations for general mission work in foreign lands.

What shall we of America do? It goes without saying that it is easier to do civilizing than Christianizing work, and unless the missionary idea and spirit take hold of our Catholic clergy and laity infinitely more than is the case to-day, the strong non-Catholic organizations in the field will so assure the propagation of their mission ideals as to win a paramount influence in the eastern hemisphere. That influence once obtaining, through the lure of the civilization these ideals stand for, the vast field of the Orient will be lost to Catholic effort. The fact that the English language has come to be the world vehicle of western civilization already assures to Protestant missionaries, seventy per cent. of whom, we are told, are of our race, a decided advantage over Catholic workers, the majority of whom have thus far been of French antecedents. The question is one that appeals to every child of the Church—What shall we of America do?

M. J. O'CONNOR, S.J.

Poland's Last War for Freedom

The last week in January is dedicated by the Poles all over the world to the commemoration of their last struggle for independence against Russia. The incidents leading to the uprising, as well as the war itself, are interesting to the world at large as one of the issues involved was the liberation of serfs not only in Poland but in Russia also. Historians have generally accepted the freeing of serfs in Russia as Russia's voluntary act. when in fact a study of the events of that period will credit the Polish movement with that reform. After Russia

was humiliated in the Crimean War in 1856, Czar Alexander made two promises in Paris which were not included in the formal treaty, but nevertheless made a part of it by a secret clause. He promised to grant Poland reforms and to abolish serfdom in his own domain. But as soon as the foreign troops left Russia, the Czar saw fit to regard the proposed reforms and the proposed abolition of serfdom as premature and injurious to the economic interests of Russia.

The first signs of unrest appeared in Poland in the beginning of 1861, five years after the treaty of Paris. The movement made itself manifest by gatherings of people in the churches, and the singing of patriotic hymns. From churches the people marched through the streets of cities and towns and continued their prayer for freedom. The Russian authorities recognized the signs. All Polish rebellions began in the same way. For two years Russia used the usual repressive measures, then in the beginning of 1863 conceived a bold plan to prevent the impending uprising. An order of conscription was issued, which was to have been enforced in one night, for over 50,000 Polish recruits. But the agents of the Polish national government, maintained secretly in Warsaw, learned of the order in time and even secured partial lists of the intended victims. The would-be conscripts fled to the woods, armed themselves as best they could; thus the actual struggle began. The Polish secret government, seeing that the movement could not be delayed longer, proclaimed a general rising January 22, 1863.

Now note what happens. At the first signs of the movement in Poland two years before, the Czar, in order to propitiate his serfs, granted them partial freedom, which, however, did not include the right of ownership of land. They were still bound in servitude to their landlords. The Polish national government, in its manifesto, declares:

"In this first day of our holy struggle for Poland's independence we declare all inhabitants, irrespective of creed or race, class or occupation, free citizens and equal before the law. The land which the peasants have tilled as serfs or otherwise becomes by this decree the absolute property of the tillers; the landowners will be compensated for their losses out of the treasury of the Republic."

Immediately after this declaration, the Russian government, in order to deprive the revolutionary movement of the sympathy and support of the peasantry, granted on its side liberty to the serfs, thereby practically ratifying that part of the Polish manifesto.

The price of liberty of the serfs in Russia, as well as Poland, was the Polish insurrection, the consequences of which were indeed terrible and, considering the meagre chances of success, pathetic in the extreme. The success of the movement depended almost entirely on the intervention of other Powers. And indeed Napoleon III contemplated such intervention, and even opened negotiations with the governments of England and Austria.

But here Prussia stepped in. Bismarck made an open alliance with Russia to maintain the status of the Poles. Then Austria hesitated; and against the alliance, France and England, too, did not seem to think it worth while to persevere. Over 200,000 Poles and Lithuanians engaged the Russian forces in a sort of guerilla warfare. In all there were over 600 battles and skirmishes. The losses on the Polish side are calculated at 50,000. The Russian statistics place their loss at 40,000.

The second and the most pathetic period of the struggle was directed by Dictator Romuald Traugutt who, with a cabinet of five members, constituted the Polish government. They held their meetings secretly in the zoological cabinet of the Warsaw University. They were discovered in April, 1864, and executed August 5 of the same year. The last skirmish was fought in March, 1865, in which a small detachment of patriots was commanded by a priest, Father Brzoska. That, like the solemn and final act in a religious rite, closed the rebellion.

ADAM GREGORIUS.

The Socialistic Kingdom of God

III.

(Conclusion.)

Economic justice, as was explained, is deemed necessary for the Kingdom of God as a bulwark against Mammon, its deadly and most dangerous enemy, and as a protection of its existence, unity and vitality. There are other reasons for its necessity of still greater importance. According to Economic Determinism moral righteousness is essentially based on the economic conditions of society. It rests on them and develops from them; it rises to ever higher degrees of perfection, when sustained by them, and on the contrary, it decays and withers away, when lacking their support. This view is held by revolutionary socialists of all descriptions, by the members of the fellowship as well as by those of the Socialist party, and it is believed to hold for the righteousness and moral elevation of the Kingdom of God no less than for the morality of any other society.

Rev. E. E. Carr expresses his mind on this point clearly and unmistakably. "The God of Moses," he says, "proved Himself the God of nature by recognizing the force of Economic Determinism in dealing with the Hebrews in Egypt. He might have sent them preachers to tell them to be good and they would be happy, but He did not. He might have advised them to bear their wretchedness on earth patiently and they would have rest and plenty in Heaven, but He did not. . . . No. *God knew that before He could uplift a race of slaves spiritually, He must get them out of the slave's environments, make them free and give them a country of their own, where they might enjoy peace, plenty and leisure.* Therefore He undertook first to deliver them from their economic woes—to save their bodies, their basic human

lives—before He tried to work on their souls. . . . The same may be said of the New Testament. The Gospel record is full of stories of body-healing, and but few cases of soul-healing are mentioned. The people are sheep having no shepherd, said Jesus, therefore He spent His time 'going about doing good,' *because he had compassion on the multitude*, and he preached occasionally, as it seemed good." (*Christian Socialist*, June 1, 1909.)

We must hence conclude that the Kingdom of God itself is based on economic conditions. For if they are the basis of social righteousness and justice, and righteousness is the fundamental law of God's Kingdom, the latter must rest on an economic foundation. This is, as an undeniable tenet, expressed in one word by Rev. Paul H. Castle, when he repeats the saying of Ward: "Christianity lies on the bedrock of the labor movement" (*Ibid.* Nov. 15, 1907); and not less concisely by W. H. Watts, who says that we cannot have the Kingdom of God on earth until we right the economic wrongs at the base of our social system (*Ibid.*, May 15, 1907), and by Professor Edwin Markham, who maintains that Christ began to base his Kingdom on the social and material needs (*Ibid.*, Dec. 15, 1907).

Rev. Thomas P. Byrnes gives us a more detailed description of how the Kingdom of God rises on economic conditions and develops by the economic activity. He says: "We cannot build the Kingdom of God as a castle in the air. God's Kingdom must have foundations rooted and established in the very nature of things. It must rest on the earth, on the hills and on the rocks, it must grow naturally out of fields, forests and mines and must send its spires up from the native soil to the sky." (*Ibid.*, June 1, 1909.)

Owing to economic righteousness as its fundamental law the Kingdom of God, which Christ founded as a labor movement, is essentially revolutionary. For economic righteousness, as understood by Christian Socialists, means the abolition of classes and of accumulation of wealth in the hand of a few; means the suppression of competition in production and commerce, as the cause of all social evils; means the overthrow of the power and authority of all those who support capitalism and possession of wealth; means in a word the overthrow of the entire industrial, commercial and political order which for centuries the world has established and is always bent on upholding. This entire order is the Kingdom of Mammon, which must be utterly destroyed, before the Kingdom of God can spread and triumph on earth. No doubt such a universal change in the relations of human society, brought about by struggle and combat, is a revolution, the most thorough and universal that ever took place.

According to Professor Rauschenbusch and other divines, it was this revolution that Christ had in view, when He said that He was not to bring peace, but the sword, and which His Blessed Mother foretold when

she sang: "He has brought down the mighty from their seats and exalted them of low degree; He has filled the hungry with good things, and the rich He has sent away." Rev. E. Dean Martin boldly affirms: "The principle of revolution is Biblical. It is as the very heart of the Evangel. Messianism properly understood is Revolution." (*Ibid.*, Feb. 1, 1909.) Rev E. E. Carr with equal boldness ventures to say: "True religion is necessarily a proletarian revolution, proceeding on the class struggle, until injustice and inequality are destroyed and the human race is fully redeemed from oppression, want, ignorance and sin." (*Ibid.*, June 1, 1909.)

From its revolutionary character we understand why Christian Socialists distinguish two periods in the Kingdom of God. The one is its foundation, its time of combat, the other its consummation, its final triumph and golden age. The first period begins with its inauguration by Christ, when He said to the people: "Repent, the Kingdom of God is at hand," that is, as Weeks interprets these words, "Revolutionize your ideas, the era of co-operation is here." The second period will come with the universal dominion of righteousness. In the language of Scripture it will be the city of God; in that of the Socialists, "the moment when the forces, deep-seated in human nature, the sense of order and the love for cooperation, at last set free by the sweeping away of an outgrown system, will build up a new system by which the best that is in man will be evoked into its natural activity." (Weeks, 'Socialism of Jesus,' pp. 40,42.)

The Socialistic Kingdom, as analyzed and characterized in this and the two preceding articles, proves devoid of any supernatural element. As such we must regard it not only for the reason that it is temporal and earthly. Its very foundations are laid on the rock of economic conditions, and not on any institution beyond the material world. The morality that is to prevail in it rises exclusively from earthly soil, and consists merely in the exercise of faculties seated in human nature. There is in it no redemption from sin through the death of Christ, but only deliverance from temporal evils, poverty and economic oppression. Nor does it prepare man for a future immortal life in heaven; for its aim and object is happiness, plenty and enjoyment on earth. Nor are there in it belief in divine revelation, religious rites for the worship of God, divinely instituted sacraments, a ministry of priests, and hierarchical authority. Such things are not needed for the purpose for which it is said to exist.

"In this temple of humanity," says Rev. T. P. Byrnes, "industry will be a sacrament and labor a ministry," and we may add, class-struggle, revolution, collective ownership and production will be the proper means of salvation and redemption. In short, the Socialistic Kingdom of God is mere naturalism, and that of the lowest kind; for it is but disguised materialism, inasmuch as its often vaunted spirituality and loftiness are but the outcome of

the material conditions of human society and in no way the gift of God. Therefore, notwithstanding all the protestations to the contrary, it turns out to be the radical abolition of Christianity as a supernatural and spiritual religion.

JOHN J. MING, S.J.

Mother Duchesne

The cause of Mother Duchesne having been recently introduced at Rome recalls the story of a life remarkable in its far-reaching influence, in its strange vicissitudes, in its suffering of mind and body, heart and soul; remarkable, above all, for a sanctity which was attained inch by inch against the odds of marked natural defects. The ardent piety of the child, Philippine Duchesne, existed side by side with faults which, without sharp and persevering struggle and great graces from God, are incurable. She had what, in her native town, was known as the "Duchesne character," strong, valiant, devoted, but uncompromising and sadly lacking in pliancy and amiability. There were years of striving for patience and sweetness under the wise direction of Mother Barat; years of purification, when she waited, yearned, hoped, prayed; of humiliation, apparent failure, broken health, helpless old age.

It was she who, just eighteen years after the foundation of the Society of the Sacred Heart, led a band of its religious to the lower Mississippi Valley, which, except for the flourishing towns of New Orleans and St. Louis and a few villages, was little more than a wilderness. Nevertheless, thanks to the untiring zeal of a handful of missionary priests and their bishops, Catholicity was spreading steadily in spite of stupendous obstacles. Mother Duchesne suffered privations that daunted the hearts of the most intrepid pioneers, suffered them bravely, joyfully; but the houses she founded prospered slowly or not at all. It was the work of others that succeeded. How often God deals thus with especially favored souls!

Her practice of poverty and mortification was heroic. She ate scraps of food from the children's table, drank only coffee diluted with a little milk and much water. She wore a habit rusty with age and mended until there was little of the original fabric left. In a climate, severe for those who are accustomed to it, and doubly so to one who had spent the first fifty years of her life in France, she never had fire in her cell; she rested on a thin mattress thrown on the floor with only one light covering. She slept very little. During the night she would mend the clothes of the children and the religious, or again, spend hours motionless before the Blessed Sacrament. Though superior, she helped in the kitchen, fed the chickens and cattle and cared for the sick with untiring devotion. In the midst of almost inconceivable poverty she managed to help the missionaries, generously giving them both food and supplies.

As a young girl Philippine Duchesne entered the con-

vent of Sainte Marie-d'en-Haut where she had been educated. She had not received the black veil when the Revolution broke over France in all its diabolical fury. Her community shared the common fate. Philippine returned to her father's house to practise in the world the virtues of the cloister. Some years later when order was restored and religious were once more free to follow their vocation unmolested, she leased Sainte Marie and returned to it two or three companions. She resolved to gather together the scattered community. In time most of the nuns did return, but their superior was old and ill fitted to govern her disorganized band. The greater number had lost their fervor during years of contact with the world. Many went back to it; so that when, after prayerful deliberation, Mother Barat affiliated the convent with her infant society it had but few inmates and several of those had been received after the departure of the greater part of the old community.

In 1806 the saintly Dom Augustin de Lestrange, Abbot of La Trappe, spoke to the religious at Sainte Marie of the condition of the Church in America. He told them of vast regions sparsely peopled by savages who had never seen a priest, never even heard the name of the one true God; of the immigrants, Frenchmen and Irishmen, heirs to the Faith, who, surrounded by Protestants and unsupported by the grace of the Sacraments, forsook the Church either through carelessness or worldly ambition. From that hour the great desire of Mother Duchesne's strong heart was to devote her life to spreading the knowledge of God beyond the Atlantic.

Twelve years passed before her wish was gratified. She plead incessantly that she might be allowed to go but Mother Barat wisely and prudently urged that the Society was then too small, too weak to scatter its forces. Mother Duchesne's impetuous character and indomitable will could see no difficulties, and it was in a spirit of childlike obedience that she blindly submitted to the decision of her saintly superior. When, at last, the permission was granted, her joy knew no bounds. There is a note of triumph in her farewell letters to her relatives that sounds loud above the undertone of sadness at parting to meet no more.

After a voyage, long and trying even for those days when the small, over-crowded vessels were dependent on the caprice of the wind, Mother Duchesne and her companions landed in Louisiana. Then followed a series of wearisome delays before they reached St. Louis to learn, to their disappointment, that it would be impossible for them to settle there. They were obliged to go on to St. Charles, a poor village on the Missouri, some miles further north. At the end of some months' struggle against direst poverty the brave little band had to move to Florissant where they remained for many years teaching the children of a few wealthy St. Louis families and some wild little Indians.

In time other foundations were made in what was then the enormous territory of Louisiana, bought not

long before, from France, one at Grand Coteau, one at St. Michael (both within the present State of Louisiana), another at St. Louis; the once forsaken school at St. Charles was reopened. During the first twenty-two years of Mother Duchesne's American apostolate the houses of which she was superior were always poorer than any of the others. It was, she thought, owing to her inefficiency that they failed to prosper. Repeatedly she begged to be relieved of her burdensome office and at last her wish was granted. She was sent to St. Louis as a simple religious.

The following year, at the age of seventy-three, the victim, not only of the infirmities that come with the years, but of enfeebled health brought on by unimaginable hardships, she crowned her heroic life by a deed worthy of an apostle of a Crucified Master. She went to a settlement of the Pottawatomie Indians and for a year, with the simplicity of a child, tried to master their extremely difficult language and to accustom her frail old body to life in a village of savages. Her heart was indeed valiant but her health gave way and soon she was able to help only by her prayers. She spent hours at a time in the poor little makeshift chapel until the savages, with their love of designating people by their leading characteristic, christened her "the woman who always prays." Under these circumstances her superiors felt obliged to send her back to St. Charles. Her recall was a great trial. To live with the Indians and to work for them had been her ambition. She had long been an ally of Father De Smet, whom she had known when he was a novice in the early days at Florissant, and had afterwards aided in many ways.

For ten years she suffered on at St. Charles in a small, bare room which opened into the chapel, and is still to be seen as it was when she sanctified it by her presence. It was not until 1852 when she was in her eighty-fourth year that her long tried soul was released. For months she had grown weaker and weaker. The end came peacefully and sweetly.

FLORENCE GILMORE.

Senhor Joaquim Nabuco

Senhor Joaquim Nabuco, Brazilian Ambassador to the United States, died suddenly at the embassy in Washington on January 17. He was born in Recife, Brazil, August 19, 1849, and was the son of Senhor Nabuco, a leader of the Liberal party during the reign of Dom Pedro II. His grandfather and great-grandfather also were Senators, so that he represented in the Brazilian Parliament, when he entered it in 1878, the fourth generation of his name. He took an active part in the movement for the abolition of slavery and after a visit to Portugal and England for the furtherance of this cause he went to Rome where his efforts were approved and supported by Leo XIII. Senhor Nabuco's attachment to this

movement allied him to the imperial dynasty and when the republic was proclaimed in 1889 he held aloof from the old monarchical parties who accepted the new order of things. Later he became reconciled with the republic and from 1900 to 1905 was Envoy Extraordinary to England. During this period he was sent on a supplementary mission to Italy to advocate the rights of Brazil in the arbitration of her dispute with Great Britain concerning the boundaries of British Guiana, of which the King of Italy was the arbitrator. The importance of the part Senhor Nabuco had in the settlement of that question may be measured by the published documents which form a series of eighteen volumes. He was a member of the Hague permanent Court of Arbitration and was president of the third international conference which met in Rio Janeiro in 1906. A year earlier he became Ambassador in Washington, having been appointed in 1905 when Brazil created her first embassy to the United States. Senhor Nabuco was the author of a work in Portuguese: "Um Estadista do Imperio," or the life of his father, Senhor Nabuco, which is a constitutional history of the reign of Dom Pedro II. Another valuable contribution from his pen is his "Minha Formacao," a literary and political autobiography. Director Barrett of the Bureau of American Republics, says of him:

"Mr. Nabuco undoubtedly was one of the most profound scholars that has ever represented a Latin-American country in foreign lands. He had an exceptional knowledge of international law and affairs. He was the master of many different languages and he was a brilliant writer upon a great variety of subjects, ranging from law to poetry. His name will go down in history as one of the notable men of Pan-American progress and relationship, and always will be known as one of the foremost statesmen of Brazil and Latin-America. The cause of Pan-Americanism and the International Bureau of American Republics have lost a most distinguished and earnest advocate and a sincere friend in the death of Mr. Joaquim Nabuco."

The funeral services were held with all the impressiveness and solemnity befitting the rank and services of the distinguished ambassador at St. Matthew's Church, Washington, where solemn high Mass was sung in the presence of the Apostolic Delegate, the Most Rev. Diomedes Falconio. President Taft, the members of the Cabinet, nearly all the diplomats in Washington, members of the Supreme Court and a number of Senators and Representatives were also present. The *Washington Post* editorially pays him a graceful tribute for "his courtly kindness, his conciliating diplomacy, his grasp of affairs, his splendid literary ability, but most of all his warm and attractive personality. He was a strong man, yet gentle; firm in diplomacy, yet kind and generous; a man of letters, yet close to humanity. And in his passing the Capital, where he served for five years, suffers a deep personal loss."

CORRESPONDENCE

The School Question in British Politics

LONDON, JANUARY 8, 1910.

Already the election campaign is in full progress. The original issue is being obscured by a number of subsidiary questions, and the vote will not be by any means a clear plebiscite on the action of the House of Lords. On both sides individual candidates and their supporters and even some of the leaders are indulging in more than the usual exaggerations and palpable misstatements of election times. The appeal to popular opinion is sadly marred by the intrusion of appeals to popular prejudice and ignorance.

Catholic candidates muster more strongly than in any previous contest. There is, of course, the solid phalanx of Catholic Home Rulers in Ireland, but in Great Britain a few Catholics appear among the Liberal candidates and in the more moderate wing of the Labor party, and a considerable number among the Conservative candidates. One may reasonably expect that there will be about ninety Catholic members in the new House of Commons, and however much they may differ on other issues they will vote as a solid body whenever and wherever the Education question comes up for discussion.

Conservative candidates are nearly all giving clear and satisfactory replies to the question proposed by the Bishops as to their action with reference to the rights of our Catholic schools. The Liberals are mostly avoiding a direct reply and contenting themselves with calling attention to Mr. Asquith's declaration that in any future legislation on the Education question liberal concessions will be made "to minorities in populous districts." Unfortunately the restriction of special treatment to "populous districts" would have the effect of penalizing and starving out of existence some four hundred Catholic schools. But even as to the other schools, those of large towns and cities, Mr. Asquith's declaration, read in its context, is not reassuring or satisfactory. For he says that the Government stands just where it did four years ago, that is, on the platform of the Birrell Bill, which even with its amendments Catholics would not accept, and which they successfully resisted, thanks to the action of the much abused House of Lords.

A large gathering of Catholic Trades Union delegates has passed a resolution declaring that Catholics will refuse to subscribe further to Trades Union funds unless secular education ceases to be an item in the political programme of the Trades Unions. In the north of England, in the textile industries and in the mining centres, Catholics muster their tens of thousands in the Trades Unions. It is well that they are taking combined action to make their influence felt.

There died yesterday at his house in North London the Rev. Michael Baxter, clergyman of the Church of England, popularly known as "Baxter the Prophet." At least ten times in the last forty years he confidently fixed the date of the general judgment and lived to see it pass by. He was a bold interpreter of Apocalyptic prophecy, and, as usual with such people, found his key to the problem of the world's end in discovering the number 666 in the names of various public characters written in Greek letters. Napoleon III, the unfortunate Prince Imperial, Prince Jerome Napoleon, General Boulanger and Prince Victor Bonaparte were successively identified as the "Beast, No. 666." When the lapse of time showed his

dates were wrong, and the passing away of the men he had marked with the mystic number proved that he had blundered, he began again with a new series of interpretations. He had a considerable following, and the newspaper in which each week he published his views had an enormous circulation, and became a valuable property. Once this paper gave striking proof that the "Prophet's" view of the future was very limited. In order that it might reach the remotest subscribers on the Saturday morning, he printed it in the middle of the week. When the King's coronation was first arranged Mr. Baxter, with a journalist's intelligent anticipation of coming events, brought out his paper with a report of the ceremony and a picture of the King's state entry into the city after the event. Some thousands of copies were already on the way to subscribers when the coronation was suddenly postponed because the King was in the hands of the surgeons. But there was the faked record in print and picture showing things that should have happened but at the last moment had failed to occur. Mr. Baxter calmly went on with his paper, prophesying the exact date of the world's end, after showing he could not foresee the events of the next three days. And his subscribers took him at his own valuation and went on buying his ever varying Apocalyptic prophecies. There is a large market for this curious literature in Bible-loving Protestant England. One of the most virulent of the anti-Catholic weeklies is full of it every week end.

A. H. A.

Christmas Among the Lepers

MOLOKAI, JANUARY 3, 1910.

Christmas time and New Year's, here at the Leper Settlement, have passed in a very pleasant manner. At the home our people have been for about two years in fine disposition, spiritually and otherwise. It seemed a wave of piety but is lasting extremely well, nearly all making frequent Communion and special devotions, very edifying, even the blind—those who can walk—going to the church several times each day.

Good order prevails over the settlement, and this whole happy season has been doubly so through the good will of the people—our lepers—and the generosity of our friends over the islands.

JOSEPH DUTTON.

The New King of the Belgians

LOUVAIN, DECEMBER 25, 1909.

Le Roi est mort. Vive le Roi! The first part of the famous phrase was accomplished; the second part was not to be until the old king was buried. To accentuate and help along the sorrow, more official than heartfelt, it must be confessed, of the nation, a heavy rain fell all day Wednesday. Four days before the body had been brought from Laeken and lay in state at the Royal Palace. Wednesday morning it was solemnly carried to the Cathedral of St. Gudule where Cardinal Mercier was to officiate. The great Gothic edifice was decorated in black, and formed a striking contrast to the brilliant uniforms of the many foreign princes who followed the king. After the absolution of the body, the funeral cortege made its way along the road lined with enormous crowds, to Laeken, where the body was placed beside the bodies of his dead wife and son and near those of his father and mother. It was all very solemn and very simple, yet much more gorgeous than what Leopold himself called for in his will. So passed from view the

second king of the Belgians, not so bad a man as some would have him and probably not so good either as others make him out; but a great king, who did many good things, and many bad ones. According to Belgian tradition Prince Albert of to-day will not be King Albert until to-morrow.

Vive le Roi! On Thursday, December 23, the new king of the Belgians, Albert I, made his solemn entry into Brussels amid an indescribable burst of enthusiasm and formally took the oath of fidelity to the Constitutions before the united Parliament. As early as eight o'clock in the morning the streets, now gaily decorated in marked contrast to the mournful colors of yesterday, were thronged with the crowd. All the morning, trains from all parts of the country poured in their thousands and by ten o'clock the route of the triumphal procession was thronged eleven or twelve deep, tier upon tier, with an eager, well-affected crowd. The procession started from Laeken, a suburb, passed through Molenbeek and was at last received by the Burgomaster of the city at the gates. Queen Elizabeth came ten minutes before the king. There was first a regiment of Lancers, gay in their holiday trappings, at their stirrups long lances with a flowing pennon at the top; a court dignitary or two followed in a carriage and then a band playing "The Brabançonne," the national air. It is the queen. She is in a brilliant court equipage of gold and white drawn by six prancing horses; behind stand two giant lacqueys in long coats of mauve, and within are the Countess of Flanders, the King's mother, radiant and happy, the Queen, and the two little Princes, Leopold and Charles. The Queen is immensely popular with the Brussels people and the ovation she received was deafening; she graciously returned the salute, while the two little yellow-haired princes, eight and seven years old, took it all as a matter of course. A detachment of Lancers followed.

Just as the King entered the city, the heavy clouds until then threatening the happiness of the day, suddenly cleared away and the sun shone out brightly from a brilliant blue sky—a splendid omen surely. On the streets the King was awaited more and more impatiently. At last he came. First a regiment of cavalry, as before, then the marshal of the court; then an interval of thirty or forty feet. In this interval rode the King, alone. Tall, majestic, easily mastering his restless horse, he was very much moved, and frequently saluted the crowd, which by this time was frantic in its applause. The king is light haired with a light mustache and beard, with an intensely earnest expression and is retiring, almost timid, in appearance. The enthusiasm he called forth was wild for he is very popular, and justly so, and the moment of his passing was unforgettable, for one could not help feeling, however democratic and republican in conviction, that here was something concrete and human for Belgian patriotism. Their love of country is not a mere abstraction but incarnated in a living, lovable man. It marked a great and welcome revulsion of feeling, for of late years, King Leopold had somewhat lost the hold he once had on the people. Indeed it must have been a discouraging day for the Socialist leaders, for, as some one remarked, the only red flag seen flying was the red handkerchief brandished by a good Capuchin Brother to show his loyalty.

The scene in the House was just as imposing. When the Queen and her following entered, it was already packed to overflowing and brilliant with color. On one side the special royal representatives and princes, on the other the diplomatic corps—each in the picturesque uniform of his country—in the centre the Senators and

Deputies; while the galleries were crowded with the élite of the land. As her majesty entered, the acclamations were so loud that she stood still a moment, while the little princes clung very close to her skirt. Then she advanced to her place. A few minutes later the Duke of Connaught, brother of Edward VII, entered, in his brilliant red uniform of General. Here a pretty incident occurred. Prince Leopold who was bravely ensconced in an enormous armchair, very gallantly offered it to the Duke, who, in his turn, took the little prince in his arms and making room set him down beside him in the same chair. The King's entrance was the sign for a delirious ovation which lasted for several minutes, all joining in, except the Socialists whose cries "*vive le suffrage universel*" were happily lost in the tumult to which they served only to add new volume. In a firm, manly voice the King took the oath, swearing to observe the constitutions and the laws of Belgium. He then read his speech, a vivid personal pronouncement that was cordially received by all parties alike. When he came to the passage on the Congo, he electrified the assembly by suddenly standing up and crying: "we have promised to accomplish a reform and" (with a forcible gesture) "no one has the right to question our word." It was all the more impressive as the King of England's brother was sitting within a few feet of him. The King's passage from the palace of the Nation to his own palace was even more triumphant, if possible, than before; while once he was within, the crowd stood outside cheering for half an hour until finally the King and Queen appeared on the balcony bringing with them the two princes.

The day was a successful one, successful beyond anyone's wildest dreams; the only blot on a glowing day of national pride and loyalty being the stupid, if consistent, attitude of the Socialists. This, however, has certainly been rather a blow to their cause than a triumph. The dynasty is more firmly seated than ever and, what is more, Belgium has a king who is in close touch with the people. Albert I is a man of great depth and earnestness of character, and a good Catholic. In connection with this last, here is an incident. Prince Leopold's tutor was once said to be a Freemason; at this, the king, then Prince Albert, asked him if he was, on his word of honor, which he gave that he was not. M. Val. Brefant, however, discovered that he was one, and made his discovery known to Albert. The next day the old tutor was gone, and a new one in his place. The King is a most versatile man; a great student of social questions, he is also an accomplished scientist, electricity being his specialty. He has done almost everything, worked stripped to the waist in a blast furnace, dug coal in the mines, driven a locomotive, hunted in Africa, climbed in Switzerland—only last year he crossed the wildest part of Africa. His mental qualities have often been depreciated, and fears expressed for the future of Belgium and the Congo. Friday's speech has opened people's eyes, and all feel that the years to come will be an era of prosperous expansion for Belgium, even more than was the last reign, if for no other reason than that Albert will work undividedly for his country, which, as he said, "he loves with all his heart." The politicians are already forecasting a new state of things. The old régime of absolutism, and minister-bullying is over, say they, and indeed the splendid speech of Friday seems to warrant the outlook for a closer understanding between Throne and Government, and a more harmonious and hence more fruitful working together for the good of the country. In the speech the hopes expressed for a

greater moral and mental advancement in the country and the little stress laid on material progress is widely remarked, and commented on favorably by all and looked on as another sign of a change. What promises to be a great reign was opened the next morning with a solemn Te Deum at St. Gudule when the king in answer to the Cardinal's speech avowed his attachment to the episcopate and his firm confidence that God will help him to fulfil the promises he has made to the Nation.

J. W. P.

Straws Show How the Wind Blows

ROME, JANUARY 10, 1910.

I entered a first-class carriage on the express from Naples to Rome, and had hardly taken my seat when two other men came in. They were young, one probably thirty-five, the other a few years younger. One had a red beard; some one of Barbarossa's troopers had probably left his mark on the family centuries ago. The other had the look of a Northern Italian. Both spoke without the Venetian or the Sicilian accent, and both were educated men. We three rode alone from Naples to Rome. When one of them saw the old foreign priest in a seat, he said: "*Una bestia di Prete.*" "They are all beasts," replied the other. Both spoke aloud. What could I do against two? was my thought. And I remembered the words which Corneille put into the mouth of the Roman father. What could he do against three? "*Qu'il mourût.*" The phrase is sublime; but I belonged neither to the Curiatii nor to the Horatii, and I was not ready to die yet by rashly fighting two ruffians in a railroad train. But I watched my chance. They did not suspect that I knew their language, hence their brutal speech. They spoke freely to each other and from their conversation I judged that they were employees of the government and staunch supporters of the King. One went out for a little while, came back, and was in the act of sitting on his friend's hat when I touched his arm and, in Italian, I warned him. He jumped as if a snake had stung him; and the red-beard blushed almost as red as his beard. Then we entered into conversation, during which they heard the praises of a republican form of government in a country with a written constitution which forbids the taking of private property without compensation, in a republic which respects liberty of conscience and in which Protestants, and even freemasons, respect the Catholic Church and often help the priests in their charities. They tried to defend what had happened in their own country; but they could not deny facts, and both had given an example of poltroonery and brutality. The old priest contrasted the genuine republic with their country and its indecent and religion-hating politicians, and ended by saying: "Your nation, and other nations of Europe united with you, are very small physically; and if you gentlemen will permit me to say it, you are like a lot of little roosters fighting in a barnyard; while the great bird on the other side of the Atlantic looks on with contempt and despises your false notions of liberty and of justice." We reached Rome, sound in limb and wind, but two men left the train like two beaten curs.

In Rome a bishop and an American priest were getting out of a tramway, when a well dressed Roman tried to force his way out by hustling the bishop, but the bishop's burly form brushed him aside. He then tried to force his way out before the priest, who was close on the bishop's heels. The man put his arm out to intercept the priest's

exit. The priest had the right of way, so with both of his hands he pushed the rude fellow's arm aside. The three left the car, when the man said to the priest: "You are an ignorant fellow." The priest made a verbal retort, quick, scathing and Dantesque, and the poltroon said no more but sneaked away. Such are two glimpses of dark life in two days of Italy. But there is a bright side. Father Brandi, S.J., told me that the number of students in the Gregorian University had doubled since 1870. I stood on one of the corners near the Gesù and watched the students going to the University to class. The whole Catholic Church was represented from Great Britain to Russia, from America to Africa, Asia and Australia. I saw the Catholic Church in the students and the friars who entered the portals of the old University. The Church is not dead yet and she will bury her enemies as she has always done. Again, on a visit to St. Mary Major's, I saw the Catholicity of the Church. The German students dressed in red were there near an altar. I wanted some information about a picture over the altar and spoke to one of them. He was very courteous and I asked him what part of Germany he came from. "I am not from Germany," said he, "I am from St. Petersburg, Russia." Turning over to another altar I asked a cleric, with no distinctive college dress, where he came from, and he answered, from Poland. We shook hands, and the thought that I, who stood for America and for Ireland, should meet in a few minutes in a Roman church my brothers in the Faith, from such antagonistic countries as Russia and Poland, brought me to my knees and I thanked God that I was a member of the only Catholic Church.

Speaking of the German students, among whom I had met the stray Russian, I want to say that they give very great edification in Rome. By accident I went one morning into the church adjoining their college during the Christmas holidays and found one of them instructing a class of boys in catechism. I admired his patience, for the boys were very unruly and constantly looked around in the church, turning their backs to the speaker. He gave a model instruction, evidently carefully written out and committed to memory. The ideas were all logically connected, the style was simple but polished, and his illustrations apt and such as should keep the attention of fairly well behaved boys fixed on the subject. But the boys were unruly. I noticed the same characteristic in other churches of Rome, and in churches in France, where I saw priests giving boys instruction in catechism. An American catechist would have boxed their ears. How could the stalwart Teuton keep his temper with the lads? Ah! the Jesuits were next door and they were his trainers. I waited for the Mass which the German students were to sing, and was delighted with the music but especially with their edifying conduct. Not one of the forty or fifty students ever turned his eyes from his book except to look at the altar, although the people in the body of the church would have been a cause of distraction to any ordinary Christian.

When Mass was over I was told that Father Wernz, the General of the Jesuits, was living in the house adjoining the church and college, and I was determined to see him if I could. A lay brother mentioned to me the name of an American Jesuit, Father Mullan, who was there, and to him I sent my card and to him I owe the pleasure and the honor of seeing one of the busiest and most important men in the world, one of the best scholars in the Catholic Church and one of the greatest men in Rome. I found a gentle, courteous gentleman, subdued in manner, not very old; with kind eyes and a brow and

head which reminded me of Dr. Herbermann, though the color of the hair is different and the doctor is more portly. Father Wernz is of the dark type of German whom you often meet in the Rhineland and in parts of Bavaria or in the Tyrol. Up to his room I went and forced him, after much effort, to let me kiss both his hands, the right one for St. Ignatius and the left one for St. Francis Xavier. Except my two visits to the Pope nothing gave me greater pleasure than the visit to Father Wernz.

I went one Sunday afternoon to St. Ignatius' Church to a distribution of prizes to the students of a Catholic school for young men conducted by laymen. It was most interesting. Several Cardinals were present, among them one who will always be dear to Americans, Cardinal Martinelli. At this distribution I heard an address delivered by a Catholic gentleman. I am sorry I did not keep his name. It was exceptionally clever and eloquent and was a defense of the whole ground covered by Catholic ethics. One passage I remembered: "How can any government," said he, "be unfriendly to a Church that teaches children to obey their parents, that teaches parents to sacrifice themselves for their children; that teaches citizens to be sober, honest and pure? Are not the rulers who hate and oppress such a Church the enemies of virtue and the enemies of the people whom they govern?"

There is hard work to be done in Rome by the clergy. The comparatively easy times of long ago have disappeared, and the parochial clergy outside the walls and inside the walls will have to imitate the zeal of the over-taxed Pope and his hard working Cardinals and Congregations. Pius X makes every one around him work hard; and no one works harder than himself. How he can stand it is a wonder. The audiences alone would tax the energy of any man; for the applications for audience from America take up many hours of the valuable time of Bishop Kennedy, the courteous rector of the American College.

There is no finer body of young men in Rome than the one hundred and forty-seven students in that College. It has the largest number of any Roman college; the best baseball players, and probably the best choir in the eternal city. They think their choir is the best and so do I; but we are prejudiced.

The old Romans were fond of the grandiose and fond of glory and fame. I fear the medieval and the modern Romans have inherited some of the failings of their pagan ancestors. If you read the inscriptions in the churches, you will see family pride conspicuous, and the desire to perpetuate family names. Did they get this love of fame from the inspiration of the Great Florentine's poem? The love of fame crops out in it, from "Hell" to "Paradise."

And the Irish, how do they do? Some of them visit St. Peter's in Montorio, and kiss the tombs of Princes O'Donnell and O'Neill therein buried. I saw an old Irish priest on his hands and knees kissing the slabs over the princes' graves in the floor of the church; and they all kiss the slab that covers the heart of Daniel O'Connell in the church adjoining the Irish College. The Florentine shows that he wrote his great poem partly from love of fame; but the great Irishman worked for God alone and not for fame. The following anecdote, told me by Monsignor O'Riordon, the Rector of the Irish College and a writer of ability, shows how little O'Connell thought of fame. The Secretary of the Liberator said to him one day: "Mr. O'Connell, what do you think of your future fame?" "What the devil good is fame to a man," replied Dan—he will always be "Dan" to the Irish peasant—"when a man is dead and judged?" O'Connell

knew Thomas à Kempis as well as law, and no doubt was thinking of the words: "Ama nesciri et pro nihilo reputari." UMILITA.

A Newly Discovered Maya City

Count Maurice de Périgny, a well-known French archaeologist, on a scientific mission in behalf of the French Government, has favored AMERICA with the first reports of the discovery at Nakum, on the Rio Hondo, district of Peten, Guatemala, of an important old Maya city.

The ruins which include four temples and cover an area of about 400 yards square are considered by the French explorer some of the most important hitherto found on Guatemala soil. Judging from the magnitude of the pile, an innumerable multitude of men must have been employed in its construction. Some of the temples, of solid masonry, rise to the height of thirty-five meters and one of them though distinctly Maya presents peculiarities of form seldom encountered in Maya architecture.

Shall the new Maya city give us additional clues to the history of that ancient race? Judging from the manner the count is prosecuting his excavations we feel inclined to think so.

A Word for French Catholics

NEW YORK, JANUARY 22, 1910.

In these days when the religious conditions of France are a constant source of comment and criticism, and when so few real facts concerning them are generally known on this side of the water, it may be well to say a word from personal observation during a long residence in that unhappy country.

The assertion is made that Faith is dead in France. "That the French people have given up God," etc., etc. Nothing could be further from the facts. The Government has undoubtedly fallen into the power of miserable unbelievers and the bitterest enemies not only of the Church of God, but even of their native land.

But they are not representative Frenchmen, nor do they reach their stations of power by fair means, as we understand elections. In one case in a certain town four hundred dead men were counted as having voted! No further comment seems necessary as to their methods to reach control.

Now, as to there being no faith, the writer has found the innumerable Sunday Masses crowded to the doors and with a larger proportion of men than we see in most of our churches here. The week-day Masses, of which there are many more than with us, are well attended, many men as well as women receiving Holy Communion, and occasionally an officer going to the holy table in his uniform, though that may bring him degradation from the army.

In regard to what is done for the faith of children, we with all our boasted faith are put to shame. Hundreds of French parents are sending their boys and girls out of the country to colleges and convents in charge of the religious who have been exiled from their own land. It must be remembered that French people have felt till now that to separate themselves from their children was not to be thought of, and those not educated at home were sent to colleges or convents in their own city or at farthest within an hour's drive from home. These same people are now sending their children to Belgium, Italy, Spain and even to England since the suppression of the religious orders, rather than have them risk their faith with lay teachers.

A. B. C.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, JANUARY 29, 1910.

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The Jubilee of the Paulists

The Missionary Society of St. Paul the Apostle, popularly known as the Paulists, have been celebrating the Golden Jubilee of their foundation during the present week. In New York, the cradle of their existence and the principal field of their labors, the highest ecclesiastical dignitaries of the nation have gathered to grace the occasion with their presence and to wish the young society God-speed at the end of its first half-century.

During the comparatively brief span of life through which, as an organized body, they have passed, the Paulists have made a notable contribution of energy and achievement to Catholic missionary enterprise and to the apostolate of the Catholic press. We offer our congratulations on the success they have met with in God's work during their fifty years and, as for the future, we can only say from our hearts, *ad multos annos*, for the glory of God, the salvation of souls, and the strengthening of the Church!

Has Dr. Van Dyke Met the Issue?

Dr. Henry Van Dyke, of Princeton University, lectured last week before the University Extension Society on the subject "Self-Development and Education in America." Though usually sweet-tempered in his utterances, he indulged on this occasion in some caustic criticism of the men who brought the charges of late against American universities and colleges. If he cannot make stronger defense of his clients than that urged in the lecture his sharp criticism will help not a whit to induce us to hold these institutions guiltless. No one has attacked the American college because of its snobbishness, no one has particularly condemned it for lack of a democratic spirit

among its students. The charges made are clear and definite, they turn on the unsound teaching common in these institutions. Un-Christian doctrines are affirmed to prevail and infidel tendencies and rationalism and principles destructive of the elementary concepts of good morals. And when they who make the charges quote admitted utterances of members of distinguished faculties in proof of their contentions, shall one find their logic faulty when they deduce the consequence that the influence of colleges, whose teachers openly advocate what is abhorrent to the Christian sense, must be bad? This it is that Dr. Van Dyke should have met in his defense and this he does not meet. It is quite a novel plea to insist, as does Dr. Van Dyke that it is "up to" the parents of this country to "instill into their children such positive qualities of good character and manliness that whether they enter a university or a counting-house they are superior to evil influence." Hitherto one has been taught that parents send their sons to college to be trained into qualities of good character, and if in the training it be the misfortune of young men to meet guides who deliberately shatter the foundations of Christian faith, it is strange, indeed, to have a Christian minister claim that "nowhere in the world will you find a finer, cleaner and nobler set of young men than are to be found in American colleges." Caustic criticism is a poor weapon unless back of the biting word there stand a truth that satisfies. And the accusers referred to by Dr. Van Dyke will not be satisfied until the heads of American institutions of learning affected take up their charges seriatim and prove that the accusations are unfounded. Can this be done?

Sense and Sensibility

The Milwaukee *Living Church* is shocked at two things; at the administration of the last Sacraments to the late King of the Belgians in presence of Baroness Vaughan; second, at the punishment of the Abbé Brémond for officiating at the burial of Father Tyrrell, while he who assisted Leopold II goes free from blame. The *Living Church* assumes the presence of the Baroness Vaughan to be a fact. We, who as yet have nothing more certain on the matter than the contradictory reports of the newspapers, cannot do so. We can, however, lay this down as morally certain: if she was present, she was so as the king's wife, at least in the judgment of him who administered the Sacraments. The *Living Church* calls her hysterically, "a woman who appears to have been married to the king while her canonical husband was still living—some say even without a divorce—by authority granted by Cardinal Merry del Val, if not by the Pope himself." We do not know the distinction in Christian marriage between a canonical husband and some other kind. A man is a woman's husband, or he is not. If he be, she can not marry anybody else: if he be not, then so far as any tie with him is concerned, she is free to marry even a king. The decision of the case

belongs to the Church and not to any amateur Milwaukee canonist. "By authority granted by Cardinal Merry del Val, if not by the Pope himself," involves two errors. It implies that a special permission to contract an impossible marriage was given in this case, apparently because a king asked it. The craft of Rome is a byword with such as the *Living Church*, which, therefore, ought to have been certain that Rome would never have been so mad as to gratify an old man's whim, at the cost of offending the whole Belgian royal family including the prince who was to succeed him in a very short time. If Leopold II and the Baroness Vaughan received anything from Rome, it was what is granted to the humblest in the Church, a decree, resting on evidence, that whatever marriage the Baroness had attempted in the past was invalid and that she was a free woman. How false it is that only the great can get such decrees, a mere looking into the *Acta Sanctæ Sedis* will show. The other error is the implying of a distinction in jurisdiction between the Cardinal and the Pope. Whatever comes from Rome in the matter of jurisdiction comes from the Sovereign Pontiff, and the Secretary of State especially can be but a simple intermediary. "Some say, even without a divorce." Here the *Living Church* shows its ingrained Protestantism. A divorce would not have improved the status of the Baroness in the least, and consequently would not have influenced in any way a Roman decision. All this, however, is purely hypothetical. We do not know whether the case was carried to Rome or not. Moreover, there are more ways than one of submitting such a case to the Roman Curia.

Anyone not blinded by passion can see the difference between the case of the Abbé Brémond and that of him who gave the last Sacraments to the dying king. Father Tyrrell died obstinate under excommunication which cut him off from the Church, its ministrations and prayers. Leopold was not excommunicated. He had the right every dying sinner has to receive the Sacraments provided he fulfil the necessary conditions of giving signs of contrition and the will to amend. This Leopold II did, and no priest could turn away from him merely because he was a king and the tongues of heretics and infidels were wagging. Had the unhappy Tyrrell given the least such sign there is not a priest or a bishop who would not have hurried from the extremity of the kingdom to reconcile him to God, and none would have rejoiced over his return more sincerely than his former brethren, than the calumniated Bishop of Southwark and the Sovereign Pontiff.

The Baroness Vaughan is not a pleasant person and the feelings towards her of the Belgian princess are intelligible and justifiable. But if she was a wife, she had and has her rights, which can not be sacrificed to gratify princesses however great they be. The *Living Church* seems to be of a different opinion. But this is the way with Protestants who are always contradicting themselves. The *Living Church* rails at Rome for being, as it

supposes, too complaisant toward the king and then turns round to show towards the princesses the complaisance it has just reproved. The sneers at Cardinal Gibbons and the prelates who celebrated the king's obsequies are unworthy of notice. These and the strange metaphor of the odor of sanctity its writer uses, show how he had lashed himself into the fury that takes away judgment.

Education in Japan

The present status of Japan appeals in a special manner to the Catholic missionary spirit. Her success in war, the adoption of a political constitution of a modern type, her alliances with great European powers, and her rapid development in civilization have given to the land of the Rising Sun a preeminence among the countries of the Far East. To the people of the yellow race Japan is an object of admiration; they are eager to imitate her progress and to discover the secret of her sudden elevation. Father Lebon writing in the *Annals of the Propagation of the Faith* on "The Future of Catholicity in Japan," attributes this extraordinary preeminence to the advancement of education in the Island Empire. Even to-day Japan not only receives students from the neighboring countries at her schools and universities, but furnishes Japanese professors to Corea, China, Indo-China and India, where they extend her influence while accelerating the progress of these nations towards the civilization of western lands.

In Japan itself primary schools have a larger attendance than in any other country of the world and recently, says Father Lebon, the government department of public education has decreed attendance at school compulsory for all children *from the age of two years* upward. Secondary and high schools and colleges are also numerous and well attended. The University of Tokio alone has three hundred professors and over six thousand students. This is a larger attendance than that of the University of Michigan, which in point of numbers leads the other universities in the United States. And yet Japan is still a pagan nation. Its inhabitants are close to fifty millions, among whom there is a leaven of sixty or perhaps sixty-five thousand Catholics. The Protestants number nearly as many as the Catholics, and they are reinforced by thirty thousand schismatics.

The old traditions that formed the basis of Japanese morals are beginning to crumble and there is need of a power and an authority that will give to this progressive nation something better than it surrenders. A collapsing Protestantism or rank infidelity and agnosticism are not conducive to the ennobling of a nation. The only power that will enable Japan to fulfil a worthy destiny is to be found in the teachings and the doctrines of the Catholic Church. Father Lebon tells us that Protestant sects are multiplying their missionary efforts among these people and "our zeal should certainly surpass their activity."

The Fathers of the Paris Society for Foreign Missions were the first in charge of the modern Japanese mission.

Later other religious orders and congregations were invited to share especially in the works of Christian education. For twenty-one years the Marianists have devoted themselves to the education of Japanese youth. Their college at Tokio has 800 students, and at present they are building an apostolic school in Urakami. Educational establishments are now conducted by the Trappists, the Dominican and Franciscan Fathers and the Fathers of the Divine Word. The Jesuits are opening an academy in Tokio where lectures on scientific and philosophical subjects will be given in English and in German. Sisters of various religious congregations have also opened schools and academies for girls in this promising country. The Apostolic workers in Japan, according to the "Kirchliches Handbuch" of Father Krose, S.J., now number 130 European and 33 native priests, 416 Catechists and 389 missionary sisters. These zealous workers minister to the sixty-five thousand Catholic Japanese, but they are striving for the spiritual conquest of fifty-million souls.

We thought the fable about one of the Popes excommunicating Halley's Comet was dead. The myth was riddled and turned inside out and cast into the waste-heap in a dozen periodicals during the last six months. And yet it persists in a process of what seems to be eternal recrudescence, merely to illustrate, we suppose, the difficulty of downing a lie. The "World Almanac" for 1910 repeats gravely and seriously the same old Protestant fiction. One would imagine the editors of the "World Almanac" would be acquainted with the literature of the last six months, at least. We hope the rest of the information contained in the almanac is of a more reliable character.

Very properly, the centenary of Gladstone's birth was celebrated enthusiastically in Greece, Bulgaria and Servia, which owe not a little to his support. The two Balkan States may consider their existence due to the zeal with which he defended their cause at the time of the last Russo-Turkish war and the Berlin Congress.

Latest press reports credit Secretary Knox's commercial policy in his administration of the Department of State with the award of the Argentine Government of contracts to an American firm for the building of two Dreadnoughts for approximately \$22,000,000. The Argentine Government has also closed contracts with the Bethlehem Steel Company for \$1,000,000 worth of ordnance for the use of the torpedo boats now building in Europe.

Yielding to the wishes of his wife, who is of Belgian blood, ex-President Zelaya has decided to give up the elegant house that he had taken in Mexico and establish his residence in Belgium.

LITERATURE

A SAINT AND A POET.

"Saint Ignatius," by Francis Thompson (New York: Benziger Brothers), is not professedly a study in ascetism, nor a work of historical research; yet it has probably more value than if it were either or both. It is not of common occurrence that the greatest living English poet possesses the temper, education and sympathy to turn to a great modern saint in a spirit of reverent appreciation for the purpose of interpreting his life to the world at large. The present biography is just such an interpretation. We have never before had anything like it in English. It is a treat peculiarly acceptable to Catholic readers, who can so seldom, in a hostile and wayward literature, abandon themselves to the charm derived from perfect speech without uneasy reserves and the protests of injured feelings.

Moreover, a poet enjoys the advantage of special equipment for his task as the biographer of a saint. For there exists, on the natural side, a close kinship between poets and saints. We have never read about a saint without thinking that he might have been a great poet, nor of a poet without discovering grounds for believing he might have been a great saint. Even in the villainess into which some of our poets have sunk we can see the corruption of one superiorly endowed and called to higher things, who pays in his debasement the penalty of wilful heedlessness of grace and noble inspiration. And no poet has been so consistently deaf to celestial whisperings as not at times to show us, in intervals of bitter self-knowledge, glimpses of that high estate from which he has fallen. He then discloses, at least in his ideal life, the same capacity for generous enthusiasms and the same serene detachment from petty aims which the saint translates into supernatural conduct and blessed realities.

On the other hand, if the saint had not rare potencies of human affection, if he felt not sharply the soft incitements of color and line in the springs and summers of the world, if he was not strangely stirred by the music of sounds and voices, if he were blind from birth to the beckonings of Glory and dull to the enticements of earthly attractiveness, his rejection of all these for something higher and more beautiful would not have that quality and degree of heroism which the Church must first recognize before she will place him, a Confessor, upon her altars. His very sainthood must involve and be the index of a mighty sacrifice. If he could not have been a poet, sensitive to the witcheries and gentle influences of nature and life, he would not in all probability have achieved his humble and all-unconscious heroism of sanctity.

It is not, then, altogether a subject for surprise that Francis Thompson, like his forerunner, Crashaw, has discovered attractive points of contact in the saints, enabling him to understand and pay reverential homage to their strenuous activities, ruthless denials, and fiery ardors in the service of an Infinite Lover. Not many are so fitted as a Catholic poet, by virtue of golden language, natural qualifications and the gift of Faith, to tell the world of what he has seen on the distant heights of the supernatural life. The intervening gulfs of renunciation are broad and deep, and the poet, like so many of us, may not have had the will or the grace for the hardy adventure; but it is given to him, as to few, to appreciate the fine and reckless valor of them that made light of shipwreck and suffering and sore privation in their eager longing for union in thought and word and action with their Creator and Redeemer.

These observations are not so much by way of introduction to what we have to say about Francis Thompson's *Life of St. Ignatius* as an embodiment of the general impression it produced on us. Those who have formed their idea of the poet from stray fragments of his checkered life and failed to catch the melody

and message in the gorgeous turbulence of his verse will have to reconstruct their estimate of Thompson after reading his elaborate study of St. Ignatius. They will have abundant opportunity for discovering that he was no erratic genius, no neurotic emotionalist, no idle juggler of prismatic phrases, without any sense of the seriousness of life and eternity or of the spirit and substance of truth. He has verified his own contention—the subject of an essay by Charles Lamb—that mental sanity and balance, hard common sense, is the eminent quality which distinguishes true genius from whole or partial imitations. He has not fingered the pretty fringes of sanctity; he chose a saint who held in slight regard the mere accidents of holiness, and in his picture has avoided impressionistic vagueness and laid due emphasis upon all the most telling features of his saintly subject.

It is frequently a practice in biography to shirk difficult explanations by saying "Other times, other manners." Thompson's poetic intuition and insight serve him best in just such critical exigencies. He knew his contemporary world, and his Faith privileged him with understanding of spiritual excellence: the dual knowledge taught him the cunning skill to coordinate, without any diminution, the fearless and uncompromising religious vigor of his hero with the dim lights of a faith-cold audience. Thus he utters the rebuke: "An age which drinks with epicurean emotion the tears of perished lovers, preserved in the lachrymals of dainty editions, is intolerant and disgusted only when the beloved is—God."

In a brief review one cannot yield to the strong temptation to quote which such a biography invites. At most it is possible merely to refer to some points of exceptional brilliancy and interest. The long struggles and gropings before St. Ignatius realized his Order as we see it to-day; the significance of the name, "Company of Jesus;" the recognition of a strong and legitimate individualism coexistent with the "military precision" of Jesuit obedience; the relations between St. Ignatius and the youthful Ribadeneira; the Saint's admixture of severity with gentleness, of minute painstaking with an all-embracing and far-reaching vision; his tender care over the weak and the sick, and, in the end, his own pathetically unheeded sickness and dying, all these topics are occasions, not so much for fine writing on the part of the biographer, as for level and illuminating narrative copious with inspiration. Through it all there shows the glow of gentle humor, as when St. Ignatius refuses to make some mild concession to comfort at the urgent entreaty of his brother's wife. The biographer exclaims: "It is a hard matter to be sister-in-law to a Saint!" Again, in describing the intimacy between St. Philip Neri and the Jesuits, "It was said in Rome that there was not a button left on the Jesuit cassocks—they had all been pulled off in colloquy with Philip Neri; whence it would seem that St. Philip had one point of resemblance to so very different a man as S. T. Coleridge. One remembers Lamb's tale of the poet left, with closed eyes, haranguing to the cut-off button."

The single fault that we think we have discovered in our poet-biographer's story—we are not quite sure in the matter—is the stress of blame which his keen sympathy as biographer leads him to lay on Spain for her early antagonism to St. Ignatius. This opposition is ascribed to an over-rigid formalism which was the germ of national failure in more recent history. We are suspicious of this view. We think of John Howard, the English prison-reformer, struggling, two centuries later, against official inertia and active discouragement, for the most elementary reforms such as existed in many places on the Continent. The much-needed reforms introduced into English political and social life in the first half of the nineteenth century were simply dragged by main force from an unwilling government. The way of a reformer is necessarily hard. And this is as it should be. We are inclined to suspect the stability of a state where every new cry is hailed at once as that of a prophet. The prophet's cry

must first fall on the empty spaces of the wilderness. His sojourn in the desert is a test of his sincerity and of the need of what he urges. The damaging volatility of France in politics and of America in education is a grave defect which can be traced, in large measure, to a mad eagerness to sit at the feet of reforming lecturers, incense-loving college presidents and volatile monomaniacs.

But, of course, conservatism has its proper limits. Whether Spain transgressed these or not in building barriers against her Saint is a difficult question to decide. Perhaps the poet is right, and with wonted perspicacity has been able to determine where healthy conservatism ends and dead formalism begins. At any rate, his book on Saint Ignatius may well win respect for his intellect even in quarters where his sympathies are not shared. Which of us could have conjectured the affectionate attachment of a dreamer like Francis Thompson to a soldier-saint, who cut so close in the matter of human affections and weaknesses, who, as organizer and ruler, was obliged to turn to the eyes of the world a cold impassiveness and a captain's imperative severity? The admiration and love of the poet for such a saint expose profundities of spiritual power and hint at secret longings which open up new chambers of tragic pathos in his weary life. Mr. Wilfrid Meynell, his literary executor, to whom we owe this book, tells us that the poet's love for the Saint and his Companions "moved him to ask spiritual alms from the London sons of the Saint during the last stages of his arid journey through life." The biography which the poet left behind him should make such alms-giving, were there need of it, a duty for all English-speaking sons of St. Ignatius.

.. JAMES J. DALY, S.J.

Catholics and the American Revolution. Vol. II. By MARTIN I. J. GRIFFIN. Philadelphia: Published by the author.

The rule that one must fish or cut bait does not hold for the readers of this truly precious volume, for we may enjoy at our ease what has cost the indefatigable author much labor, patience and time. The deluge of so-called historical romances, with their modicum of history and their abundance of fancy was welcomed as a refreshing shower, while history itself was left languishing in unmerited oblivion.

Though of some of the idols of our earlier days nothing may remain but shattered fragments, the historian's office is to portray the real, not to garb the imaginary in the guise of established fact. We Catholics have suffered so sorely from wilful or ignorant perversion of truth that we owe a special debt to one who has brought forth from obscurity the facts with which the book is simply crammed.

First, Commodore John Barry's proud title of Father of the American Navy is vindicated, and we are treated to a detailed account of the Wexford boy who rose by sheer pluck to a post of great honor and responsibility.

Then we are told more fully than before the folly of the patriots in denouncing George III for favoring Popery and then trying to win the Catholic Canadians to the cause of independence. The wonder is that the turn of events was not more unfortunate. Whatever may have been the motive of the prime movers, Charles Carroll of Carrollton, who was at the time laboring under religious disabilities in once tolerant Maryland, foresaw in the triumph of the colonies a speedy release for Catholics from the hardships to which they were subjected or exposed in all the colonies but Pennsylvania.

The important part taken by the Catholic Indians in the Revolutionary War receives due recognition. They sided with the colonists from love of liberty and with no knowledge, it would seem, of the fierce denunciations of their faith which had preceded and accompanied the colonists' stand against Great Britain.

Brief sketches of some twenty Catholic officers of the Revolutionary War will have all the merit of novelty to the average

reader, who at most knows the names of a few titled leaders whose social position kept them in the light.

The action of the French hierarchy in donating six million dollars to the American cause must have been a bitter pill for some of the anti-Catholic howlers of the day. Although John Adams thought a change in the solar system as likely as a change in New England Congregationalism, our personal opinion is that there were comparatively few fanatics in the colonies, but they made up in noise what they lacked in numbers. The patriots, therefore, used such raguments as they thought would induce their hearers or readers to cast their lot with the revolutionary party. Hence, "No Popery" or "Canadian Brotherhood," but both for independence. During the campaign of 1908, we believe that the Catholic clergy received literature sent out in the same spirit; possibly the Protestant clergy were favored in a similar way, but with a different excerpt. This is Mr. Griffin's second volume; the third will soon appear. As the edition of the first volume has been exhausted and that of the second has grown very scarce, those that are interested in the historically accurate presentation of Catholic activity during the Revolutionary period should bespeak the third volume before the demand for it causes a rise in its price.

Dramatists of To-day. By EDWARD EVERETT HALE, JR. New York: Henry Holt & Company.

Mr. Hale gives us a pleasant surprise. After studying such thoroughly modern playwrights so widely different in their methods and stage-craft as Rostand, Süderman, Hauptmann, Stephen Phillips, Pinero, Shaw and Maeterlinck, he is conservative enough to adopt the Aristotelian idea of tragedy. Tragedy, he says, practically quoting the old Greek, should be a purifying, strengthening, ennobling influence on our moral nature. Many of the plays reviewed by our critics do not measure up to this high standard.

Mr. Hale knows the stage well and speaks of the seven representatives he has chosen with intelligence and discernment. On Rostand especially he has passed an accurate and impartial verdict. We do not indorse all Mr. Hale's judgments. How can he maintain, *v. g.*, that real morality appears beautiful in the "Monna Vanna" of Maeterlinck? But his sympathies seem to be in the right direction. We miss, however—and it is a serious lacuna—a clear, full-toned note of indignation at many of the themes and scenes of the drama of to-day. Our author evidently does not like to preach; he might have stated a few plain truths. Israel Zangwill, who surely ought to know, is not afraid to write that the two protagonists of the modern stage are "Drivel and Devil." Much that is seen and heard on the boards is untrue to life, extravagant, morbid, decadent. Südermann, *v. g.*, in "The Love of Life," as Mr. Hale is forced to admit, champions the rights of "Personality," and that means unbridled selfishness. The German dramatist tells you: "Evolve your own personality, be yourself, suit yourself, even if order, social conventions, law and morality have to be trampled under foot." Bernard Shaw, with his "Candidas" and his "Posnets," seems to have but one aim, to advertise himself at all costs. He must be supremely happy; the Warwick of English letters, the great G. K. Chesterton has written a book about him. Maeterlinck's drama, with its "nebulous tenuosity," its pseudo-mysticism and symbolism, its puerile dialogue, is false to life, false to true dramatic standards. Neither life nor the stage is "static," as Maeterlinck would have it; action and movement are essential. Too often Maeterlinck, like his own Ariane, morbidly curious to solve the dark riddle of a world from which he has ostracized God and Providence, thrusts open forbidden doors to find only unclean, grinning skeletons. How true of many dramatists to-day, what Amiel said of the poets of his time: They carve beautiful "urns of agate and onyx, but inside the urn, what is there? Ashes."

Die Freiheit der Wissenschaft, Ein gang durch das moderne geistesleben. By DR. JOSEF DONAT, S.J., Professor an der Universität Innsbruck. Pp. XII-494—Innsbruck; Felician Rauch, 1910. (Kronen 4.80—\$1.00.)

It is extremely difficult for an American, and I presume it is just as hard for an Englishman, to realize the bitterness of the intellectual battle that is continually being waged in Germany, Austria-Hungary and in most other countries on the Continent, between the two "Weltanschauungen"—between the Christian and the anti-Christian ideal of the universe and of the laws that govern it. Sometimes the fight waxes very fierce, as it did, for instance, in Austria in the spring and summer of 1908 when, on the occasion of the notorious Professor Wahrmund's blasphemous attack on the Church, the legitimate defense of Catholic truth was proclaimed far and wide to be an attack upon the inviolable right of science to think as it pleased. At this time as on so many similar occasions, the cry of "Freiheit der Wissenschaft"—freedom from every trammel to research and freedom of thought—was used as a battle-cry to rally the forces of infidelity and materialism against those of traditional Christianity. The author of the volume before us offered at this juncture a course of lectures at Innsbruck University, which was then the focus of the disturbance, but was obliged to abandon it because of the state of anarchy prevailing in the universities of Austria during the months in question. These lectures he has now expanded into a book bearing the same title as the proposed lecture-course, and after perusing it, one is inclined to feel grateful that the lecture course came to such an untimely end, since the adjournment has had as its result the excellent work under review. As the author shows, true research, true science, using the word inasmuch as it comprehends all knowledge, not in the restricted sense it so commonly bears in English, must be untrammelled, it must be free to draw its legitimate conclusions, to construct hypotheses and propound theories. This no sensible man can deny. But it cannot and must not free itself from the laws to which it owes its very existence—the laws of thought. Liberty is not license. A theory is not to be taken for a fact, nor is the coincidence that an hypothesis explains some or even all the facts in a given case, a proof that it is the true explanation. All this would seem to be common place to the veriest tyro in philosophy. But it represents accurately the mental attitude of the coryphæi of the rationalistic "Weltanschauung." Science to them must be free from every bond, even from the supernatural, from God, authority, dogma, above all free from the "incubus of a worn-out creed," which means in most cases Catholicism. It is even asserted that one who professes the latter cannot be a scholar; indeed that no great scientist was ever a sincere Christian. And it is folly, of course, to call theology a science.

To answer these and similar groundless assertions Father Donat has written this very valuable book. We shall be very much mistaken if it does not take a high place in apologetical literature. With subtle analysis and a wealth of fact, he examines the principles that underlie the anti-Christian "world-ideal" and the arguments which the upholders of that ideal have used so effectively with the unthinking, and over against them he places the principles and arguments of the Christian "world-ideal," which he shows is the only true ideal, because it is the ideal of reason. As a result he has produced a veritable encyclopedia of apologetical principles, armed with which one need not fear the onslaughts of positivism, subjectivism, materialism and other errors. We hope it will speedily be translated into English. Recent disclosures regarding the character of the teaching of many of our universities, show that the anti-Christian "world-ideal" rules as dominantly in the United States, as ever it did in the most rationalistic school in Germany. To counteract these errors a translation of Father Donat's work would be of inestimable value.

Bosnia and Herzegovina. By MAUDE M. HOLBACH. New York: John Lane Co. is a book of travel. Telling of people as well as places, it fills in what is apposite and illustrative in their history, and interests at the same time that it imparts information. It has the additional advantage that its subject has recently occupied the attention of the world. Racially the people are Slavs, but in religion they are about equally divided into Greek Orthodox, Moslem and Catholic. According to this writer they prospered under the rule of Austria, which has built roads, and factories and established and stimulated industries. Taxation is the same as in Austria, and is much lighter than it had been under Turkish rule. At first it was resented by the Moslems, who had been exempted by Turkey, the Christians having to pay taxes for both. Now, however, in spite of reports to the contrary, the writer affirms all sections are attached to Austrian rule. Perhaps other observers would not be so sure of this; at least our own correspondents take sides. The book deals chiefly with picturesque places and persons, curious manners and customs and illuminative stories and incidents, and all in a chatty style that carries the reader pleasantly along. The numerous illustrations of quaint and striking figures are a story in themselves, and the tasteful binding gives a fit setting to a very readable and instructive narrative.

The Boys of St. Batt's. A Day-School Story. By R. P. GARROLD, S.J. London: Macdonald & Evans, 1909. (2s. 6d.)

This story for boys is one of the latest issues of the publishers of the admirable St. Nicholas Series, and is by the author of a previous issue, a set of three stories of saints, entitled: "The Man's Hands." Father Garrold knows boys thoroughly; what's more, he knows how to tell a story with a charm of language that is quite above the ordinary. The result in "The Boys of St. Batt's" is a book which we would be willing to wager few boys will fall asleep over; indeed, we fear that not a few will be tempted to stay up late nights in order to finish it. The plot centres about a prize rabbit, which dies an untimely death from eating too much of an old copying-pad. How the copying-pad came to be administered and the complications to which the death of the pet rabbit gave occasion, we must let each discover for himself. For the American boy the story will have an additional novelty, in that it will introduce him to English school-boy life, which Father Garrold presents very attractively. We

are glad to hear that the story will probably be published in the United States. We hope it will have a wide sale. May the author give us more like it, a thing he will be much more likely to do if his present effort has the circulation it deserves.

Reviews and Magazines

In *The Month* Father Thurston, assuming that no other Catholic writer has treated Christian Science and Mrs. Eddy fairly, undertakes to give the system and its author a fair hearing. Possibly he never read the *Messenger*, in which were published two sufficiently exhaustive articles. Of these, one by Father T. J. Campbell, "The Delusion of Christian Science," appeared in 1901, and was afterwards published in the *Catholic Mind* collection of pamphlets. According to one of the chiefs of the sect, it was the deadliest blow ever given to the new teaching. Father Thurston acknowledges he has not read "Science and Health with Key to the Scriptures" from cover to cover, but he gives us to understand that he has studied the greater part of it very carefully, examining and weighing the statements contained very seriously to see whether they have any sense. We have a better opinion of Father Thurston's intelligence than to suppose that he would waste time in trying to read some sense into what manifests itself to his first glance as nonsense. Anyhow, "Science and Health," etc., was too much for him. In discussing it he comes at times very near the flippancy which grieved him in the few articles on the subject he has read, and soon casts it aside to examine the rather irrelevant and very uninteresting question of the extent of Mrs. Eddy's indebtedness to P. P. Quimby for her ideas. C. S. C. gives an interesting account of Social Progress in England during the past year. An appreciative article on Longfellow is followed by a readable, if at times fanciful, discussion of surnames ecclesiastical in their origin. Father Pollen treats "Blessed Edmund Campion's Challenge" and Thomas Pounce's connection with it. "A Half Hour in the Grafton Galleries" and a strange story of faery, "The Tune He Could Never Find," with the usual Flotsam and Jetsam complete the number.

The Irish Ecclesiastical Record does not confine itself to subjects exclusively or mainly ecclesiastical. Dr. McCaffrey, author of the recent "History of the Catholic Church in the Nineteenth Century," opens with a masterly review of the world events of 1909 from the Catholic standpoint. Among other things he reminds "those who are contemplating a collecting tour among the Catholics of the United States"

that our church debt in official figures is \$49,488,055. Dr. Coffey continues his learned study of "The New Knowledge and Its Limitations," while his previous examination of the qualities, energies and specific differences of matter are subjected to critical analysis by Rev. W. McDonald, D.D. An able review of Dr. O'Sullivan's examination of the Kantian and Hegelian systems in "Old Criticism and New Pragmatism" (first published by the *Kant-Studien* of Berlin) gives further proof of the ardor with which philosophical science is now cultivated at Maynooth. Dr. Hogan, the editor, throws further light on the British Parliament's treatment of Maynooth. O'Connell's defence, staunchly and outspokenly Catholic, shows that the great tribune was an excellent controversialist, well informed on the history and vagaries of Episcopalianism and Presbyterianism. In a noble speech, which this article rescues from oblivion, the Hon. G. A. Smythe says of the Irish priest: "It is because he is of the commons that he leads the commons; he is the representative not of thousands a year but of millions of souls." Mr. Gladstone does not figure well in his treatment of Maynooth, though he made some amends in 1869.

The Irish Theological Quarterly, also edited in Maynooth, is of a more technical character, but "Truth and Toleration" and "The Teaching of the New Testament on Divorce" might be read by laymen with interest and profit. In "A Thirteenth Century Review of the Bible," showing "that the Dark Ages are ages that are dark to us," Father Jarrett narrates how Hugh of St. Cher, Provincial of the Dominicans and afterwards Cardinal, organized a commission of Dominican Friars at Paris, between 1230 and 1240 for the revision of the University version, known as the "Paris Exemplar." His aim was to produce a correct version from the original Greek and Hebrew rather than to revise the Vulgate of St. Jerome, though he used, he declares, the glosses of St. Jerome and the other doctors, the Hebrew writings and the oldest texts from even before the time of Charlemagne. Meanwhile he and his collaborators were vigorously attacked by Roger Bacon, and the Friars Minor undertook a revision of their own on more practical lines, taking St. Jerome as a basis and using original MSS. to correct the glosses, interpretations and other defects of the text. Both partially failed, but their failure was a noble one; it is only after seven centuries that the undertaking is renewed on such comprehensive lines. Father Jarrett, though a Dominican, approves of the Franciscan plan, but appositely remarks that the Church has shown

a wisdom more than human in never officially sanctioning the critical endeavors of her scientific sons to establish the primitive texts. The book reviews are thorough.

The *New Ireland Review* deals chiefly with social, scientific and literary matters. "Two Great Irish Chemists," Bryan and William Higgins, are shown to have anticipated in the eighteenth century the science of the nineteenth. Leibnitz's plan for Napoleon's conquest of Egypt, and in consequence for the hegemony of the world, is offered by Professor Meldrum for the consideration of the German Emperor, with a variety of ingenious arguments. Philip Hanson has a thoughtful paper on the causes of unemployment, showing that they are rooted more in an uneven distribution of prosperous and slack seasons and of demand and supply, than in the idleness or perversity of the workers. He considers an even distribution by government action the only effective remedy. There is an essay on an Irish Christmas, a good story, a poem from the Gaelic, and an excellent set of book reviews.

The latest number of the *Dublin Review* contains two "ecclesiastical ballads," by Francis Thompson, with the titles, "The Veteran of Heaven" and "Lilium Regis." The metrical movement of both poems is not characteristic; but the sentiment, imagery and diction are. The "Royal Lily" of the second poem is the Church, to whom in her present sorrows he sings:

"O Lily of the King! low lies the silver wing,
And long has been the hour of thy unqueening;
And thy scent of Paradise on the night-wind spills its sighs
Nor any take the secrets of its meaning."

But the poet sees triumph for the Church in the future, and the last stanza has an intimate personal touch in its cry of hope:

"O, Lily of the King! I shall not see, that sing,
I shall not see the hour of thy queening!
But my song shall see, and wake like a flower that dawn-winds shake,
And sigh with joy the odors of its meaning.
O, Lily of the King, remember then the thing
That this dead mouth sang; and thy daughters,
As they dance before His way, sing there on the Day
What I sang when the Night was on the waters!"

The editor of the *Dublin Review* tells us that the poet planned a series of "Ecclesiastical Ballads," but completed only these two. He promises, moreover, that each number of the *Review* for 1910 will have a hitherto unpublished poem by Francis Thompson.

The other articles in the present number are of more than ordinary interest. Mrs. Meynell gives distinguished expression to the mood which sees naught but wonderful excellence in Tennyson. American readers, who have been bemused by the contradictory reports in our papers and periodicals about Ferrer, will welcome the article by Hilaire Belloc, M.P. The evidence on which the Spanish anarchist was condemned is given, and it proves to be most damning. Mr. Belloc asks why this evidence was suppressed in the news agencies and answers the question by pointing to "The International" and the grasp of Masonry on all the channels of public information. Other interesting articles are "The Ethics of Strong Language," in which the editor very adroitly presents a political pamphlet under the thin disguise of a psychological study; "Challoner," by Canon William Barry; "The Martyrs of Cambrai," by Comtesse de Courson; and "The French Bishops and the Education Problem," by the Marquis de Chambrun.

The *Irish Monthly* as usual is a class by itself. Stories, reminiscences, literary talks and a life of Bl. Eudes by the editor are flanked on either side by nine poems, which in quality as well as number are suggestive of the muses. One of the best, "To an Irish Mother," is by an American, Michael Earls, S.J. Father Russell, discussing the question, "Are Catholic Writers Handicapped?" thinks they are, to some extent, for "the world loves its own," but "the Catholic writer and the Catholic everything else are handicapped chiefly by themselves—by their sloth, want of earnest purpose and neglect of duty." To show that Catholic publishers are also handicapped he quotes from J. S. B., in Bishop England's *Miscellany*, 1835: "If those who are able will pay up their bills, some of which have been standing for years, and if others will return four-fifths of the books belonging to us now in their possession, our purse will be heavier by a number of hundreds, our library will be augmented by two hundred volumes, our debts will be paid," etc. And he adds: "Literature, and especially religious literature, does not come, it seems, under the rules of common honesty."

Robert Underwood Johnson has succeeded Richard Watson Gilder as editor of the *Century*.

Literary Notes

The posthumous "Saint Ignatius," by Francis Thompson, contains the following dedication: "To dear Mother Austin, nun of the Visitation and sister of Francis Thompson, his literary executor dedicates this volume with no less than a brother's love."

The late Professor Whitley Stokes left to his daughters the finest private library in existence of works dealing with Celtic literature. The library has been presented to London University. Among the many books in the collection out of print and hard to obtain are the publications of the Ossianic Society, of the Irish Archeological Society and the "Annals of the Four Masters," published in Dublin in 1848. An interesting book in the library is the "Acta Sanctorum Hiberniae" (Louvain, 1645).

The interesting "Et Caetera" chronicler of the London *Tablet* had occasion recently to refer to Robert Louis Stevenson's eloquent passage ending with these words: "So vulgar a thing may our Anglo-Saxon Protestantism appear side by side with the doings of the Society of Jesus." The writer in the *Tablet* refers the passage to "Across the Plains." We recommend the passage to our readers, if they have not yet read it; but they will not find it in the title-sketch of the volume mentioned by our contemporary. It occurs in the second paper, entitled, "The Old Pacific Capital."

G. Bell and Sons, London, published in the second week of January a volume on Thackeray by G. K. Chesterton. The work takes its place in a series entitled "Masters of Literature," the plan of which, in each volume, is to make a selection of the best passages in an author's works, connecting the various excerpts with original comment, and to add thereto a biographical and critical introduction.

BOOKS RECEIVED

The Cause and Cure of Unbelief. By N. J. Laforet. Revised, Enlarged and Edited by Cardinal Gibbons, with a Chapter by Most Rev. P. J. Ryan, D.D.L.L.D. Philadelphia: H. L. Kilner & Co.
Catholics and the American Revolution. Vol. 2. By Martin I. J. Griffin. Philadelphia: Published by the Author.
Ireland's Great Future. By Clara Smith. Including First Part of the Book of Enoch, A Genuine Survival from the Flood. Dublin: Sealy, Bryers & Walker. Net, 5s.
The Wonders of the Universe. What Science Says of God. By James L. Meagher, D.D. New York: The Christian Press Association. Net postpaid, \$1.10.
St. Vincent De Paul and the Vincentians, In Ireland, Scotland and England. A. D. 1638-1909. By the Rev. Patrick Boyle, C.M. London: R. & T. Washbourne, Ltd. Net \$1.25.
What Catholics Do Not Believe. A Lecture by the Most Rev. P. J. Ryan, D.D. New York: International Catholic Truth Society. Net 6 cents.

ART

The Winter Exhibition at the National Academy is unusually good this year. There also seems to be a great variety of subjects, though the religious and the historical are conspicuously absent. The landscapes, perhaps, taking them all in all, are the winning class, but one hesitates to say this when such paintings as Ben-Ali Haggin's "Little White Dancer" and Sergeant Kendall's "Psyche" come to mind. The rendering of the flesh in the latter is wonderful, and so is the drawing of the arm and foreshortened hand upon which the thinker leans. We would like to call attention to John Alexander's "Sunlight," Whittmore's "Youth in Cavalier Costume" is convincing as a likeness and painted with a good deal of dash and bravura. In the way of likenesses one of the best is Montague Flagg's "Portrait of My Wife." The whole strength of the subject is in the countenance, as an expression of character, and the brush-work holds this in prominence. Robert Henri has a clever full-length portrait of a lady in which a black dress, hat and muff are treated with skill in that difficult color. Sad to say, the cheeks and lips are so bright they detract a little from the value of the painting. As a curiosity, Boldini's full-length of Mrs. Clarence Mackay might pass, but he scarcely does her justice and the drawing is eccentric and convulsive.

Sargent seemed a trifle below himself. One cannot call his canvases anything but admirable, yet both the "Gitana" and the "Miss Carter" want something. Miss Lydia Emmet's portraits are always agreeable, but perhaps it would be hard to produce every year such canvases as she exhibited in 1909. "Nora Iselin" and the children, this season, are less interesting than usual. Robert Sewell's "Psyche seeking Love beyond the River of the Dead" has excited curiosity. We do not have many classical themes; the few are welcome. One might object to the cold and monotonous color, but this may be a part of the artist's scheme. Classical only in name is Childe Hassam's "Aphrodite," a rather heavy figure on a seashore. Charles Bittinger repeats last year's problem of double illumination, in his "At Twilight;" his pictures are always personal and uncommon.

Frieseke is a little disappointing, for he is one of our prominent younger men in Paris, and the "Woman Trying on a Hat" is merely a study, a delicate and pleasant one certainly, but still a study, in the harmonizing of fine shades of pale blues and pale pinks. Curran's "On the Heights," three blonde maidens on a boulder, with clear sky behind them and sunshine on white garments, excels in all Curran's

qualities of freshness, brilliancy and aerial effect. One may not overlook, among the figure pieces, Ballard Williams' "Chant d'Amour" with its group of interesting figures that recall certain Venetian colorings of the Seicentisti, or Kenyon Cox's over-mantel for the Custom House at Cleveland, more reminiscent of the Roman frescati—"Passing Commerce pays tribute to the port of Cleveland"—a Mercury figure, winged cap, wand and sandals, showers gold into the lap of a matron wearing a mural crown. The colors are fresh and brilliant and the groups will appear to greater advantage in its proper surroundings.

Only a few among the many fine landscapes can be mentioned. George Smillie's "Squally Day on the Coast," a dramatic snatch of rock and wind-wrenched trees, and sea and ship in a gale. Ballard Williams' "Hills of Purple and Rose," a very remarkable piece of painting as to its manner, curiously effective from afar, and almost lost when you draw near, yet lovely withal and of a very rare tone; "Ice in the Glen" is full of radiating light; through the groups of trees standing in deep snow, the amber and rose-tinted day comes athwart the white drifts and searches the pool where the steely ice is hardening. The atmosphere aglow, and clear brilliancy of out-doors are wonderfully rendered. Walter Palmer Clarke's "March," melting snow this time on a wooded hill-top, is done in soft browns and grays, spring felt and not yet seen.

One of the best marines—several of them are worth noting—is Waugh's "East Coast." Last but not least there is Gardner Symons' large canvas of the "Opalescent River," Deerfield Valley.

Even the somewhat insufficient group of sculpture, this season, is fuller and more satisfactory than usual. Chester Beach shows an admirable portrait head (Mrs. Purves) and wins the Barnett prize with his "Young Nymph." Be it remembered, after observing the anatomy, the fine movement of the outline and the artistic ensemble of this figure, that the Barnett prize is only awarded to sculptors under the age of thirty. Attilio Piccirilli has a pitying "Mater Consolatrix," with a child weeping upon her arm. Miss Wheelock's Russian wolfhound "Ski" is remarkably true and clever. Bremer's "Nature the Consoler" conveys a thought, though one could have wished for more intrinsic beauty in this calm woman before whom the spent man flings himself face downward with unnerved hands trailing across her knees. Nature is serene indeed, but still more is she profoundly and inscrutably lovely. Edgar Walter's "The Source" is beautiful and mysterious, the wedded figures, and the two faces of man and woman close together in shadow express well the se-

crecy of hidden founts, mountain spring or mighty river, which at birth your hand can span. It is a pleasure to greet Herbert Haseltine. Not long since, a boy in the house of his painter father in Rome; then a student in Paris; now among us. His "Riding Off," with its gaunt, energetic frames of men and horses reeling together in polo play that is battle, has tremendous qualities of strength and reserve, and a masterliness of touch that should make all future work of the same hand significant.

EDUCATION

The London, England, County Council has issued the educational section of its report for the year which ended March 31, 1909, and its figures are startling even to us, accustomed as we are to generous expenditures for school purposes. The total spent by the Council last year in educational work amounts to £5,044,386, of which sum more than £4,000,000 was for elementary schools, more than £1,000,000 for higher schools, and £21,443 went into scholarships and prizes. The report speaks of new school sites secured and of contracts let for new school edifices, and one is gratified to note that, unlike ourselves, the Londoners are specially interested in supplying the need of elementary schools, leaving the question of the spread of secondary schools for later consideration. Six schools were ordered built for physically and mentally defective pupils, and four industrial or handicraft centres were provided for. The Council conducted 511 permanent schools with sittings for 583,285 children, and 37 temporary schools for 11,316. Evening schools to the number of 299 accommodated 128,084 students. The elementary schools carry a staff of 17,739 teachers, of whom 5,038 are men, a proportionately much stronger force of men teachers than is usual in America. Only 18 secondary schools are conducted by the Council, though it subsidizes 50 more and cooperates with 40 others which it does not aid financially. That the recent investigations of the Council's Special School Commission have not been barren is evident from the new features this year saw introduced into the school system. The report makes commendatory reference to its open-air schools, its plans for the extension of playgrounds and the like. A feature of school administration new to most of us in America is the statement that food was furnished to as many as 55,181 school children in one week. Special commissions, the report tells us, are looking into the question of vocational schools and traveling expenses are now regularly provided by the educational authorities for visits by school children to parks, museums, galleries and places of historical interest.

A published assertion of President Needham of the George Washington University, during the discussion regarding the proposed government subvention to his institution, called forth an interesting reply from Mgr. Thomas J. Shahan, Rector of the Catholic University of America. President Needham was quoted as saying that the Catholic University does not maintain a college in the mechanical arts. Dr. Shahan, as he explains, "in the interest of truth and not with any desire to affect the interests of the George Washington University," in an open letter to the Washington *Evening Star*, thus answered the assertion: "The Catholic University does carry on quite a varied instruction in the mechanical arts. This instruction was first undertaken in 1895, when the university established a technological school, with courses in civil, electrical and mechanical engineering. The work was successful from the beginning, and its scope was soon broadened by the addition of courses in chemical engineering, industrial engineering and metallurgy. To-day the equipment of the Catholic University in this respect, its power plant, laboratories and shops, is the most extensive of the kind in the District and ranks favorably with that of much older institutions. The present enrollment is eighty-seven students, working under eight instructors, in both undergraduate and advanced courses."

In an open letter, Bishop Candler, of the Methodist Church South, declares that the money given by Rockefeller and Carnegie to educational institutions, under the conditions of acceptance, tends to godlessness. "The Carnegie fund," he says, "excludes from its use members of the faculties of the church schools, and the Rockefeller fund denies the use of any part of what is given for theological instruction. These two foundations embody prevalent notions on this subject. Now, we may as well understand first as last that the policy of religionless education and unmoral culture can end in nothing but ruin."

"The colleges of the Roman Catholic Church have not asked a penny of the Rockefeller fund or the Carnegie fund, and one risks nothing in saying they will not. These colleges do not propose to be drawn away from their mission by any promises of gold. Would that our Protestant institutions were equally devoted to the religious objects they were founded to achieve."

The Catholics of the Archdiocese of Boston are maintaining 79 grammar schools and 26 high schools. The number of children in the grammar schools is 22,612 boys and 28,395 girls; in the high schools, 171 boys and 964 girls, a total of 52,142 pupils.

These pupils are taught by 83 Brothers, 956 Sisters and 36 lay teachers, representing a teaching staff of 1,075 persons. The figures here given are taken from the annual report for 1909, recently submitted to the Archbishop by the Rev. George A. Lyons, Superior of Parochial Schools in the Archdiocese of Boston. The report further shows that buildings valued at \$2,700,000 have been erected in Boston alone by the various parishes for the education of children who cannot conscientiously avail themselves of the public school.

The Rev. George M. Searle, C.S.P., will hereafter direct the work at Newman Hall which Archbishop Riordan has established at the University of California. He is a distinguished mathematician and astronomer and will carry on there his observations of Halley's comet.

SOCIOLOGY

As stated in this column at the time Superintendent Hotchkiss of the New York State Insurance Department denied the original application of the Metropolitan Insurance Company to buy 250 acres of land in Westchester County, for the purpose of building a sanitarium for the treatment of consumption among its employees. Such use of company funds, Mr. Hotchkiss decided, would be opposed to the Insurance law, which prohibits insurance companies from buying real estate except what is necessary for the transaction of its business. A friendly suit was entered in the Appellate Division following this decision of the Superintendent, and the judges recently affirmed the project to be within the discretion of the Insurance Department. Superintendent Hotchkiss consequently granted the application last week. The company claims a working force of 14,000 persons. It is thought that the scope of the Institution will be later extended to include the treatment of policy holders suffering from tuberculosis.

From the fact that the Archbishop of Paris is taking an active part in the movement to ameliorate the condition of the bakers in that city, certain papers speak of a revival of Christian Socialism. The Archbishop and the men and women associated with him have in their minds only Christian charity, which is the very antithesis of Socialism, whether this be called Christian, or Socialism without any limiting word.

The Educational Alliance, a Jewish Charitable Organization, had its annual meeting in New York January 16. The Acting President, Justice Samuel Green-

baum, announced the expenditure of the year, \$100,834.30. The organization is engaged in twenty-seven different activities, Reading Room, Library, Seaside Home for Girls, Roof Gardens, etc. In the course of a discussion on immigration, Edward Lauterbach denounced the Junior Order of American Mechanics as the successor of the Know Nothing organization.

A year ago the New York legislature was considering the Hamilton-Whiting Tuberculosis Hospital Law. Since that time Ontario, Schenectady, Onondaga, Ulster, Monroe and Dutchess Counties have voted appropriations for such hospitals, and twelve other counties have the matter under consideration.

The Sisters of the Poor of St. Francis, in charge of St. Peter's Hospital, Brooklyn, a free institution for the benefit of the poor, are about to erect another hospital on the block bounded by Vanderveer and Woodhaven Avenues and Fulton and Elm Streets, Queens Borough. The cost will be \$500,000.

ECONOMICS.

Enumerators for the census are paid in three ways: per capita, *i. e.*, so much for each enumeration; per diem, or so much per day; and a mixture of the two. The first is used in populous districts; the second in the sparsely peopled districts of the far West, and the third in districts of which the density of population is between these two extremes. The per diem rate will range from \$3 to \$6 for an eight hour day. It is to be presumed that the other two modes of payment will bring a corresponding wage to the enumerator.

Louis Brennan, inventor of the mono-rail carriage, has granted August Scherl, who lately exhibited a design of his own, a license to work his patents in Germany, and to exhibit his car in the United States. The license is confined to the first Brennan patents.

During 1909, 243 ships of 403,670 tons were built on the Clyde. In 1908 the numbers of vessels was 569, but the tonnage was only 355,580. The larger number was due to the construction of many small vessels and lighters for abroad. The figures for these two years are the lowest since 1897.

The foreign trade of Japan for 1909 was in round figures: exports 204 million dollars; imports, 195 million dollars. The corresponding figures for 1908 were 182 million dollars, and 210 million dollars.

SCIENCE

Readers acquainted with the literature of the planet Mars, will remember that Lowell's chief argument in favor of its habitability is its famous canal system, and principally the straightness and uniform width of these lines, which, as he claims, are so perfect that they cannot but be the work of intelligent beings.

He and his friends must then be much mortified to read in the last (January) number of *The Observatory*, that A. Stanley Williams, in a review of an article by E. M. Antoniadi in the November *L'Astronomie*, says that "the prevailing impression resulting from his work with this magnificent instrument (a 32.7 inch refractor) may be summed up in one word—irregularity. 'Canals' are there in plenty, using the word in its technical sense, but the close geometrical network of unnaturally straight spider lines, with which the work of smaller instruments has rendered us familiar, is conspicuous by its absence. My observations were made with a 6½-inch reflector, and were of a most desultory character. Nevertheless, the amount of detail that could be made out was surprisingly great, no doubt on account of the large size of the disk combined with the higher altitude of the planet. And the general impression produced upon me by the observations may be again expressed by the one word—irregularity." He then cites many technical instances of his own observation. It may be remembered that Lowell's telescope was only a 24 inch, whilst Antoniadi's is nearly 33, the fourth largest in the world, the Yerkes being 40, the Lick 36, and the Pulkowa (in Russia) 33 inches.

In the preceding (December) number of the same periodical, *The Observatory*, T. E. R. Phillips says the same of the canals. "It is disappointing that, owing to the tilt of the axis, these objects show to less advantage at a near approach of the planet than when it is more remote; but after making due allowance for this fact they have seemed surprisingly few and ill-defined. The writer has observed none whatever in the dusky regions, and those seen in the desert areas have been generally faint, diffuse, and irregular in appearance. The clearest and strongest have perhaps been those in the Solis Lacus region, but the hard, sharp, narrow lines commonly shown on drawings of Mars have rarely or never been seen as such at Ashtead."

Nature of December 23 last sums up in a few words a short controversy, which had appeared in three numbers of the *Astronomische Nachrichten*, concerning another of Lowell's habitability

arguments, the faint blue line fringing the melting polar caps. Such a cap is almost what geometry would call a zone of one base. Its edge is, therefore, almost a circle. This circle is foreshortened by projection into an ellipse. If the faint blue line is water or fog or some other objective entity on Mars, it must share in the foreshortening of the projection and appear wider at the major axis of the ellipse than at the minor axis. As this fringing line is, however, always observed to be of uniform width everywhere, it can be only an optical line, and does not, therefore, exist objectively on Mars.

The director of the Johannesburg observatory announces the discovery of a new comet on January 16, 8h. 11m. 9s. G. M. T. Its position is given as: Right ascension 19h. 50m. 28s.; Declination $-25^{\circ}, 9', 24''$. The new comet outshines Venus in brilliancy, and along the Atlantic seaboard in the South, when the skies are not clouded, it can be most clearly seen. The big telescopes which survey the skies from the observatory on the heights at Georgetown have located the comet but three times, but the observers are in doubt as to its identity. By daylight, when the sky has been clear, the sun has outshone it, and at night, when the scientists would have the advantage of a dark background for their observations the sky has been clouded, except for short intervals.

A bill has been introduced into the House of Representatives at Washington, providing for the creation of a wireless telegraph board. This measure is the result of a series of complaints made by the Navy Department, the Revenue Cutter Service, and the wireless telegraph companies of amateur operators who render their service useless. The duties of the board, according to the resolution, shall be to prepare a comprehensive system of regulations to govern all operators afloat and ashore under the jurisdiction of the United States, with due regard alike for Government and commercial interests. \$2,000 was appropriated to expenses.

The Navy Department has almost finished testing a new torpedo, which will be an offset to the English Hardcastle torpedo. It consists of an automatic-firing gun, charged with a heavy explosive, and encased in an ordinary torpedo envelope. Its speed within a range of 6,000 yards is practically without limit.

A British inventor is said to have perfected an aerial bicycle. The total area of

the machine is one hundred square feet and its weight but fifty pounds. The wings measure twenty feet from tip to tip. The propeller can be worked up to six hundred revolutions per minute. In shape the aeroplane resembles a bird and a running start is necessary from elevated ground.

The Smithsonian Institute announces the discovery by the Roosevelt expedition of a new species of otocyon, a kind of wild dog. It has been named otocyon vergatus, and is a small carnivorous animal resembling a fox. Hitherto only one species has been known, otocyon megalotis.

Press reports from Havana state that on January 13, at the Observatory of the Colegio de Belen, Halley's comet was sighted in the form of a faint white cloud between the planet Mars and a star of the Pisces constellation. This observatory is in charge of the Jesuit community of Havana.

Prof. E. E. Barnard, of the Yerkes Observatory, has succeeded in obtaining a photograph of Halley's comet showing the tail. He describes this as slender, straight and about ten degrees in length.

From the official report of the U. S. Fish Commission for the fiscal year 1909, it appears that the distribution of fish and eggs for propagation and hatching surpassed that of any previous year. It aggregated to 3,117,131, 811, being an increase of 240,000,000 over the year 1908.

The latest application of the X-ray is to dentistry. It is claimed that it enables the dental surgeon to ascertain the condition of the teeth and jaw more quickly than by any method heretofore used. Excellent radiographs, showing all possible anomalies of the teeth, are obtainable with a new apparatus recently placed on the market by a German firm.

The Geological Society of London has conferred upon Dr. William Berryman Scott Blair the Wollaston medal, in recognition of his research work in geology.

E. W. Maunder, superintendent of the Solar department of the Royal Observatory at Greenwich, says of the so-called Martian canal theory: "Nobody has ever seen a single canal on Mars. There has never been any real ground for supposing that the markings on the planet supplied any evidence of artificial action. It were better for science that the canal theory be abandoned completely."

ECCLESIASTICAL NEWS

The following letter has been received by his Grace, Archbishop Farley, of New York, in reply to his congratulations on the occasion of the Episcopal Jubilee of the Supreme Pontiff:—

Venerable Brother,

Health and Apostolic Benediction.

In the letter we recently received from you on the occasion of the twenty-fifth anniversary of Our Episcopate, We welcomed the good wishes which you so kindly offered Us; We welcomed the zeal with which you collected funds to minister as far as was in your power to Our poverty. Both offices beautifully illustrate your devotion and that of the clergy and people who are under your care, and who have been your associates and helpers in offering us the same homage.

This splendidly united devotion, which has, indeed, long been known to Us, We joyfully and paternally accept in its latest manifestation. Our own good offices to you and to your flock will never be lacking, and all Our affection shall be bestowed upon you. Meanwhile, as a pledge of heavenly gifts and token of Our affection, receive the Apostolic Benediction which We most lovingly impart to you, Venerable Brother, and to all those who occupy your care and thoughts.

Given at Rome at St. Peter's, November 18th, 1909, in the seventh year of Our Pontificate. PIUS X, Pope.

Archbishop Ireland announces that in affirmation of the recommendation of the bishops of the Province of St. Paul, the Holy See will establish two new dioceses, Crookston and Bismarck. The first will be taken from the Diocese of Duluth, and have a Catholic population of about 6,000. The see city, Crookston, is sixty miles northeast of Fargo, N. D. Bismarck is the capital of North Dakota, and has a population of about 4,000. There are now five dioceses in Minnesota and four in the Dakotas. Crookston takes in all that part of Minnesota west of the easterly line of Hubbard and Beltrami counties, and north of the southerly lines of Clay, Becker and Hubbard counties. Bismarck takes in all that part of North Dakota west of the easterly line of Emmons, Burleigh, McLean and Ward counties. The new see cities will be Crookston and Bismarck respectively.

A pastoral letter of Archbishop Bruchési, addressed to the Catholic citizens of Montreal, was read, on January 23, in all the city churches. His Grace exhorts the

faithful to register their vote in the approaching civic election; abstention from voting and indifference to the grave moral crisis now confronting the citizens of Montreal are not permissible. They should vote according to their conscience and the dictates of honor for candidates whose sound principles and blameless conduct in the past give promise that they will be valiant champions of justice and temperance. Speaking of the Eucharistic Congress to be held in Montreal next September, the Archbishop thanks the Protestants for withdrawing their mayoralty candidate as unsuited to so Catholic a demonstration, and hopes that Christian charity will exclude, in the coming election, all bitterness based on racial or national differences. Without mentioning the recent revival of *Le Pays*, an anti-Catholic paper directed by French-speaking Freemasons, His Grace warns the faithful against voting for any candidate who belongs to a Masonic lodge or favors Freemasonry, and concludes with an earnest recommendation of the anti-alcoholic league.

President Taft has just signed a commission making Rev. James F. Houlihan a First Lieutenant, and appointing him to the post of Chaplain in the Fifth Cavalry, now stationed at Honolulu. Father Houlihan belongs to the Scranton Diocese, and has been designated for service in the army by his Bishop, Right Rev. M. J. Hoban, on account of his peculiar fitness for the work. He was born in Susquehanna, Pa., thirty-four years ago, was graduated from Niagara University in 1900, and began his ecclesiastical studies with the Vincentian Fathers in the Seminary of Our Lady of Angels, Niagara, and finished them at Dunwoodie, N. Y. He was ordained to the priesthood by Bishop Hoban, and for some time was attached to the Cathedral in Scranton. Then he did missionary work in Tioga County, and as a reward for his successful labors was made first assistant in Mount Carmel Church, Dunmore, Pa. Father Houlihan's splendid work with boys and men in these various parishes attracted the attention of his Bishop.

At the invitation of Bishop Canevin, five Passionist Sisters are coming from Corneto, Italy, to establish in Pittsburg the first house of their Institute in the United States. This sisterhood was founded by St. Paul of the Cross in 1770 and is cloistered. The members wear a habit like that of the congregation of men established by St. Paul. In their monasteries the Sisters take women who desire to spend a few days in retreat. The Passionist Congregation was also introduced into the United States

in 1859 by the first Bishop of Pittsburg, the Right Rev. Michael O'Connor.

The Right Rev. Charles E. McDonnell dedicated, on January 16, a new building which is to serve the purposes of a monastery for the Capuchins and of a school for the children of St. Michael's parish, Brooklyn. The Rev. Gabriel Messmer, O.M.Cap., rector of St. Michael's Church and builder of the new school, is a brother of Archbishop Messmer of Milwaukee. The school house will be open for instruction on February 1.

The Convent of the Sacred Heart in St. Louis, through Mother Donnelly has fallen heir to \$200,000, the whole estate of the Rev. Michael McFaul, her uncle. Father McFaul's father was a wealthy citizen of St. Louis in his day; the share of his fortune that fell to the priest was allowed to accumulate until it reached a considerable amount. Much of it was given in silent charity during his life; The remainder was bequeathed to Mother Donnelly.

The late Miss Rosine M. Parmentier, of Brooklyn, besides giving many valuable books to the U. S. Catholic Historical Society of New York, left in her will \$200 for the furtherance of the work of the Society, of which during her lifetime she had been an active and much-esteemed member. She was the first pupil the Religious of the Sacred Heart had in New York, and her father, Andrew Parmentier, was one of the founders and trustees of the first church, St. James', built on Long Island in 1824.

Bishop Nagl, of Trieste, has been appointed coadjutor, with the right of succession, to Cardinal Gruscha, Archbishop of Vienna. The Cardinal is ninety years of age, and the archdiocese of Vienna has two and a quarter millions of Catholics of several rites, and fifteen hundred priests within its boundaries.

Archbishop Farley, to comply with the wish of the Pope that the Society for the Preservation of the Faith Among Indian Children should be helped, has directed the pastors of New York to select a promoter for the Society in each parish. These promoters will cooperate with the Bureau of Catholic Indian Missions, in assisting more effectively the maintenance of the Catholic Indian Mission Schools.

Brooklyn College, in its second year, has just opened a new hall with a seating capacity of 1,200. The students now number more than four hundred. The Rev. Thomas J. Campbell, S.J., has been

added to the faculty. as lecturer and professor of ethics.

In commemoration of the fortieth anniversary of his ordination, Archbishop Farley was the guest of honor at the annual banquet of the alumni of Fordham University, on January 20. His fellow members presented him with a valuable pectoral cross as a souvenir of the occasion.

DRAMATIC NOTES

"The Little Town of Bethlehem," Garden Theatre.—Mrs. Spencer Trask has demonstrated her ability beyond cavil as an author, and in this little play has succeeded in entertaining and uplifting the mind of the audience. The religious and biblical story has been purposely avoided in any direct way; however, this does not detract in the least from the charm and grade of an exceptionally excellent production. Mr. Greet and his company interpret their various rôles with intelligence. More plays of this type would do much towards teaching the public the value of clean and wholesome drama.

"The Affinity," Comedy Theatre.—A satirical play, purporting to expose the evils resulting from "affinities." It is neither edifying nor convincing. Obviously designed to be humorous and flippant, with a slight serious undercurrent, it fairly well accomplishes the author's object. The conclusion is morally askew. If written in a serious vein with a more pronounced and logical conclusion, its effect would be telling. Mr. Irving is clever as the man, but Miss Hackney slightly overdoes the part of "the affinity." The more comical characters were well portrayed.

"The Mollusc," Empire Theatre.—a comedy of light weight with some humor and a mild wit, admirably performed by Sir Charles Wyndham and Miss Moore. It is intended to show up, with gentle satire, that type of selfishness metaphorically designated "a mollusc," i. e., a person who succeeds by a perverse ingenuity, in getting everybody else to do things for her (for it is a she in this case) and basks in any easy self indulgence of laziness, with the world at her feet.

"The Faith Healer," Savoy Theatre.—Mr. William Vaughan Moody has here attempted a theme which has its evident risks in dramatic presentation. The scene is laid, at the present time, in a town of Southwestern Missouri. A young man has suddenly appeared in the neighborhood with the reputation of a

faith healer. He believes that he has a divine mission to go about the world performing miracles of cure such as are described in the Bible.

The dramatic possibility lies entirely in the conflict between the faith-healer's loyalty to his ideal and his love for a young girl. Dramatically speaking two issues only are possible: either he should reject the temptation of the flesh and remain faithful to his mission, as he regards it, or yielding to it bring down the catastrophe of disloyalty to his ideal, which would spell ruin to all that is best in him. Instead there is a weak and incongruous attempt to solve the conflict by reconciling radical antagonisms in the same character. Mr. Moody has clearly missed his opportunity, and, to save the situation in a popular sense, forced a maudlin conclusion. Mr. Miller seems constitutionally unfitted for the part of the faith-healer. He is staid and complacent in his delineation of an intense and enthusiastic character. A man who sees visions and believes that he has a divine mission to heal the world does not go about with his head down in sober and plaintive meditation, nor does he deliver his speeches in velvet accents and with parlor gestures.

"The Barrier," New Amsterdam Theatre.—As usual the attempt to dramatize a novel proves futile in as much as the flavor of the old wine poured into the new bottle is entirely lost. Mr. Rex Beach's novel of the same name has not been an exception, though the staged story makes effective melodrama of the stereotyped kind. All the delicate shadings of the written story, which enhance its plausibility as literature, are blotted out in the dramatic presentation, and the rough edges become only too visible. The scene is laid in Alaska, where the adopted daughter of John Gale, a trader and a squaw-man, meets and loves a young army officer of the bluest Kentucky blood. Gale had fled from the States many years before under a charge of murder. Just as his adopted daughter has acquired riches from a gold claim staked out for her by a French Canadian, who is also a suitor for her hand, two "bad men" appear upon the scene. They endeavor to rob the girl of her mine and to persuade her that the Captain will never marry a half-breed. Then the usual melodramatic issue comes about. Gale in a thrilling duel in the dark, kills the villain, who turns out to be the girl's father and who just lives long enough to declare Gale innocent of the murder, of which he had been accused, and to reveal the fact that the girl is not a half-breed at all. So disappears "the barrier" between the Captain and the young

woman. The play is full of thrilling incidents and movement and will prove undoubtedly entertaining to lovers of the melodramatic. It is well acted and reflects credit upon the performers.

CHARLES McDOUGALL.

PULPIT, PRESS AND PLATFORM

The following speech, made by King Albert at the Ki-Santu Mission during his visit to the Congo last summer, is published in the *Journal des Missions*:

"The work of the missionary, the work of moral and religious perfection, which is so difficult because it is essentially individual and free, has a right to the respectful homage of all impartial minds. In the colonies founded by Christian and civilized countries, religious missions have played an active part; they have represented so well one part of the influence exercised abroad by the mother country, that the majority of governments carefully watch over the rights and interests of their missionaries and encourage as much as possible their moral and material activities.

"In the work of morally and physically uplifting the tribes of the Congo, who are so primitive, and who are hardly yet conscious of the advantages of civilization, the collaboration of the congregations of missionaries is not only useful but indispensable. No great humanitarian work can be carried on without the ideal, and in colonization this truth asserts itself with vigor. The history of the Congo shows us that in the realization of this noble but arduous task, our missionaries have spared neither suffering nor sacrifice nor fatigue. They have consecrated to it their strength and their intelligence.

"You bring with you to the Belgian Congo, to stimulate you, to uphold you, and to strengthen you, if need be, in your strenuous apostleship, a magnificent heritage of glorious memories. First, the memory of your immortal founder, St. Ignatius Loyola, who was a valiant captain, a great patriot, a great saint; St. Francis Xavier, the apostle of modern times, who in ten years had accomplished in India and in Japan works and conquests which compel admiration; St. Peter Claver, who was also one of you, the apostle of the negro slaves of Carthage, who for forty years endured all the sacrifices inspired by that heroic devotion which caused his holiness Leo XIII to proclaim him the patron of all missions established among the negroes of every country, wherever the Catholic priest carries the light and peace of the Gospel."

"It is hardly necessary, after these great names to recall the flourishing Christianity established by the Jesuits

in India, in Japan, in China and in the two Americas. Since I am speaking to Belgian Jesuits, I should like to recall two names, which are the glories of Belgium: the name of Father Verbiest, who was perhaps the most celebrated missionary in China in the seventeenth century, and the name of Father Peter De Smet, to whom Termonde, his native city, has erected a well-merited statue, for this Belgian hero evangelized entire Indian tribes in the United States, created there vast dioceses, and on many occasions acted as an able and devoted negotiator between the government at Washington and the Indian tribes in arms against the whites. These, my reverend Fathers, are family memories, to which I render homage, and render it the more willingly because you here in the Belgian Congo remain faithful to these traditions with a devotion which knows neither respite nor hesitation."

The *Church Times* (Protestant Episcopalian), reviewing Joseph McCabe's "The Decay of Rome," questions the accuracy of the statements, challenges the statistics and denies the inference. In one instance it grants the general correctness of the statistics, but offers a different explanation. The following is the passage: "In England and in the United States there has been for sixty years a great immigration of Roman Catholics, chiefly from Ireland. Mr. McCabe himself was born of that immigration, and he is personally interested in its record. The immigration, together with the natural increase of population, ought by this time to have planted in these countries so many Roman Catholics. There are, in fact, so many fewer. The numbers are considerable; the loss is enormous. Here there is evidence of decay. What does it mean? It means that in England and the United States there are very few of those looser adherents of the Roman Church who abound in France. Those who fall away lapse altogether. And to what? One knows those lapsed Irish. They do not bear out Mr. McCabe's most cherished illusion; they are not the cultured and the progressive of their kind; they are of those illiterate and those derelicts whom he supposes to be the last remnants of Catholicism. What has become of them? They have sunk down into that mass of dull indifference which painfully characterizes the English-speaking populations of the world. And they come from Ireland, where is, with many faults and much poverty, a certain wealth of imagination and of unworldliness which the world itself cannot afford to lose. Their loss is the loss of the world, as even Mr. McCabe may perhaps acknowledge, and temper his satisfaction at the change. It is the loss also of the kingdom of heaven, which is not his concern."

OBITUARY

Maurice O'Meara, an old and prominent resident of Brooklyn, died on January 14, in his 77th year. He celebrated the golden jubilee of his wedding a year ago, and after the Mass Bishop McDonnell, in recognition of Mr. O'Meara's life-long work for the Church, not only imparted to him a special blessing from the Pope, but, as the day was Friday, dispensed, for the wedding feast, the family and their guests from the precept of abstinence.

Mother Clara Ward, at one time Mother Superior of St. Jerome's Convent, died after a long illness at Mount Ursula Convent, Bedford Park, New York. She was born in Ireland in 1850, and came to the United States at the age of fifteen. She entered the Ursuline Convent at Morrisania in New York, and later taught at St. Jerome's school. Finally she became Mother Superior of the Convent which was conducted in connection with the school. On account of ill health she retired from active work four years ago and went to live at Mount Ursula.

Karl Pustet, senior member of the publishing firm of Fr. Pustet & Co., died at Ratisbon, Germany, on January 17. A requiem Mass for the repose of his soul was celebrated at St. Peter's Church, Barclay street, New York, on January 19, and was attended by representatives of the leading Catholic publishing houses and many friends among the clergy and laity.

PERSONAL

Mr. Henry R. Sargent, formerly Superior of the Episcopalian Order of the Holy Cross at West Park-on-the-Hudson, and who recently became a Catholic in England, arrived here on January 25, and will be for the present at the Newman School at Hackensack, N. J.

Max Pam, a well known lawyer and sociologist of New York and Chicago, has given \$1,000 to Notre Dame University as a prize for the best thesis or book dealing with the subject of religion in education. The faculty are to arrange all details concerning the competition, which will be open to all.

QUERIES AND ANSWERS.

D. F.—Mathew Pattenson was a famous Catholic controversialist, who flourished about 1623. He was a medical practitioner in the reign of James I, and was made physician in ordinary to Charles I. He was the author of "The Image of Bothe Churches Hiervsalem and Babel, Vnitie and Confusion, Obedience and Sedition." By P. D. M. Tournay (Adrian Quinque), 1623,

svo, pp. 461; London, 1653; 12mo, pp. 643. It was dedicated to Charles, Prince of Wales, and Charles Butler, in commending the work, says: "In a short compass it comprises much useful information and many excellent observations, arranged methodically in a style always perspicuous and generally elegant." (Hist. Memoirs of Eng. Catholics, IV, 453.)

LETTERS TO THE EDITOR

THE FIRST FOUNDLING ASYLUM IN THE UNITED STATES.

To the Editor of AMERICA:

While New York and New Orleans are discussing their rival claims to the first Foundling Asylum in the United States, St. Louis is saying nothing. There were times when even St. Louis was more assertive in making honorable claims; but with a modesty becoming the city's title, its virtues are for the present concealed. This is particularly true of the works of the Daughters of Charity, who from our early pioneer days have been so large a part of St. Louis when good works are being counted. I note that in Mr. Meehan's splendid article, in the current *Catholic World*, on the works of the Daughters of Charity during the hundred years since Mother Seton's time the St. Louis chapters of that bright story are entirely passed over. It was not always so. In the "Encyclopedia of the History of St. Louis," Vol. IV, page 1949, under the heading "St. Ann's Foundling Asylum," it is stated that "this institution, the first asylum for abandoned infants opened in the United States, was commenced May 12, 1853. Fourteen infants were received the first day." Mrs. Ann Biddle, the daughter of John Mullanphy, was the founder. The name was doubtless assumed in honor of her patron saint. At present the asylum is consolidated with other charities in one building, known as St. Ann's Hospital.

In searching through the back numbers of the "Catholic Directory," the earliest mention of the Biddle Infant Asylum, as it was then called, occurs in '57; the New Orleans rival disappears in '60. If you put us down, then, for '57, put us down modestly. The reason of our reticence is somewhat cogent.

There is an article in the *Metropolitan Magazine* for the year 1857 (our very year), "The Catholic Element in the History of the United States," wherein, on page 525, there is an enumeration of the various Catholic educational and benevolent institutions in the country. The writer, who was well informed on his subject, and who wrote with precision, says there were then (in 1857) four "Foundling Asylums."

Surely the first Foundling Asylum antedates 1857, but where was it?

LAURENCE KENNY, S.J.

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CHRONICLE

Federal Investigations.—The Federal grand jury began the promised investigation of the Chicago Beef Trust to ascertain whether it has operated to control the price of fresh meats. The firms against which the Government is proceeding are the Swift, Armour, and Morris Companies, the three great packing concerns forming the National Packing Company. President Taft sent Assistant Attorney General Wade Ellis to take charge of the case. Subpoenas which call for all important books of the concern, including the record of shares issued, were served on officers of the National Packing Company.—The Congressional committee of inquiry into the Ballinger-Pinchot controversy began its sessions. The first witness was L. R. Glavis, the dismissed official who preferred charges against Secretary Ballinger, in connection with the Cunningham coal claims in Alaska. Counsel for Glavis said the charges were that in a number of cases Mr. Ballinger had acted with impropriety.—Uncertainty as to the extent of the forthcoming inquiry into the affairs of the Trust Companies and the possible injury to legitimate transactions resulting therefrom, led to a denial on the part of the Federal Administration that the purpose of the Government with reference to prosecutions under the anti-trust law is other than as set forth in the President's Message of January 7, 1910. The President declared that "sensational statements as if there were to be a new departure and an indiscriminate prosecution of important industries have no foundation."—Judge

Hough, in the Criminal Branch of the United States Circuit Court in New York dismissed the Government suit against the Press Publishing Company, publishers of the New York *World*, charging the printing and circulating of libelous statements concerning Theodore Roosevelt, William H. Taft and others in the purchase by the United States of the Panama Canal. The court strongly intimated that the proper method to pursue in the prosecution of the libel was to have recourse to the courts of the State where the offense had been committed, and ruled that the indictment was not sufficiently authorized by the Federal statute on which it was based. Judge Hough held that it was not clear Congress intended to intrust to the courts of the United States the punishment of offences other than those primarily and exclusively committed in United States territory. An appeal may be taken. This makes the second prosecution for the same alleged offense ending in the defeat of the Government. The first proceeding was on the part of the Government to extradite from Indianapolis to Washington for trial Delavan Smith, the proprietor of the Indianapolis *News*. United States Circuit Court Judge Anderson dismissed the proceedings on October 1 last at Indianapolis.

Miscellaneous.—The agitation against high prices for foodstuffs resulted in a material reduction of prices for beef, mutton, pork, poultry, eggs and milk, and the hope is entertained that vigorous prosecution of certain trusts will do still more to cheapen the necessities of life. Secretary of Agriculture Wilson declared he was gathering proofs which will show that American farm products

are being sold cheaper abroad than in this country.—Gifford Pinchot, ex-Chief Forester of the United States, was elected president of the National Conservation Association, succeeding Dr. Eliot, who becomes honorary president. Mr. Pinchot promptly assumed charge of the headquarters at Washington. The present membership of the association is estimated at ten thousand.—Sixty chambers of commerce and boards of trade from as many cities were represented in the fortieth annual meeting of the National Board of trade which met in Washington. Twelve of the largest bodies came with strong resolutions calling for a ship subsidy to promote an American merchant marine. Twelve others called for harbor and river improvements. Others stood for conservation of the national resources of forests, water power and minerals.—In the United States District Court Judge Cornelius H. Hanford decided that the title to more than a thousand acres of valuable coal lands in Lewis County, Washington, claimed by P. C. Richardson and several members of the R. S. Wilson family, all of Seattle, should revert to the Government.—As anticipated last week the agreement of the switchmen on western railroads entering Chicago to accept arbitration under the Erdman act has had immediate effect on the strike of the switchmen on the northwestern roads centering in St. Paul. It is announced that these latter, who have been on strike since Nov. 30, will return to work next Monday. Their complaints regarding the wage question remain unsettled, but will be governed by the figures agreed upon in the Chicago compromise conference. They adopt this course because they are members of the union which has determined to accept the Chicago compromise.—Work on the Panama Canal goes on apace. The latest *Canal Record*, shows that in the year more than 35,000,000 cubic yards of material were removed, though this was 2,000,000 yards less than the record for 1908. A reason for this decrease is found in the nature of the work which has become more difficult in dredging the wet excavations. Great progress is reported in the construction of the enormous locks at Gatun, where two thousand yards of concrete were laid in a single day.

Ontario Legislature.—On January 25 the second session of the twelfth parliament of the Province of Ontario was opened by Lieutenant-Governor Gibson with one of the most notable gatherings of the kind since Confederation. Among those present was Archbishop McEvay. Noteworthy passages in the speech from the throne were, first, the reference to the expansion of the mineral industries of the province, which in the ten months preceding October 31, 1909, amounted to about one million dollars, the mines of Cobalt having raised Ontario to the third place among the silver-producing countries, while the Sudbury nickel mines now yield the bulk of the world's supply of this metal; secondly, the successful operation, during the last fiscal year, of the Temiskaming and Northern Ontario Railway, which

during that time transported without accident, to and from a newly opened agricultural district, 580,498 passengers, and realized, as net earnings, \$692,407; thirdly, that the revenues of the province, being considerably in excess of the estimates, show a substantial surplus. After the reading of the speech from the throne, Sir James Whitney, Prime Minister of Ontario, said that, although it was the custom of British parliaments to take up that utterance before doing any other business, yet he would in this instance, with the Lieutenant-Governor's permission, give precedence to thirty-three statute amendments for which the bills had been prepared by a special committee during the past several months, and he, therefore, introduced these bills, which immediately received first reading. On January 27 the public accounts of the province were laid on the table and showed that Ontario had, at the present time, \$5,086,000 cash in the bank. The provincial government has spent \$132,480.98 for good roads. The public institutions of the provinces were carried on during the year without one cent of overexpenditure. Not a single appropriation was exceeded.

Canadian Naval Bill.—Mr. Henri Bourassa, head of the Nationalist party and editor of *Le Devoir*, addressed a gathering of 2,500 people in the Monument National, Montreal, on January 20. His speech, which lasted two hours and three-quarters and was frequently interrupted by applause, was a frank arraignment of the Laurier Government's naval policy. He condemned it as a violation of those constitutional principles which are the basis of a self-governing colony. He protested against Canada having anything to do with the Imperial dreams of Chamberlain or Balfour and was indignant at the idea of Canadians being ordered to the ends of the earth to atone for the blunders of British diplomacy. He repeatedly quoted Laurier against Laurier and wound up by declaring, amid roars of laughter, that Sir Wilfrid, in his new found imperialism, was now destroying the gods whom he had once adored. Mr. Bourassa has no confidence in Sir Wilfrid's estimate of the proposed naval expenditure, for he remembers that when the Premier first advocated the Transcontinental Railway he assured the House that its probable cost would be thirteen millions, and now, as a matter of fact, the probable cost of this as yet unfinished railway is nearer two hundred millions. Mr. Bourassa also condemned the attitude of the Opposition leader, Mr. R. L. Borden, while he praised Mr. Monk as holding the only patriotic view. The meeting passed Mr. Bourassa's resolution requesting the House of Commons to defer the adoption of the Naval Bill until the people have manifested their will by a plebiscite.

Newfoundland's Prosperity.—The Legislature of Newfoundland opened its winter session at St. Johns on January 26. On that day the local newspapers

printed their issues on the first paper ever manufactured in the Island Colony from native stock. The year 1909 was a memorable one for Newfoundland in many respects. Politically, it opened with a situation unique in the annals of British countries (see AMERICA, Vol. I, pages 4, 9, 116). The recent general election had resulted in a tie. Sir Robert Bond, the Premier, resigned at the end of February, because the Governor would not grant him a dissolution. Sir Edward Morris, the leader of the opposing party, then formed a ministry and tried to elect a Speaker, but Sir Robert Bond blocked this. Thereupon the Governor, Sir William McGregor, granted a dissolution to Sir Edward Morris early in April, and in the resulting election, on May 8, the Morris or People's party carried twenty-six seats, while the Bond party held only ten. Commercially, the past year has witnessed a remarkable advance from slack times to an era of real prosperity. The revenue of the Department of Lands and Mines, which in the whole fiscal year from July 1, 1908, to June 30, 1909, was but \$56,000, has considerably exceeded that amount in the first six months of the current fiscal year. This season's fishery has been unusually good and the price per cwt. is nearly double what it was last year. Industrially, Newfoundland witnessed during 1909 the inauguration of one of the largest pulp and paper plants in the world, the Harmsworth Mills. And economically, the end of 1909 marks the beginning of a period which furnishes new avenues of employment in the construction of railways by workmen whose wages are fifty per cent. higher than those paid for the same sort of work five years ago and ten per cent. higher than the prevailing rates for unskilled labor in the colony to-day. The revenue of Newfoundland in the six months ending with the end of last December is more than two hundred thousand dollars in excess of that obtained for the same period twelve months ago.

The British Elections.—The new parliament is distributed as follows: Liberals, 274; Unionists, 273; Nationalists, 82; Labor Party, 41. The composition of the last parliament was Liberals, 364; Unionists, 168; Nationalists, 83; Labor Party, 55. The Liberals, therefore, have lost 91 members; the Labor Party 14; the Nationalists 1. The Unionists have gained 106, chiefly from the Liberals, as the great part of the Labor Party's losses were to these. All parties except the Nationalists, whose loss of one seat is insignificant, are disappointed. The Liberals looked to return with at least their old majority; the Labor Party reckoned on increasing their number to 60; the Unionists looked upon a gain of 128 as absolutely certain, and of 80 seats they professed to consider doubtful, they expected to win enough to give them a working majority. The Irish Party controls the House and T. P. O'Connor said that we may look for spectacular politics.

We are informed by cable that Westminster Cathedral

is to be consecrated on June 28. Many foreign prelates are expected to attend. The first stone of the great church was laid June 29, 1895. The opening for public worship took place on Christmas day, 1903.

Outlook for Home Rule.—The parliamentary strength of the Nationalist representatives is the same as before the election. The fact that six successive elections left their status practically unchanged prompts an English paper to remark that while the stable English vary at the polls, the "fickle Irish" remain invariably solid. However they might have increased their numbers. Derry was lost by a few votes, a Nationalist seat was presented to Mr. Barry, Attorney-General for Ireland, another which might have been won by a Nationalist was lost by T. W. Russell, on account of his doubtful attitude on Catholic questions and Home Rule, and in North Tyrone, the Nationalist member, Mr. Murnaghan, was defeated by a Unionist because, contrary to the advice of the clergy, the party council set up another Nationalist against him. The arbitrary methods of the Central Council in disregarding local sentiments was resented in several constituencies, with the result that ten Independent Nationalists were elected. Most of these are able men, and, Mr. O'Brien excepted, had generally the sympathy of the clergy, who, however, took no prominent part. Cardinal Logue wrote a strong endorsement of Mr. Healy and Archbishop Walsh telegraphed his congratulations. The immediate result will be to stiffen the attitude of the entire body in regard to the Budget and Home Rule. It is thought that a working unity will soon be effected as their differences are on policy and methods, not in principles. The Liberals, with a few exceptions, seem to be in a receptive mood. Messrs. Birrell and Lloyd-George have declared for a generous policy of Irish self-government. Mr. Churchill attributed his victory in Dundee and the Liberal successes in the industrial centres to the Irish vote, and declared that they will not fail to make return. Mr. Asquith, before leaving for the Continent, repeated his pre-election pledge of full self-government for Ireland, and said that he had not specified further, because he could promise no legislation of any kind until we have settled conclusions with the House of Lords. Mr. Pease, Chief Liberal Whip, who explained that Mr. Asquith's declaration did not pledge the Liberals to bring in a Home Rule measure in the next parliament, is no longer a member, having lost his seat in London.

Paris Flood.—Since our last chronicle the flooding of Paris went on increasing every day till two o'clock in the morning of January 29, when the water had risen nearly thirty-two feet above normal level. Then it began to subside slowly about one inch every hour. At this rate it would take the Seine twenty days to return to its usual volume. No other flood—and there have been more than fifty floods recorded in Paris during the past

three centuries—attained so high a general level. The damage done to property has been estimated pretty generally at two hundred million dollars ("un milliard"), precisely the estimated value of the property taken from religious orders by the French Government; and this estimate of loss by flood is confirmed by the announced intention of the municipality of Paris to negotiate a loan of one hundred million dollars ("un demi-milliard"), merely for necessary repairs after the flood shall have completely disappeared. At the beginning of this week the river had fallen thirty-two inches, but the danger of the situation was far from past. The water was still rising rapidly under ground from sewers and drains, so that the area of flooded cellars was continually expanding. Sewers were still bursting in many places, filling the surrounding atmosphere with an intolerable stench. Many streets were caving in, and the foundations of many buildings are so unsafe that the police will not allow anyone to dwell in them. Both the people and the government are acting nobly in maintaining order, and in helping the famine-stricken victims of this unparalleled disaster. Societies of devoted women are particularly self-sacrificing in visiting and assisting the poor. The New York *Sun's* Paris despatch of last Sunday notes that "the Catholic clergy are giving aid everywhere. The Archbishop of Paris goes around every night, visiting the suburbs and dangerous quarters, helping the victims with money and food." One consoling feature of this great calamity is that there has been very little looting, and that the deaths by drowning have been very few.

The Week in Austria.—Official proclamation of the new constitution for Bosnia and Herzegovina has been made. All native born inhabitants, as well as those Austrians and Hungarians who have reached the age of twenty-four and have resided in the former Turkish provinces for the space of one year, enjoy the right of franchise by constitutional provision. As will be recalled, Bosnia and Herzegovina were incorporated into the dual monarchy by imperial proclamation October 7, 1908.—The destructive storms which raged in Central Europe during the latter half of January wrought extensive damage in Tyrol. Railway operations practically ceased because of the prevailing floods and factory work was suspended throughout the province. Much misery and distress are reported among the people.—The stormy scenes predicted to follow the first appearance of Premier Graf Khuen-Hedevary's cabinet in the Reichstag of Hungary were fully realized; disorder such as has not been known in years marked the occasion. Still the new Premier is not likely to meet the violent opposition earlier looked for, since the proposed coalition between the two wings of the Liberal party has not been effected. Former Minister Kossuth, head of the moderates, and Julius von Justh, late President of the lower house and actual leader of the radicals, after several meetings have

not succeeded in coming to an agreement in policy. During the second day's sitting of the Reichstag the new Premier announced his program. In seeking a solution of the critical question facing him, he affirmed that he would be guided strictly by existing law and the constitution. A new election will be soon called for. The demands of the radicals for industrial independence and for an independent state bank, Graf Khuen held to be questions of expediency merely. He heads his program with the question of universal franchise, which he means, however, to arrange for along the lines of the historical policy of the kingdom. The Premier concluded his address, which was frequently interrupted by the opposition, with a request that a provisional budget be accepted to meet the needs of the two months to come, during which time the possibility of a policy acceptable to all parties might be considered. In the upper house the proposals of Graf Khuen were favorably received and Graf Tisza, one of his predecessors in office, spoke with special earnestness in their defence. An unexpected reverse met in the third day's sitting again threw the parliament of the land into complete disorder. The opposition succeeded in passing a vote of "lack of confidence" in the new cabinet and Graf Khuen, giving no notice of his plans, suspended the meetings of the house until March 4.—Surprise is generally expressed that ex-Premier Wekerle and his late colleagues in the cabinet have not received the customary decorations from the Emperor. The ruler's grateful acknowledgment of the loyal service they had rendered was proclaimed, but for some reason not made known, the usual conferring of special orders did not take place.

Tariff Situation in Germany. The commercial relations between Germany and the United States under our new tariff law are still a subject of diplomatic negotiation. The reply of the American officials to the note sent late last week by Germany was a grave disappointment, since it contained no assurance that the United States intended to yield its demands regarding the cattle industry. Early in the week, in consequence, the dreaded tariff war seemed unavoidable as it was deemed impossible to come to peace terms by February 7 when the present commercial agreement between the two countries will expire. The industrial associations and the press of the empire remained steadfast in opposition to concessions in the matter of the cattle trade. Late in the week, however, an official statement appeared affirming more hopeful aspects. The live cattle and meat inspection provisions of the German law were tentatively adjusted, the United States yielding as to live cattle and Germany waving her microscopic meat inspection regulation. A proviso is added that the question of the importation of American live cattle into Germany be later taken up diplomatically or through a special commission.—On January 27 Emperor William celebrated his fifty-first birthday. The usual elaborate festivities marked the occasion and congratulations poured in upon his Majesty from all sides.

QUESTIONS OF THE DAY

The Paulist Jubilee

As one contemplates the incongruous environment of the Church of St. Paul the Apostle, at Fifty-ninth street and Columbus avenue, New York, the question naturally suggests itself to the stranger why the Paulist Fathers ever selected such a place for their ministrations. They did not; though the fact that their vast church is always packed with thousands of people at all the services would suggest that it was providential. But, as a matter of fact, when the first Fathers laid the foundations of their house in Fifty-ninth street, they found themselves in what was almost the open country. There were only a few houses scattered here and there, with no groups of them closer than lower Fifty-fourth street near the river. The country to the north was an unsettled region of rocks and swamps and woods. Central Park was only then beginning to be reclaimed from the wilderness; while further to the east, Harlem, whose name is still found on the general map of the city, was a village separated from "downtown" by the waters of the East River which at high tide lapped the shore of Third avenue. The Beekman swamps covered with malaria a wide stretch of that part of the Island, and the Harlem Railroad crawled over them on a rickety trestle. The New York Central, or Hudson River Railroad, as it was then called, had no entrance to the city on that side, but deposited its passengers on the west as far down as Chambers street, and covered with its freight yards what was once St. John's Park, below Canal street. In the vacant lots of Fifth avenue stood the white foundations of St. Patrick's Cathedral, on which work had been suspended, for the Civil War was then in progress, and upper Broadway, which is now an uninterrupted line of palaces, under which the subway hurries to the end of the island and beyond, with its millions of passengers, was then only the narrow Bloomingdale Road, where the old-fashioned "stage" lumbered sluggishly along on its way to Manhattanville. The river front had not yet been surrendered to commerce, but projected in high and precipitous rocks out into the then unpolluted waters; and there were swimming places for the boys in nooks and coves, as secure and secluded as if they were in some far away rural retreat.

Such was upper New York when Father Hecker and his associates laid the foundations of their great establishment. The block on Fifty-ninth street which is now so congested was in great part a beautiful garden, and on the Fifty-ninth street side of it they erected their residence high above what was then an unpaved roadway. They had no church, but set aside a part of their dwelling for the congregation which, because of its relatively small number, and the remoteness and isolation of the place, almost compelled its members to know each

other intimately. The church was only a hall running along the street side of the residence; it was not large though the people thought it was, for New Yorkers were not then accustomed to vast ecclesiastical edifices; nor was it beautiful, but they were devotedly attached to it for many reasons, and perhaps because at times it expanded into the garden outside, so that on feasts like Corpus Christi they could accompany the Blessed Sacrament along the flower lined pathways and sing their jubilant anthems in the bright sunlight which always seemed to illumine those days. They were particularly happy then, for they were giving vent to their piety amid the verdure and fragrance in which the church was embowered; but inside or outside the edifice they all loved and admired the distinguished men who spoke to them from the sanctuary.

First of all was Father Hecker, then in the full vigor of his splendid manhood, erect, tall and robust; always radiating light and fire around him; panting with eagerness to impart to others the love of God that was burning in his own heart; constantly planning new ways to extend the Kingdom of Christ, and ever possessed and impelled by the idea that absorbed him of leading the world and especially his native country out of the darkness of error into the splendor of the light of faith. He seemed like a man who in other circumstances, and in other times, if the opportunity were offered, would have made a magnificent martyr. But his enthusiasm consumed him before his time; and the occasional glimpses his people caught of him in the fifteen years during which he lingered as a wreck of his former self brought deep sorrow to those who knew him when life was pulsing vigorously, perhaps too vigorously in his veins, and when his brain was busy with plans he could never realize.

With him was the gentle Tillotson, sweet, amiable, and persuasive, whose sermons were not set speeches or harangues, declaiming, demonstrating, denouncing, but conversations which explained, expostulated and pleaded. He was even coaxing in his tones at times; nor did he ever hesitate to lay bare the workings of his own candid soul. "I have completely forgotten what I wanted to say to you," he told us on one occasion; and then after a few more or less relevant sentences, he exclaimed as if he had recovered a lost treasure: "It has come back again; here it is," and he resumed his line of thought. Needless to say that such a speaker convinced and persuaded, for it was clear that his hearers were not being carried away by the brilliancy of rhetoric or the devices of the accomplished orator. It was not the value of the recovered thought they cared for, but they were captivated by the simplicity of the soul that was revealed.

The striking personality of Father Baker, of course, arises from the past. His handsome face was like a medallion. The features were perfect and their unalterable tranquillity suggested the ascetic, the man of

prayer and mortification. His voice had almost a metallic ring about it in the beginning of his discourses, but it soon melted into music, and its charm held his hearers to the end. It was a sad day when the people gathered around his coffin, but there was a glory in those obsequies, for he had ended his career in a way that every priest would desire. He died a martyr of charity, because of the devoted care he had lavished on one of his brethren who was at the point of death. At the end, not the patient but Father Baker was carried to the tomb, and the new pall with its red cross which he had devised was first employed to shroud his coffin.

The well beloved poet and musician, Father Young, was there then; and indeed it may be said that he is still there in the song that rises from the sanctuary which he loved so much and for which he labored so long and well.

In that group also was the intense, the concentrated, the apostolically argumentative Hewitt, whose locks had even then begun to whiten. He was venerated chiefly for having almost achieved martyrdom, when he attempted to stay the fury of the mob in the bloody uprising of the Draft Riots which held New York in terror for many days. Indeed it was a marvel that he ever recovered from the savage blow of the adze that stretched him in his gore in the streets.

Finally, there was the single-minded, straightforward, but kindly and affectionate Deshon, whose name is written on every stone of the great edifice. It is his work, and his military training has imparted a fortress-like aspect to some parts of its exterior. Soldier though he was, he had the tender-heartedness of a child, and his friends remember how when he spoke of the death of Father Hecker his eyes were streaming with tears.

The advent of these men to the Church gave a shock to the Protestant world and sent a thrill through the heart of every Catholic. They came at a time when the outbreaks and outrages of Know-nothingism were not only fresh in men's minds but actually occurring; when the warrior prelate of New York, Archbishop Hughes, was maintaining his unaided fight against bigotry, misrepresentation, calumny and injustice; when there were scandals and tumults even within the fold; when the main body of the faithful verified what St. Paul said of the early Christians: "There are not many rich, not many wise, not many powerful." It was a time when Catholics were mostly immigrants, or their immediate descendants; almost exclusively of the laboring classes, and regarded with suspicion as foreigners; hated, scorned, despised, avoided, and actually proposed as fit subjects for miscegenation, which was to solve the problem of negro emancipation; in a word, as an inferior race who to all appearances would be forever debarred from any social, industrial, or political preferment by those who held in their possession the wealth and power of the land.

It was at this juncture that these single-minded men understood that misery, poverty, lowliness, and general

social inferiority, which were the characteristics of almost all the Catholics of those days, were not marks of infamy and proofs of divine disapproval, but on the contrary, unimpeachable evidences of the divinity of the Church to which they belonged and necessary consequences of an ideal of life for which worldly prosperity and power were only of secondary importance, and which were not to be attained or retained at the expense of the supernatural purpose for which man was created.

It was to realize that divine distinction that these petitioners for the grace of God, though imbued from birth with all the prejudices of their class, occupying what is conventionally considered as a higher social position, and cherishing well founded hopes of all their world aspirations and ambitions, deliberately turned their backs on the world and cast their lot with the helots of the land; not fancying that they were conferring a favor on the Church in so doing, but blessing God for his ineffable mercy in giving them a pledge of predestination, and fixing on them the stigmata of Christ. Like St. Paul, their patron, they could now glory in their infirmities.

Their successors have done notable things during the fifty years that have elapsed since then, in their missions, their publications and their enthusiastic labors for the sacred ritual and the venerable chant of the Church. Warm-hearted and grateful recognition of their success has been universally accorded to them in all places and at all times, but especially on the splendid anniversary of their foundation which has just been celebrated. Countless throngs of people have crowded the immense basilica to overflowing; the purple and scarlet-robed princes of the Church have enhanced the splendor of the ceremonies by their presence, and multitudes of priests from far and near have come to say God-speed. It has been a notable week and a time of rejoicing for all Catholics, for it is a proclamation of the power and efficacy of the Catholic Faith; it is an acclamation of praise to God for His mercies in the past and a pleading for grace in the future. It is especially grateful for those who are passing away that while glorying in the present it recalls the memory of those illustrious men who made the present possible. T. J. CAMPBELL, S.J.

Father Tabb: the Man

The writer can claim no special friendship with Father Tabb. He, however, confesses to a deep admiration for the man; and it is his good fortune, not only to have passed through his English drill at St. Charles', but to have the figure of the amiable poet impressed indelibly on the tablets of a grateful memory. I see him now—tall, lank, short-cassocked, a girdle fastened loosely around his almost girthless loins, head erect, eyes flashing, and his facile tongue pronouncing the wizard's warning to Lochiel with the intensity of feeling and the solemnity of tone which we are accustomed to associate with the divine afflatus. Others have written of the

poet—the literary artist who wrought in diamonds. Perhaps a vagrant in literary fields may be pardoned for viewing him as a man and a teacher, and, with due apologies to the critics and the craft, as a poet, too.

By birth and long lineage John Bannister Tabb was a Virginian; a Virginian in accent and affection he remained till the grave opened to receive his ashes. He was born at "The Forest" near Richmond; he was buried at Richmond. Nor can we fancy him quite at home in heaven, if there is no room there for love of the dear soil that yielded him.

"Nurtured upon my mother's knee,
From this mountain-breast apart,
Here nearer heaven I seem to be,
And closer to her heart."

These are his words, penned, as he tells us, in the mountains of Virginia. The spirit of the patriot was strong and deathless within him. He loved his native soil and suffered for it. The Lost Cause never had a more devoted champion or a more fervent eulogist. Though frequently invited by pupils and admirers to visit them in the north, he never could be induced to cross the Mason and Dixon line. He remained to the end an "unreconstructed Rebel."

The poet's family was one of the oldest and, before adversity frowned, one of the wealthiest of the Old Dominion. John Bannister was the third of four children. He had a grown-up sister to whom he dedicated his "Later Lyrics." With his passing the goodly old household ceases. Like the scion of many a quality family in the South, Father Tabb's infancy was spent under the tutelary care of a colored mammy. Of this faithful guardian of his helpless days the poet always spoke in terms of gratitude and affection. Nor did he halt at the re-telling of a family tradition to the effect that the good old granny, on first receiving in her arms her new-born charge, suddenly and without adding in the slightest degree to the wardrobe provided by nature, rushed through the house calling upon all that dwelt therein to come and see the homeliest baby ever born in Virginia. This incident may have taken on detail in the poet's fancy, for Father Tabb had no part in vanity. He enjoyed cordially the quaintness of his long, gaunt figure and his pointed features. He poked no end of fun at himself for being born into the world adorned with such exquisite homeliness, and devoid of every line of beauty. But what the body lacked was more than counterbalanced by his radiant loveliness of soul. His features were always lit up with intelligence and spirit. There was about him the air and distinction of the poet, and one forgot that nature's journeyman had made his person and made it ill.

When only six years old he had his servants. They were his property. One day he tried to barter one of them with a pedlar, offering a good healthy slave in exchange for a tin vessel whose brilliancy had caught

his fancy. This youthful episode shows that the boy was father to the man, for by no stretch of imagination could the poet be associated with the driving of cold bargains. He would have made a sorry figure in the market-place. He disclaimed all familiarity with the mysteries of numerical combinations and never would admit that he had mastered the multiplication-table. If he had the poet's soul, he had the attendant horror for the things that make the merchant.

His boyhood was passed on the paternal estate. He was enamored of plantation life. He had his pets, and in their company grew in that love of nature which is so charmingly betrayed in his poems. His parents looked carefully to his intellectual training. He learned reading and writing at his mother's knee. At twelve he was provided with a private tutor, the children of the neighborhood being allowed to share the privilege. Here under the vigilance of his instructor he laid the foundations of that fine culture which is reflected in the high thought and exquisite form of his verses. When ten years of age he visited Richmond to consult an oculist. On that occasion his cousin, the daughter of Gov. Giles, took him sight-seeing. Before returning they strayed into the cathedral at the moment of Benediction. If the prophetic soul of the child of destiny could have lifted the veil, he would have beheld himself again in the same temple, drawing nearer the font, to have the waters of regeneration poured upon him by the future cardinal. If he could still further have penetrated the mystery, he would doubtless have been astonished to see himself in the same place discharging the same sublime function.

The affliction which came upon him towards the close of his days was foreshadowed even in boyhood. Between the age of fourteen and seventeen his sight was poorest. Much of his time was spent at the piano and away from his books. At fifteen his eyes were so weak that his tutor had to read to him daily. His sensitive soul made him realize vividly the supreme dereliction of those wholly bereft of sight. After twenty-eight years an incident of the class-room stands out strong and fresh before the writer. We had been reading "King John" and had come upon the famous word-duel between Hubert and the little prince. After reciting with deep pathos the lines:

"Hubert, the utterance of a brace of tongues
Must needs want pleading for a pair of eyes:
Let me not hold my tongue; let me not Hubert:
Or, Hubert, if you will, cut out my tongue,
So I may keep my eyes: O! Spare mine eyes!"

he paused and spoke at great length, and with marvelous insight of the utter misery of those who are cut off from the sweet light of day. And so he ever discovered a predilection for those who groped in "the primal gloom." To a six-year-old brother of one of his pupils he sent a copy of his "Child Verse." Of the incident he writes to a friend: "I sent a copy; because, like

myself, he had suffered with his eyes, and been mercifully relieved. Cyril appreciates his book and affirms that 'twas sent to him directly by St. Tabb.'

Hardly had he completed his early education when the civil war broke out. The path of duty, as he conceived it, led him to the field. Too delicate, however, to serve in the camp, he was assigned to the navy, being appointed clerk to Capt. Wilkinson, a cousin by marriage. He left Richmond August 12, 1862, for England. The voyage was without incident save for the death of a passenger whose lonely departure quickened the fancy of the poet and gave occasion for the tender verses, "Off San Salvador." He returned from England on the Robert E. Lee. This famous craft won distinction as a blockade runner, and young Tabb passed through many a thrilling experience on her decks. During his naval career he was detailed as secretary to Col. Stone, who was sent to England on an important mission. On the same boat was Father Bannon, a chaplain of the Southern army, who was going to Rome in the hope of inducing Pius IX to recognize the Confederacy. The gifted young secretary had gained his knowledge of priests and the priesthood from ancestors reared in an atmosphere charged with anti-papal prejudice. Standing on the bridge one day with the captain, young Tabb was attracted by a distinguished looking gentleman who was reading a book. Learning from his superior officer that the stranger was a clergyman and a friend of the cause, he resolved to meet him face to face. With characteristic simplicity he accosted Father Bannon with these words: "Are you a Catholic priest?" On being answered in the affirmative, he ventured the further question: "Was your father a priest?" "No, my boy," returned the chaplain with a smile. Reassured by the kindness of the reply, Tabb urged: "Will your son be a priest?" Noting the good faith of his interrogator, Father Bannon said with gentle condescension, "I think not." Curious to examine the contents of the book which the priest was reading, the breviary was placed in his hands. Having satisfied himself that it was not filled with imprecations upon all dissenters from Rome, the interview ended. Before reaching Glasgow, however, the secretary and the priest had become good friends and a cloud of prejudice was lifted from one honest mind.

On June 4, 1864, Tabb with his chief, the captain of the Siren, was taken captive. After some delay they were sent to Point Lookout, a dungeon styled by the inmates, the Bull-pen. Here prisoners were thick; but the vermin were thicker, and the poet's vivid description of the creeping horrors of that prison-house made his pupils realize that the hell of war is not entirely confined to the cannon's roar and the horrible execution of the field. It was amid the squalor of the Bull-pen that he first met Sydney Lanier. Their spirits had previously met "somewhere in space." Lookout Prison was the last place in the world for two poets to meet. But no prison wall could restrain those ardent souls. They went

abroad in fancy to suffer and bleed with their distracted countrymen. On a memorable February morn in 1865, the prison bolts were unfastened and together they stepped forth to breathe the air of freedom. So happy was one of the twain that, to use his own words, "I thought I was in the kingdom of heaven." So changed was he, however, that his family hardly recognized him. The horrors of those long prison months served to deepen his love for the ill-fated Confederacy.

It was the turning point of his life. The days of opulence had forever past. "After the war," said he, "I was poor." It became incumbent upon him to gain a livelihood. Music allured him and he hoped to find in it a career. A patron was at hand and the quondam soldier addressed himself to the work of preparation with an earnestness which amounted to genuine enthusiasm. For a year and a half he practised seven hours a day. But, his patron failing him, want stared him in the face and he was forced to abandon music—"a bitter disappointment," as he afterwards acknowledged. In the hour of distress his excellent early training stood him in good stead. He readily secured a position as teacher in St. Paul's school in Baltimore and filled his new post with distinguished success. Here he fell under the influence of the Rev. Alfred A. Curtis, pastor of Mt. Calvary Episcopal Church, a man of deep learning and earnest life, but of decided Roman proclivities. After attending the Episcopal Convention held in Boston in 1870, the Baltimore divine seemed to realize that his proper place was in the bosom of the real Catholic Church. Before making the great step, Mr. Curtis went to England and took counsel with the leading Tractarians. This was in 1871. A year later he was followed into the Church by his faithful Timothy, who was for some time a Catholic at heart, believing in Confession and the Real Presence.

Bishop Curtis must have communicated to his beloved disciple something of his respect for the English Tractarians. Newman had as many admirers as any man of modern times, but he numbered none more ardent than the young Virginian. Tabb loved the great Churchman, his prose, his poetry, his learning, his spirituality, his personality, his subtlety, and eagerly learned all that was to be known about him. Do we not owe something of the grace and beauty of "The Old Pastor" to the author of "Lead Kindly Light"?

"How long, O Lord, to wait
Beside this open gate?
My sheep with many a lamb
Have entered and I am
Alone, and it is late."

There was never a more enthusiastic convert than Father Tabb. To serve the Church was the master passion of his Catholic life. With the gift of faith came also the poetic gift, or at least the realization of the gift. It was not till he had entered the true fold that

he came before the world as a poet. Speaking of his first published effort he says: "God gave me the cloud." It was this same faith in God's goodness that sustained him in trial, and made him a personage of surpassing interest, whose career as a teacher and whose qualities as a man are hardly less fascinating than his achievements as a poet. In another article we shall accompany him to the class-room.

T. S. DUGGAN.

Mexico and the Yaquis

Although no serious person will look upon George Kibbe Turner's articles otherwise than as a means to sell the magazine for which he writes, it is well to give an account of the campaign which the Mexican Government has carried on against the Yaquis. Both during and after Colonial times, it has been forced to subdue them in order to prevent their depredations. During a period of peace the cacique Cajeme succeeded in uniting the two tribes, the Yaqui and the Mayo, and the result of this union was the equipment of about 5,000 warriors. Cajeme ruled with absolute power over the two tribes until there arose among the Yaqui tribe a party of opposition headed by Loreto Molina, a former cacique. They took refuge in the port of Guaymas (Sonora), where they remained until January, 1885. At that time a band of thirty armed men of Molina's party went toward the Yaqui river to attack Cajeme's house and kill him. In part they succeeded, for they burned his house and made his family prisoners. Cajeme, at the time, was absent. Cajeme then asked the Commander of the port of Guaymas to surrender his enemies, and stated that if they were not delivered within three days he would declare war. The Commander did not accede to Cajeme's request, and soon afterward 1500 Indian warriors appeared in the Valley of Guaymas. This was the beginning of the last period of the Yaqui war, which under different aspects has continued for twenty-four years. The Yaquis were defeated in 1886 by Gen. Angel Martinez and more than 2,000 prisoners were taken. The Indians sued for peace when their resources were exhausted; but during the periods of tranquillity they supplied themselves with arms and ammunition, which they generally bought in Arizona.

In a council which took place at Ortiz on the Sonora Railroad, the Yaquis, headed by their chief, Fetabiate, swore faithful obedience to the government. But after a period of two years the tribe took up arms, killing the missionaries as well as the other white inhabitants. When they once more were routed, they fled to the Bacetete mountains of Sonora, not to build new homes and live in peace, as Mr. Turner says, but to enter upon a guerilla warfare. The history of Sonora records many instances of the cruelties of these Indians. One of them is the following: One Sunday afternoon, five young men who were hunting were attacked and killed by a party of Indians. The authorities of the State examined

into the case, and when the guilty parties were convicted they were sentenced to death. Mr. Turner gives us two photographs of the execution of these Indians, but, of course, he is careful to omit the cause that called it forth.

Mr. Turner says that foreigners, particularly if they are Americans, were never attacked by the Yaquis. The same opinion was held in the press of this country some time ago, but soon it was found to be a gross mistake.

The government of Mexico had to devise some means to check such outrages. The only possible ways were: (1) to exterminate the Indians, as was done in this country, or (2) to deport them to some part of Mexico where, away from their haunts, they could be useful to themselves and to others. The deportation plan was adopted. In 1906, the first party of Yaquis was sent to Yucatan. The last party was sent in the fall of 1908, and since that time not a single Indian has been sent to Yucatan or anywhere else. The number of those deported was from 5,000 to 6,000, counting men, women and children. The measures taken to subdue the Yaquis have been most successful. These Indians are noted for a great love for their native soil. So it was that during the latter part of 1908 the Yaquis who still remained in rebellion (20,000 to 25,000 in number) submitted to the government and since then they have remained peaceful, working either on their own account or in the mines and farms of the surrounding towns.

Mr. Turner tells us that G. G. Lelevelier wrote him to the effect that Gen. Angel Martinez used to hang the Yaquis because they refused to betray their companions. If these charges be true, the Mexican Government can not be blamed, because in the same letter we are informed that the General was removed when the Federal Government was informed of his deeds by the chief of the geographical commission. One of the two examples of Mexican cruelty which Turner quotes from Santa de Cabora (whom he considers to be a highly educated woman) is exaggerated, and the other is absurd. In the first place, it is charged that the number of Yaquis hanged at Navajoa in 1892 was so large that the supply of rope in town was exhausted. Now, the method of execution used by the Mexican Government is the rifle, and this method would certainly be used with greater facility than hanging by the general of an army in actual service.

The second charge is that in July, 1892, two hundred Yaqui prisoners were dropped into the ocean, all of them perishing. What advantage could the Mexican Government derive from such cruelty? Was it not more logical to send them to Yucatan and make \$13,000 out of them, since according to Turner himself the Yaquis are sold to the Yucatan hemp planters at \$65 a head? Mr. Turner made the trip to Yucatan with a Mexican officer, who disclosed his easy way of making money to a stranger and gave out names of persons, who, while holding high positions in the government, were accomplices in the

slave trade. But the names of these persons Mr. Turner, perhaps out of the bounty of his charity, has failed to mention. Many letters of protest have been sent to the editor of the *American Magazine*, but they were not published because the editor "has not found them to be of any interest." On the other hand, a number of letters have been published in the same magazine corroborating Turner's statements; but the majority of these letters are published without signatures. The editor ignores the articles that have been written against the statements of Turner in the press of Texas and California, states whose people, on account of their nearness to Mexico, are well qualified to judge of the conditions of that country. He also ignores the fact that Governor Warner of Michigan, who visited Mexico and the State of Yucatan in particular, denied the charges of Turner in an interview with a reporter of *Actualidades*.

BENJAMIN MOLINA.

The Canals of Mars

The *Astronomische Nachrichten* No. 4382, just received (Jan. 25, 1910), contains communications from two eminent astronomers concerning the nature of the canals of Mars. The first is in Spanish from José Comas Solá, Director del Observatorio Fabra, Barcelona, Spain. He uses a 15-inch twin photographic and visual telescope. In his article, "Observaciones de Marte," under date of Barcelona, November 18, 1909, he has the following to say about the canals:

"I must observe that never in my twenty years of observing Mars with a great variety of instruments, have I succeeded in seeing the geometrical wonders which have been published so profusely in every part of the world. I have ever been an enemy to these imaginations, and have been convinced that they were either illusions or exaggerations of the observers.

"I do not deny that there are borders whose appearance could lead one to assert the existence of the canals. In fact, I have myself often observed some like those that appeared in maps long before the classical observations of Schiaparelli; but those borders are wide and diffuse and rarely well defined, and have no geometrical outline except in some very exceptional case.

"The present opposition has given full confirmation to my theories: The canals that I have seen were diffuse and wide except a few that were unquestionably formed by the outlines of lakes. As far as I am concerned this opposition has dealt a mortal blow to the marvelous canals with which during the last thirty years some observers have covered the planet against all sane geometrical conclusions.

"Those that may wish additional information on this subject I refer to what I wrote in 1901 (Bulletin de la Société astronomique de France), which was reprinted in the second volume of the work of M. C. Flammarion, "La planète Mars," page 534. During all the years that

have passed I have seen no reason to retract or modify one word of what I then wrote."

The second communication is in French from C. M. Antoniadi, who, writing from Paris, December 27, 1909, under the title "On the Nature of the Canals of Mars," says:

"The observations that I have been able to make this year at the Observatory at Meudon, thanks to the kindness of M. Deslandres, its director, have shown that Mars is covered like the moon with markings very irregular in form and color. This conclusion agrees for the rest with the results obtained at Meudon by M. Millochau (1898-1903).

"In a letter of September 23, 1909, I called the attention of the editor of the *Astronomische Nachrichten* to the fact that the Henry objective of 0.83 metre (32.7 inches) at Meudon shows 'no trace whatever of the geometrical network on Mars, while it distinguishes details incomparably finer' than the straight-lined 'canals.' A note published five days later (in *Athenæ*, Sept. 28, 1909), gave it as my conclusion that a geometrical network does not exist on Mars.

"As M. Deslandres kindly allowed me to continue my observations until the end of November, I was in a condition to study the surface of Mars with the great equatorial under favorable conditions. The conclusions of this work, in as far as they concern the 'canals,' may be expressed in the following terms:

"1. When the image is calm, the aspect of the planet Mars is natural, like that of the moon;

"2. The geometrical forms present themselves very furtively in dancing images; and

"3. The regions of the planet that are called 'continental' are covered with an innumerable number of grayish, irregular, varicolored markings, whose sporadic groupings give place in small instruments to Schiaparelli's system of 'canals.'

"In this way the 'canals' of the illustrious Italian astronomer really have an objective source; and this is why they can be photographed. But, far from looking upon them as true canals, we ought to consider them simply as natural, irregular and discontinuous markings which divide up the surface of Mars.

"These conclusions from the Observatory at Meudon confirm the theories of Maunder (1894-1895), Cerulli (1898-1900), and André (1909)."

WILLIAM F. RIGGE, S.J.

Ernest Hello*

Ernest Hello! Who is he? Thousands of his countrymen have never read his pages; to the foreigner he is almost entirely unknown. Yet few figures of the nineteenth century are so striking, few writers better de-

*Ernest Hello, Par Joseph Serre. P. Féron-Vrau, 3 et 5, Rue Bayard, Paris, VIIIe.

serve to have their names preserved. Joseph Serre in his "Ernest Hello" has painted an admirable full length portrait of this extraordinary man, bold of outline, rich in coloring and detail, glowing with life where light and shade harmoniously blend. Ernest Renan, who did as much to ruin the faith of his countrymen in the nineteenth century as Voltaire in the eighteenth and with the same insincerity of method, was a child five years old in Tréguier, not many miles away, when Ernest Hello was born at Lorient in 1828. Like Renan he was a Breton. If in the former, Taine's influence-theory of the race, the moment and the environment seems at fault, in the latter it is admirably fulfilled.

Hello had the ruddy convictions, the sturdy independence of his Celtic stock. The fighting blood of searovers coursed in his veins. He had the sublime Faith of the Land of Armor. He possessed in his character and in his intellectual make-up something of the tough grain of those granite-ribbed shores, thunder-beaten by the sea. He had the brooding melancholy of that home of the Druids and the idealism of the dream-haunted Celt. He was the son of a distinguished judge and of a lady dowered with the high-bred refinement of the olden time. Studies in which he outstripped every rival paved the way for a dazzling career. He chose the bar, but relinquished it almost immediately. His colleagues in some discussion had decided that a lawyer might defend a case the injustice of which was known to him. This was too much for the chivalrous Hello. The law-courts never saw him again.

At Hello's side a noble woman fought. For over thirty years, from the day on which she became the delicate and awkward philosopher's bride, Zoé Berthier was his good angel. In his doubts, in his fightings with all that he loathed, injustice, sham, hypocrisy, worldliness, untruth, she ever had the word to cheer, holding in her brave hands the torch of Faith steady and undimmed. If Hello wrote and fought, if his words flash flame and fire we owe it to his wife whose devotion kept alive the spark of genius in the fragile vase, which without her care it might have consumed.

"A letter, a book, a battle," some one said of Sir Philip Sidney, "how little to justify his prodigious fame!" With greater truth, we might reecho almost the same words of our hero. A short-lived journal, "Le Croisé," whose first pages won the admiration of the Curé of Ars, a Hercules strangled in its cradle, articles scattered in magazines, a few books, "L'Homme," "Les Plateaux de la Balance," "Renan, l'Allemagne et l'Athéisme au XIXe Siècle," "Paroles de Dieu," but simplicity, originality, grandeur are stamped on every page.

The life of Hello, whom Lamartine called the Christian Plato, is uneventful. Still that life was intense. Hello is a deep, original thinker, and his thought is eminently Catholic, first in his Faith, then because he is so universal; because he is a philosopher not of a sect

or a school, but one whose system is all-embracing in its sympathies, sweeping into its broad circumference all things true and fair, Faith and Science, Religion and Art.

He realized the spaciousness of Catholicism. To have pointed them out even to a narrow circle will be his glory. For him, Catholicism, as its name implies, is universal in its aims, its sympathies and range. Among the religious, philosophical, moral and social systems in the world, Catholicism alone is in stable equilibrium. The stars in its firmament illuminate the problems of man's destiny, the Creator's authority, the creature's liberty, the fall of our race, its redemption, its weakness and its glories. Other systems are incomplete. There is a hitch somewhere. Rationalism unduly exalts human reason. Protestantism exaggerates the human will to the detriment of the authority of God. Socialism considers one partner, the State; the individual is forgotten. Science catalogues the stars, but does not know how to read in their letters of fire the name of Him who made them. In Catholicism alone, Science and Faith, the natural and the supernatural, the finite and the infinite, God and man, earth and heaven meet and blend perfectly. Such was Catholicism to Hello. A splendid conception!

Hello united to profound thought unusual brilliancy of style. Read his literary profession of faith: "Style is the explosion of our whole being; it is our creation. We do not create ideas, we create our style. Our style is our personal signature affixed to our idea. It constitutes our armorial bearings, our arms; it is our heraldic device, our seal, our crest struck on the glowing iron, stamped on the molten metal." The sovereign quality of Hello's life was sincerity, candor, the usual mould of his thought, the sublime; in his style both are welded and fused. "Electricity," he cries, "the effort of matter to become spirit!" "When (in the Scriptures)" he says again, "the poor man's name is mentioned, God is not far!" "He whom we seek," he tells us, "is He who is. He is the One Necessary Being, and the feverish unrest which drags us on all the pathways and byways of life is but the realization of His absence and the hunger of the soul. The loftiest mountain-peaks conquered and scaled reveal Him not, in the new horizons they unfold, to the traveler's straining eyes. The virgin snows mantling the topmost crests of the Himalayas, those inaccessible snows no hand has touched, no eye admired, even they have not seen the beauty of His Face. Oh! had they seen it, they would have become a stream of fire."

Recalling the legend of the sunken City of Is whose mysterious bells toll under the waters, Renan had the audacity to say that bells sounded in his heart "calling to sacred rites the faithful who no longer hear." Those rites, alas! were unhallowed, the altar desecrated and empty. But solemn, deep toned cathedral bells pealed in Ernest Hello's heart. With Faith, Hope and Love vibrating in every note, they summon us still to the Temple of Truth.

JOHN C. REVILLE, S.J.

CORRESPONDENCE

The Effect of the Separation on Protestantism in France

NICE-CIMIEZ, JANUARY 14, 1910.

A short while before the separation of the Church and State in France, the Rev. Merle d'Aubigné, the grandson of the notorious writer of the "History of the Reformation," preached in New York a sermon in which he urged the "separation" as a means of destroying French "Romanism." In fact, he appears to have been sent to America to create sympathy for the plot of Waldeck Rousseau, Clemenceau, and Briand. The plot succeeded, but what is the result for the Protestant element, always small in France? The *Journal des Débats* of January 12, in a short editorial, tells the story. The result, says the *Débats*, for the Protestant churches has been schism and deficit. They were united before the separation, now they are divided into three factions, the Evangelicals, the Liberals, and the third party of nondescripts. Only the Lutheran Church, very small, and faithful to the "Confession of Augsburg," remains one. The financial statement for 1908 gives the expenses of these sects as 1,986,977 francs, including the expenses of the faculties of theology in Paris and in Montauban. This heavy charge leaves a deficit of 160,000 francs, increasing every year since the Separation, and which will increase enormously after the year 1911, when certain pensions now paid to the ministers will cease. In 1905 the State helped those churches to the amount of 1,686,550. Since then their expenses have increased 303,427; and they see bankruptcy staring them in the face.

The French Protestants now find it hard to get ministers. The number of the students for the ministry has decreased. In 1905 there were 55 students in Paris, now there are only 22 there; and in Montauban there are only 20. Parents no longer encourage their sons to become ministers, for on account of the deficit no proper salaries can be paid; and the obligation of the "pastors" to take up frequent collections diminishes their authority and hampers their ministry. As the Briand bill renders legacies or donations to churches illegal, there is no hope from that quarter. Thus the Calvinists of France and Merle d'Aubigné who helped the separation, are reaping what they sowed. This is not the first time that one has been hoist by his own petard, or the maker of a gallows the first to hang from it.

Perhaps this is a typical small parish in the South of France, and your readers would like to read how things are done since the Separation. The church here has one of the prettiest sites in the world, on a hill overlooking Nice and the Mediterranean Sea, and dates from the days of Charlemagne. The other morning, with my cassock slung over my left arm like a folded overcoat, I walked the quarter of a mile that intervenes between my hotel and the church to say Mass. Sauntering along in the early morning, about eight o'clock, I was overtaken by a small crowd of boys and a man. The boys were going to school. The man was evidently their teacher. The boys were good and polite. I cannot say the same for the man. He was of medium size and slight build; bearded, dark skinned, almost as dark as the skin of the mummies in the Capuchin Convent in Rome; dull eyed and morose looking. I did not know the way to the church, so I said to him: "Can you please tell me the way to the little Catholic church here?" His answer

was a sharp look, a scowl, and a small snarl very like that which a woman's lap dog makes when you come near his mistress; the snarl said "no." Of course he lied, but he saw I was a priest and I suppose he feared that some of the boys would tell that he had been talking with a *curé*. After a little tramp they all entered the "secular school," and I continued my walk to the church. I had seen a specimen of the miserly paid, half starved teachers of the government schools, whose love for a few francs a year makes cowards and semi-renegades even of the best of them.

At the church I met two round faced pleasant abbés, the rector and his vicar; and as we had mutual acquaintances, one of them knew the Sulpician Vigouroux, the great Scripture scholar, we became immediately friends. I have said Mass there often since. I saw the children gathered in the church for instruction in Catechism; and I read the bishop's rule, printed and posted on the door of the building, requiring on the part of the children faithful attendance at the Catechism instructions for two years before receiving first Communion. On Sunday, after nine o'clock Mass, the children were gathered around the Crib, which is kept in the church at Christmas time much longer than with us in America, and one of the priests was teaching the boys and girls the meaning of the Crib and ended his instruction by reciting prayers. Were all the children there that should be there? No! The attendance depends on the good will of the parents; and many of the parents are lukewarm, while some of them have little religion.

There is no better clergy in the world than the French clergy of to-day; and while in the sixteenth, seventeenth and eighteenth centuries there were reasons in France for not respecting many of the clergy, there is no such reason now. The clergy of the nineteenth and twentieth centuries in France in zeal, self-sacrifice and intelligence are not surpassed and hardly equaled by any clergy in the world.

"How do you get along here, Monsieur le Curé?" "Ah," said he, with a shrug of the shoulders, "we do our best and trust in divine Providence. The people are beginning to be more generous, and sympathy for us is growing." "But how is it that I see so many pictures of St. Francis of Assisi around here; and it is stated that this is a Franciscan monastery?" "So it is," he replied. "We are Franciscans; but as the government will not permit us to wear our dress we have to appear as secular abbés." And there I was, before the brown-robed frati of Assisi dressed as secular. Pardon me, reader, but I very nearly exploded when I spoke to them of their miserably petty government that violates, by so-called laws, all the elementary principles of honor and justice when religion is in question; a government that prates of liberty and yet imitates Nero in despotism; that puts notices on the lamp-posts of Paris to be gentle and kind to horses, while it uses the lash on priests and nuns! They are scourged at the pillar like their Master.

ST SULPICE.

Cardinal Satolli's Funeral

ROME, JANUARY 11, 1910.

The number and rank of those who attended the funeral of the late Cardinal Satolli made it a truly imposing demonstration. By very special permission of His Holiness it took place in the Basilica of St. John Lateran, the Pope's own cathedral as Bishop of Rome, of which the lamented Prince of the Church was arch-

priest. Cardinal Satolli's great and varied activity made him one of the best known members of the Sacred College. Pope Leo XIII found in him an energetic and valued assistant in introducing the reform in studies to which the great pontiff devoted himself, but the part taken by the deceased Cardinal in the election of Pope Pius X is less generally known. When Cardinal Sarto's name was so prominent on the list of candidates that the outcome could almost be foreseen, he simply could not bring himself to accept the dignity. It was then that Cardinal Satolli went to him privately and insisted that he should sacrifice his personal feelings to the manifest will of God and thus won from him the promise that if elected, he would accept the decision of the conclave.

An important Constitution *de Episcopis*, now in process of publication, will form part of the forthcoming revised edition of canon law.

An official notice in the latest issue of the "Gerarchia Ecclesiastica," the official annual of the Holy See, directs all who in any way form part of the papal household, as domestic prelates for example, to send their addresses to the office for publication every month of November; otherwise their names will be dropped from the lists.

We learn from the same source that there are now in the Catholic world fourteen patriarchal sees, eight being of the Latin and six of the Oriental Rites; 185 resident Latin archbishops and 19 Orientals; 748 resident Latin bishops and 52 Orientals; 610 titular sees and 23 *nullius in dioceseos*. There are seven apostolic delegations, 151 vicariates apostolic and 63 apostolic prefectures. During the present pontificate six dioceses have been raised to archdioceses, and 18 dioceses, 14 vicariates and nine prefectures have been created. L'EREMITA.

Anti-Christian Influences in Brazil

I. FREEMASONRY.

During the years in which the Catholic press of Brazil has been waging war on Freemasonry, the courage and constancy of the *Bi-Hebdomadario Catholico* of Rio Janeiro have been especially in evidence. That one may be at once a Catholic and a Mason is unfortunately an assertion that will not down among Brazilians, and its influence sadly hampers Catholic activity and organization in the country. All in vain is reference made to facts known to all, which clearly prove the anti-Catholic tendencies of masonry; even the official program of the body in Rio Janeiro—its opposition to Christian schools and religious instruction, its enmity to religious orders and congregations, its interference with the Christian-social movement among Catholics here, do not open the eyes of "Catholic" Masons. The old catchword of "religious toleration" safeguards masonry and its anti-Christian endeavor.

Some time ago a correspondent from Paiz asked the question: Whence arises the danger threatening Catholicism through Freemasonry? Don Carlos de Laet, editor of the *Bi-Hebdomadario*, made answer: "Formerly one might not suggest aught of opposition between Catholicism and Freemasonry without being reproached with fanaticism, and out-of-date ultramontanism. But happily in our day it is entirely possible to draw proof of the bitterness of this opposition from masonic sources. In a recent issue of the official *Revista Maçônica* (March, 1909) one of the leaders of the Masonic body in Brazil emphatically declares that no Catholic can be a good Mason, and protests against the admission of a Catholic to the lodge's mysteries. The Catholic Church, so this

leader affirms, for twenty centuries has terrorized humanity, drawing its strength from ignorance and superstition." Dr. de Laet, in further answer, makes reference to the *Bulletin des convocations et ordres du jour* of the Grand Orient in France. "When one finds," he quotes from this document, "that Jesus has never lived, that reference to such a person was first introduced into the Scriptures by a certain Bar-Jehouda, one hundred years after the pretended crucifixion, that all Jews, Christian as well as non-Christian, were well aware of the deception, is not his duty clear? No man of honor may have part in a living lie; his whole energy must be directed to crush out the lie and replace it by the living truth."

To show that he does not theorize merely, Dr. de Laet refers to some facts of recent occurrence which should impress even those who are as blind as the "Catholic" Freemasons. He calls their attention to the case of Dr. Furtado Menezes of Minas Geraes, a Catholic candidate for the Chamber of Deputies, whose election was nullified through Masonic influence, though it had been fully approved by the returning board; he refers to high-handed disturbance of the May devotions in Therezina by the Masons, and the cruel attack made by their partisans on the pastor of the church, who owes his life to the energetic action of an army officer; he recalls the ovation with which they welcomed Anatole France on his recent trip to Brazil—and to many incidents of similar offense to Catholics. "Everywhere," he concludes, "the anti-Christian influence of the body is at work and the struggle is on. Surely it is time for those who profess to follow Christ and to be enrolled under His banner, the cross, to make good their profession and to leave the camp of the enemy."

A recent mandate of the Secretary of the Interior, Dr. Estevan Pinto, directed to the teacher in charge of the school of Estiva (Municip. Porto Alegre) makes interesting reading in this connection. We quote the order as well as our commentary from the *Vozes de Petropolis* of September, 1909 (No. 3): "We recommend you," so runs the mandate, "to remove from your school-rooms all religious pictures and emblems, and to cease touching upon religious topics in your instructions to the pupils, since these things do not belong to our system of school-training." Against this action of the Secretary energetic protest was raised by the Central Directory of the district. The action was all the more unjust, it was affirmed, since the larger number of the public classes were held in the home of the Professor or in buildings leased by him at his own expense. During the regular class hours the building may be considered a "public building," but out of these hours no official has a right to enter into the building to inquire what is being done. Despite this, so the protest goes on, the Professor is not permitted to impart religious instruction to his pupils, though this is done out of the ordinary school time, though it is done in his own house and at the request of the children's parents. One hundred and fifty-three heads of families in the town of Xopotó formulated a similar protest, in which they declared their intention "not merely to object to the action, but as a manner of reparation for the scandalous procedure we shall procure two crucifixes which we shall cause to be hung in the schoolrooms of this district as a symbol of our Catholic faith and as a protection for our children against the impiety of the day."

One might suppose that a congress of learned men, convened to discuss matters of science, would find no place on its program for the consideration of purely politico-religious questions. Such seems not to have been the case in the first gathering of the "Congresso

Brasileiro de Geographia," which was in session September 7-16, in the "Monroe-Palacio" in Rio de Janeiro. After the reading of the papers prepared for the meeting, the sole woman delegate present startled the body by bringing up the following question: "I move that the Congress call the attention of the civil authority to the constitutional provision which declares 'lay-teaching' (non-religious instruction) to be the sole instruction which the Indians, in the interests of our republican institutions, may receive." A spirited debate followed the general surprise caused by the motion, though the President of the Congress, Marquez de Paranaguá, had met the woman's interpellation with the threat: "If political and religious questions come into discussion among us I shall leave the chair." The Catholic delegates present made manful efforts to have the motion set aside, but to no avail—it was finally accepted by a vote of 35 to 28. The *Vozes de Petropolis* closes its account with the quiet sarcasm: "We promise to inform our readers when the thirty-five spirited defenders of the motion will have gone out among the Indians to carry to them the beneficial help of state lay-teaching."

Dr. Cassio de Rezente published lately in the *Jornal de Commercio* of Rio de Janeiro some interesting statistics regarding the ravages of tuberculosis in the capital city during the past fifty years. Within that period 107,032 deaths in the city were due to the disease, making an average yearly death-rate in its case of 2.18. The records show a constantly increasing number of deaths year after year from the "white plague," though the relative percentage of deaths to population, because of rapid growth of the city, has fallen off quite two-thirds. The effects of the scourge are realized the better when one compares its fatalities with those of other diseases. The deaths due to tuberculosis exceed those following any other form of sickness taken by itself—and even the sum of the deaths caused by several taken together. In the years 1868-1908, 93,046 died of tuberculosis, whilst the total of the deaths resulting from typhus, grippe, diphtheria, scarlet fever, measles and pest, was 63,911; yellow fever and small-pox together numbered 82,145 victims.

Novena of St. Geneviève in Paris

JANUARY 9, 1910.

Although scepticism and irreligion are openly taught in the Government schools in France (their so-called neutrality being a myth that the recent letter of the French bishops has thoroughly unveiled), certain religious beliefs and practices, the heritage of generations, are deeply rooted even among the working classes of Paris. Apart from the thorough-going Catholics, belonging to all classes of society, who are, even now, making a brave fight against the evil influences that are undermining the faith of their countrymen, there exists a large percentage of respectable, quiet folk, chiefly among the working classes and well-to-do bourgeois, who are neither zealous Catholics nor rampant Anti-Clericals. Peace-loving and narrow-minded, they are much swayed by the opinion of "le Gouvernement," in whose service many of them are employed; they have no great love for the *curés*, whom they look upon as the enemies of that same government, but certain days of the year appeal to their dormant religious feelings, and the nine days of the novena of St. Geneviève are among these important dates.

The novena begins on January 3, the feast day of the patroness of Paris, and from that day to the 11th an uninterrupted rush of pilgrims flows towards the Church of St. Etienne du Mont, where St. Geneviève's, now alas, empty tomb, attracts them. Many of these pilgrims are unversed in historical lore, but they all know the story of the Shepherdess of Nanterre, Geneviève, who twice saved Paris from destruction, once by preventing the ferocious king of the Huns, Attila, from entering the city, and another time by providing food for its famished inhabitants. Puvis de Chavannes' famous frescoes have put the story in a poetical form that appeals to their imagination. These frescoes adorn the Panthéon, once the Church of St. Geneviève; but even more suggestive to our mind than the meeting between Geneviève and Attila is the fresco that represents the saint, an old woman wrapped in a white veil, watching over the slumbering city. The idea holds good even now, and we can still imagine Geneviève, from the heights above, praying for the restless, sceptical, frivolous Paris of to-day, threatened as it is by enemies more harmful to its children's souls than war and famine.

Devotion to St. Geneviève has always been characteristic of the Parisians. After her happy death in 512, the saint was buried in a fine basilica dedicated to the holy Apostles Peter and Paul, that stood on the eminence still called "la Montagne Ste-Geneviève." In 857, the church was burnt by the Norman invaders; it was restored in 1185 and continued to exist until the reign of Louis XV, who replaced it by the new Church of Ste-Geneviève, afterwards called the Panthéon.

In the olden days, when the king lay dangerously ill, when the country was afflicted by famine, pestilence or war, the relics of the gentle saint, who had so lovingly cared for Paris, were borne in procession through the streets by men walking barefooted, "with the greatest devotion," says Madame de Sevigné, who witnessed the procession in 1675. A picture by Largillière represents the procession of 1694; the members of the Government, magistrates, clergy, corporations of workmen, religious orders, and all classes of the population. It is related that the women of the people used to throw themselves on the *châsse*, weeping and praying aloud, their arms full of clothes, that they insisted should touch the reliquary.

One of the first acts of the Revolutionary Government was to desecrate the new church. The relics of the saint were burnt on the "place de Grève" at night, because it was feared that the sacrilegious act might exasperate the people, and to the Panthéon, as they called St. Geneviève's, were brought the bodies of Mirabeau, Marat, Voltaire and Rousseau. The first two, after a brief stay in the temple "dedicated to great men," were contemptuously dragged forth and thrown into some unknown cemetery; they ceased to be heroes when their friends ceased to be in power. Voltaire's gorgeous funeral procession, on July 12, 1791, was sorely disturbed by a violent thunder storm that drenched the allegorical personages who, clad as Greek and Romans, escorted the body. After the Revolution, the Pantheon again became a church, but it has now been desecrated for the second time and only the frescoes of de Chavannes remind the twentieth century visitor that during nearly a thousand years, the patroness of Paris was honored on the spot. Yet Geneviève's memory is, in reality, more closely connected with the heathen-looking edifice that covers the site of her medieval basilica than with the picturesque Church of St Etienne du Mont, where her novena takes place. Here are preserved the fragments of her tomb,

LITERATURE

HUYSMANS

The road of the Beautiful is not the least traveled of those that lead to Rome. How many have been led to God by the contemplation of art consecrated to the service of truth! Think of Winckelmann, Schlegel, Chateaubriand—and of Joris Karl Huysmans, whose conversion the famous Danish convert, Jørgensen, has so beautifully described in his latest work, "Joris Karl Huysmans." (Mainz, Kirchheim, 1909. Kultur und Katholizismus, Bd. IX.)

Huysmans belonged to the school of Zola. He was a realist and decadent in the worst sense these words can bear. His earlier works are sinks of filth and brutishness. They belong to the class that demoralize a nation by mocking at the sacredness of marriage and championing conjugal infidelity. "A Rebours" (1884) reflects a soul at war with God and disgusted with itself and with all about it—the story of a decadent. "I have lost all courage," he cries out in despair; "life disgusts me!—Lord, have mercy on the despairing Christian, the wretched man, who would fain believe, the slave on the galley of life, who has embarked alone in the night under a sky no longer lit up by the cheering lights of the old hope." But Huysmans was to sink deeper still before the final rescue came. He sought healing for his torn soul in the mystical aberrations of the Orient. In "Là-bas" (In the Depths) he describes this phase of his career. Into ghastlier depths man can scarcely descend. Only two ways of escape were open to him—a bullet through his brain or return to God. The husks of the swine could be endured no longer. Dozens of his associates had chosen the former way. Huysmans, almost against his will, followed the latter and was saved.

Neither her sublimity nor her truth brought him back to the Church, but the contemplation of her beauty, which is, in the last analysis, the reflex of her truth—*splendor veritatis*. "It is said of him," writes Jørgensen, "that he entered the Church through her painted windows. So much is true—he worshipped truth as the source of beauty; truth manifested itself to him by the splendor of its beauty."

In order to distract himself, Huysmans had visited a church for the first time in many years. It was St. Sulpice. There he heard the *Dies Iræ*, the *De Profundis*, the versicles and psalms of the Office of the Dead, "which fall on the soul like so many shovelfuls of earth on a coffin." During Holy Week he wandered about the churches of Paris, and the majestic solemnity of the liturgy moved the innermost depths of his being. The beauty of Catholic worship haunted him by day and by night. He could not rid himself of its magic influence. When night fell on the great city, he would seek refuge from the garish light of the streets in the semi-darkness of some Gothic church, "one of those merciful churches of the Middle Ages, one of those damp, blackened chapels, which are still full of chants, beautiful paintings and the scent of old incense and extinguished candles." Here was his Father's House at last, and in the little confessional in the corner the prodigal received the kiss of forgiveness, the robe of innocence, the shoes and the ring. "An unusual way to God," says Jørgensen, "but surely a way none the less."

From a worshiper of occult science and Oriental mysticism, Huysmans became a follower of the great Christian ascetics and mystics ("La Cathédrale," "L'Oblat," "Ste. Lydwine de Schiedam"). He lived in the Middle Ages, the *moyen âge énorme et délicat*, whose "white soul" he was forever evoking.

G. M.

A Knight of God. By EDITH MARY POWER. St. Louis: B. Herder. **The Woman Who Never Did Wrong.** By KATHERINE E. CONWAY. Boston: Thomas J. Flynn & Co.

The first of these two novels is a tale of the "spacious days of Elizabeth," so spacious for Catholics that they were given barely room enough to hang themselves in. The recusant, the priest-hunter, the torture and the prison-house of Old England are not new topics for the Catholic writer of fiction. Fifty years ago, they were his stock-in-trade. But, we do things better now. "The Knight of God" is an absorbing story. The scene is laid in Yorkshire, and the hero is that rarest of things—in books if not in real life—a *human* saint. He is one of those thrice blest whose "loves in higher love endure." The story gives the reader not a few honest thrills, and a plenty of honest pathos, the note of which is never forced. It is almost ungracious to criticize anything in so sterling a Catholic book, the best of its kind that has ever come under our notice, but will the author pay more attention to the articulation of her long sentences? While they are not so bad as other long sentences we have met—sentences which would appear to have come into existence through the fortuitous concurrence of clauses—they are, nevertheless, now and then a trifle disjointed.

Miss Conway has a versatile pen. Having given us books of travel, poetry, biography, essays, anthology, decorum, sociology, piety, with two or three novels, she now supplements these fine achievements with a slender volume of short stories, nine in number; they are all short and sweet, and vibrant, as are all of Miss Conway's books, with the note of Catholicity. It is superfluous to say that these stories are interesting. Miss Conway is never dull.

F. J. F.

Abraham Lincoln, the People's Leader in the Struggle for National Existence. By GEORGE HAVEN PUTNAM, Litt.D. New York and London: G. P. Putnam's Sons. \$1.25 net.

This volume is taken up with the Emancipator's administration. Fifteen pages bring us to 1846, when Lincoln entered Congress as a Whig, and two score pages trace his course from 1846 to 1861. The boy, the husband, the father, is kept in the background; the leader, as a model of civic virtues, is set before us. Compromise is necessarily a palliative rather than a cure. The compromises on slavery in the Constitution served the purpose for thirty years; the Missouri Compromise did duty for an equal length of time; and it was thought that the Compromise of 1850 might last at least as long. Each of these had been presented and accepted as a final solution of the burning question.

The overwhelming defeat of the Whigs in 1852 seemed to have given to the victors the impression that all opposition, if not destroyed, was crushed beyond hope of recovery. Yet the triumph was more apparent than real, for though they had secured four-fifths of the electoral vote, they had obtained a majority of only 215,000 of the popular vote. The election of 1852 warranted the introduction of the Kansas-Nebraska bill (p. 17), which annulled the Congressional compromises and opened up the whole question afresh. In 1854 twenty representatives held their seats in virtue of the slave population; on its final passage the Kansas-Nebraska bill mustered a majority of only thirteen. The success of this measure caused the formation of a political party which went back to Thomas Jefferson for its name and for its stand on slavery.

It was made up of heterogeneous elements united only upon one ground, namely, opposition to the further extension of slavery. Abolitionists, Free-Soil Democrats, Whigs and (what made many Catholics fear the whole organization) "Know-nothings," united on the one plank. Lincoln's first cabinet (p. 60) depicted the party in miniature. It had no "family likeness," but it had a surplus of "family jars." Lincoln's infinite patience and tact were in constant exercise.

The President's saddest hours, we believe, were not when he

witnessed the strife among his secretaries, nor when he counted from the White House the Confederate campfires across the Potomac, nor even when he almost heard the gallop of Jubal Early's cavalry in the streets of Washington. His saddest hours were in 1864, when prominent party leaders like Greeley and Sumner openly opposed his renomination on the ground that he could not carry the election. At the Radical Republican convention in Cleveland, Ohio, Lincoln was passed over and John C. Frémont was nominated. A "Union" convention in Baltimore named Lincoln for a second term; no "Republican" convention did as much. The leaders of his party were not with him. We tremble to think of what might have befallen the republic had General Ben. Butler been captured and, according to President Davis' orders (p. 119), had been "reserved for execution." Here and there are interspersed a few letters from President Lincoln's pen. That of October 13, 1862 (p. 125), seems to be typical; it is the honest, straightforward speech of man to man. Mutual confidence is the foundation of harmonious effort.

The great war wrought a radical and substantial change in the Constitution. The Virginia and Kentucky Resolutions of 1798, though discarded from President Jackson's political creed, had been reaffirmed in the Democratic platform of 1856. Would it have been preferable to "let the erring sisters depart in peace," as somebody expressed it? Whatever the answer, the great and good man who led the republic in the time of its greatest danger did his duty as it was given to him to see it; he was faithful to his trust, "with malice toward none and charity for all." Though we may regret that William H. Seward's friendliness towards Catholics was not helpful to his candidacy in 1860, still we may rejoice that the successful nominee gave, during his administration, an example of forbearance, perseverance and conscientious performance of duty.

The Doctrine of Atonement, by F. RIVIÈRE, D.D.; translated by CAPPADELTA. St. Louis: B. Herder. 2 vols., \$3.75.

The Catholic explanation of Redemption by vicarious satisfaction has been attacked by Protestant historians as utterly devoid of traditional basis, or at least as a mere Pauline speculation. Dr. Rivière's historical essay was a very timely refutation of such attacks, and its English edition cannot but be welcome. The author brings together and compares all the passages in Holy Writ and in the Fathers, bearing on the subject, examines critically their value, and usually summarizes at the end the result of his investigations in a few lines. In the Introduction a general outline of the Catholic teaching on the Atonement is given, followed by a sketch of its explanation through vicarious satisfaction. In the first part: "Atonement in Scripture," the author reviews the usual texts from the Old Testament; but as the Jews never considered them as prophecies of redemption, he concludes that the doctrine of the Atonement is entirely Christian in its origin. The teaching of St. Paul is next examined and shown to contain all the elements of the present Catholic doctrine. Chapter VI sets forth the "Gospel Data," and proves that Christ foretold the atoning value of His voluntary death in Mark X 45, Matt. XX 28, and in the discourse at the Last Supper. These investigations into the Scripture data are perhaps the most interesting and instructive part of the work. The subject of the second part is "The Atonement among the Greek Fathers." Though our redemption did not receive exhaustive treatment by the Greek Fathers, and though some of them inclined to a mystical explanation by *anakephalaiosis*, nevertheless all assent, and many even emphasize, the fact that Christ underwent death as an act of free self-oblation in our place. The Latin Fathers, from Tertullian to Gregory the Great, who are considered in The Third Part, being less prone to speculation, embodied the Scriptural teaching in

precise and sometimes really legal formulas, but they added nothing to the teachings of the Greeks. The Fathers then clearly stated the fact of our redemption through Christ's vicarious self-oblation and suggested the first theological explanations. It was the privilege of St. Anselm distinctly to formulate the theory of satisfaction, and of the schoolmen to develop it. This development and the attacks upon it by Abelard and others, are described in chapters 17 to 20. The fifth part is an historical essay on that peculiar opinion, held by some of the Fathers, that Christ paid by His death a ransom to the devil, tracing its origin, development and final discrediting. In a few concluding paragraphs the result of the whole inquiry is summed up: if we reduce the doctrine of the Atonement to its essence, i. e. a certain real, objective and salutary efficaciousness of our Saviour's death, then we must say, that it was taught from the very earliest times. The metaphysical explanation varied, and was fully developed by the Schoolmen of the Middle Ages.

The whole work is a very valuable contribution to English theological literature, and we cannot but wish that all the volumes of that valuable series, "*Etudes d'histoire des dogmes et d'ancienne littérature Ecclésiastique*" will soon find translators as able as this first one.

ROBERT KEEL, S.J.

Salviamo la Patria! Studi Critici Sociali per il REV. PROF. GEDEONE DE VINCENTIIS, Missionario negli Stati Uniti d'America. Roma: Tipografia Pontificia nell' Istituto Pio IX.

When we reflect upon the armies of Italian emigrants that have flocked to our hospitable shores, we confess to a feeling of relief and comfort at the sight of those welcome words, "missionario negli Stati Uniti," for they are a proof that though the expatriated Italians come as strangers to a strange land, their better opportunities for improving their temporal condition are not to entail a sacrifice of their spiritual interests. The able author's latest work was occasioned by a volume from the pen of Prof. G. Ferreri, of the Royal Roman University, after his visit to the United States. So forcibly impressed was the distinguished Roman professor by his visit to a country full of healthy activity and youthful enthusiasm, that upon his return to the land of sunshine and sirocco he fell straightway into doleful speculations on the contrasts that had struck him, and then duly spread those speculations on the pages of a book. We gather from his pronouncements and from the keen-edged comments of his critic that neither was ever a subject of the now defunct kingdom of the Two Sicilies. Prof. Ferreri groans over the decay of university studies in Italy, bewails the degeneracy of the Italian youth, and waxes wrathfully eloquent over priestly obscurantism. But for these three evils, Italy could be another America! Where is Dr. Brown-Sequard's discovery? Rev. Prof. de Vincentiis vaults fearlessly into the arena of polemics and drives home blow after blow, each one accompanied by a quotation from Dante. The criticism contains several flattering references to our government and our good qualities which, we trust, may always be deserved. The learned writer's position as chaplain in an exclusive private school affords him the leisure for literary work of which we expect further choice fruits.

The *Lamp*, as is to be expected, deals largely with Anglican matters and in a way that can hurt no Anglican, however sensitive. It draws a moral from the Layman's Missionary movement, and also from the Thompson-Banister case in England, and describes the first celebration of Christmas by the Graymoor Community inside the Catholic Church. Various items taken from other magazines and reviews add to its interest.

The Catholic Who's Who and Year Book 1910. Edited by SIR F. C. BURNAND. London: Burns & Oates.

The usefulness of this yearly compilation is beyond question. But "in successful Annuals, as in successful men, the tendency in growing years is to become unwieldy in bulk." Five hundred names have been added to the edition of 1909 without any appreciable increase in bulk or loss of attractiveness. This has been attained by completely resetting and rearranging the pages of the former issue and by the use of an increased number of abbreviations. In the American additions slight inaccuracies are noticeable, quite unavoidable, perhaps in a work of this character. Mount St. Mary's, Emmitsburg, mentioned in the sketch of Justice Edward Douglass White, is not a Jesuit College, but in charge of Secular clergy. Mrs. James M. Tiernan is of Salisbury, North, not New, Carolina, and the Revolutionary General's name was Artemas not Artemus Ward, the pen name of the noted American humorist, Charles Farrar Browne. We fear that a last year's notice of "Who's Who" in a former number of AMERICA is responsible for the error of putting Justice Joseph McKenna in the Cleveland Cabinet instead of McKinley's. Our own occasional errors teach us the need of forbearance in pointing out the mistakes of others.

Round the World, Vol. VII, New York, Benziger Brothers, more than sustains the high standard of this most interesting and instructive series. Hunting, climbing and canoeing; curious trees, furs and floating mines; German folk lore and lore of all kinds gleaned from the Arctic to the tropics in East and West, provide a most attractive and healthful menu for the reader. And for those who cannot or do not care to read, there are a hundred illustrations, among them a number of the most striking pictures we have seen in any book of the season. The bird-taming pictures, snapped by the fowler with one hand while the bird was perched on the other or feeding from his mouth are marvelous feats of photography. The publishers deserve much credit for the enterprise and workmanship displayed in this and the preceding volumes.

International Incidents. By L. OPPENHEIM, M.A., LL.D., Whewell Professor of International Law in the University of Cambridge. Cambridge: University Press; New York: G. P. Putnam's Sons.

Here are a hundred cases to be solved according to the principles of international law. Classical cases such as the detention of Napoleon on St. Helena,

Queen Christina while on French soil ordering an execution, and Captain Wilkes, of the *San Jacinto*, are combined with smuggling, violations of neutrality, riots and flags of truce. The varied assortment of incidents takes the student into the nooks and corners of what is called the comity of nations expressed in legal terminology. Professor Oppenheim and the University of Cambridge are a sufficient proof of excellence in the work.

The Marine World Chart of Nicholas Carnerius. A critical study with facsimile. By EDWARD L. STEVENSON.

This work is of the greatest importance in clearing up the geographical uncertainties connected with early American history. Father Fischer's discovery ten years ago of Martin Weldermütter's charts marked a new departure in the knowledge of early geography, and called forth many valuable contributions.

The maps of the two Reinel's were the foundation of a history of early discovery in Brazil, a work showing careful research. The Portuguese historians of the sixteenth century gave Brazilian topics very imperfect treatment, owing to their scanty knowledge of places and their location. The "Marine World Chart" will dispel many of the doubts which have hitherto veiled that most interesting period, when adventurers, not only from Portugal but from many other European countries, flocked to Brazil. We trust that various accounts thus far unpublished may be brought out in conjunction with this chart, for they would furnish together a clear and correct history of early Portuguese discovery and colonization in South America.

Why Men Do Not Believe; or the Principal Causes of Infidelity. By N. J. LAFORET. New York: Pustet & Co.

The Causes and Cure of Unbelief. By CARDINAL GIBBONS. New York: P. J. Kenedy & Sons.

Some mischievous Puck must have woven his spells over the machinery that turned out the second of these two books. We have reproduced the inscripti on the cover. The fly-leaf contains a different announcement, ascribing the authorship to N. J. Laforet, and adding, "Revised, Enlarged and Edited by Cardinal Gibbons, with a chapter by Most Rev. P. J. Ryan, D.D., LL.D." Of course the cover title is more prominent, and this fact makes its mistake all the more mischievous. We have received the assurance, however, from private sources, that this mistake is not that of the publishers. Messrs. Kenedy & Sons, one of the firms engaged to sell the book under the second title, disown responsibility for the mis-

leading title, and we have received from them the following copy of a letter from his Eminence Cardinal Gibbons:—

January 26, 1910.

P. J. KENEDY & SONS,
5 Barclay St., New York City.
Gentlemen:—

I am in receipt of your letter of the 24th inst., and in reply beg to say that having received a copy of the book you refer to, and having noticed that the title on the cover gives me as the author of same, I immediately wrote to Father Downing, calling his attention to the fact, and requesting him to have it changed immediately.

As it is evident, I am not the author of the work, and Father Downing was authorized to connect my name with the publication, as is stated on the inside title-page.

The circular sent out by Father Downing is certainly misleading, and I will immediately call his attention to it.

Sincerely,

J. CARDINAL GIBBONS.

P. S.—All further inquiries regarding this matter must be addressed to the Rev. D. J. Downing, C.M., St. Vincent's Mission House, Springfield, Mass.

Katherine E. Conway's "**Story of a Beautiful Childhood**," Boston: The C. M. Clark Publishing Co., is pieced together for the most part from extracts compiled out of a gifted boy's youthful journals. When Master Joseph Astley Gallagher died at the age of fifteen there disappeared a very promising writer, and one who gave evidences of noble character and of a useful and brilliant career. The critic might find fault with the publication of such a pathetic little history, as "too brutal an assault upon the feelings," were it not that it contains the inspiring lesson of the boy's fine courage in the face of suffering and defeat. Father Finn must experience the chief consolation of a writer's toil when he reads that this bright little patient found his stories of college life a source of interest and pleasure.

Trammelings and other Stories. By GEORGIANA PELL CURTIS. St. Louis: B. Herder, 1909. \$1.50.

This volume is a collection of stories which have appeared already in Catholic magazines. They are well told and, in general, the local color seems properly applied. Nevertheless we do not think Hincmar of Rheims spoke modern French. The author may have such knowledge of his cathedral as to justify her in styling it "glorious," though we suspect she had in mind the present thirteenth century church. "The curé saying vespers" and "the organ-loft with a mighty instru-

ment thundering during compline" sin, we think, in more ways than one. We think, too, that the publisher should have made it a point almost of honor to provide with accents the French phrases with which the book abounds, and the more so, when we consider its price.

Terry's "Mexico" has met with such acceptance by the Mexican Government that copies are to be distributed in the various government departments, and also sent to all Mexican legations and consulates. President Diaz and S. Limantour, Minister of Finance, were especially pleased with the book.

A new collection of John Boyle O'Reilly's poems is in course of preparation by his daughter Miss Eliza Boyle O'Reilly. The interesting scrap of news is gleaned from the following letter of J. I. C. C. (Joseph I. C. Clarke), sent to the *New York Times Saturday Review of Books*, under date of January 26, 1910.

"It has been a great pleasure to me to note the wide acceptance given to my suggestion three weeks back that a select volume of the poems of John Boyle O'Reilly be put within reach of his admirers. The suggestion of Mr. Barrett of Scranton that I would be the person to grapple with the task was gratifying, to be sure, but the later suggestion that one of O'Reilly's daughters should take it up seems to me the very best for many reasons, the matter of copyright among others. Miss O'Reilly is herself the author of a book of delicate verse bearing the title "My Candles," published in 1903, and is in every way competent to make the needed selection."

The *Catholic Standard and Times* of Philadelphia presents to its readers, with thanks for their support and interest in the past, the sixth issue of "The Catholic Standard and Times Almanac," as an everyday book of reference for 1910. It will prove a very useful hand book to the Catholic clergy and laity of the Archdiocese of Philadelphia, and will be of service to many Catholics elsewhere, who will find therein fuller and even more accurate information than the General Directory contains concerning the clergy, the parishes and the educational work of that most prosperous Archdiocese.

Reviews and Magazines

La Civiltà Cattolica begins the new year with a survey of Italy's social condition, and an earnest appeal for united, vigorous, truly Catholic action. The picture set before the reader is gloomy enough. The ruin wrought by corrupt and corrupting journalism and by the ardent

inculcation of every form of impiety will not be made good by mere politics or commerce or industry or art. The lasting and common danger to Italy, and other countries as well, is the apostasy of the nations, whence follows as a consequence from the overthrow of conscience a lowering of the standard of public and private morals. And those in the seats of the mighty who have brought about this moral debasement are not aroused from their false security and fatal repose to a realization of the futility of their half measure for the restoration of a social and economic equilibrium. Something similar to a renewal of the invasions of the barbarians is in process of formation against the social and political order as now established. The sky is already black with the clouds of the coming conflict. The measure of the Church's success will depend upon united Catholic action. The reason why this united action in Italy must be distinctively Catholic is that the country does not present outside the Catholic fold any considerable body of men professing even the general principles of morality as taught by Christ. The line is there sharply defined: "Who is not with Me is against Me."—The English Poor Law, with some of its monstrosities which make the lot of the English poor so hard, is handled in detail in the course of a lengthy review.—What Catholics have accomplished in Holland, where they now constitute about one-third of the population, shows what Catholic union can achieve even against the prevailing public sentiment. During the past sixty years, they have risen from a humiliating position not worth noticing politically, to an importance which is second to none in public affairs. They have also shown prodigious generosity in contributing both means and missionaries to the Church's work.

Pierre Castillon, in *Etudes* for December 20, writes a scathing criticism of the French novelist, Marcel Prévost, whose literary work has brought him fame and wealth and a seat in the French Academy. His style is clear, precise, easy, but colorless, lacking the personal note and spontaneity. His characters are devoid of power and originality. He has but one type, the man or woman in the grip of guilty passion; one end in view, to picture certain phases of crime which no amount of delicate, pathological analysis can render acceptable to the self-respecting reader. In his language and phraseology he shows a certain reserve; in theme and scenes and events little or none. The most famous of his books deals with crimes which should be probed only behind closed doors in the police courts.

Yet Mr. Prévost poses as a moralist. Brought up a Catholic, he is still haunted by the ghosts of old ideals and old beliefs. So in his most characteristic novels, the psychological evolution of sentiment and emotion is intimately connected with considerations of the moral order. He is a pessimist. Of society, of marriage, of man, of woman especially he has but a poor idea. Mentally, morally, according to him, woman is on an inferior plane. Many of his heroines are openly vicious; the few who are virtuous are stupid. This strange teacher makes capital of the phenomenon of remorse. Many of his characters come from Catholic schools and surroundings and seem to have some spark of the Faith left. Their remorse is worked up just for so much theatrical effect and no more.

Digging deeper into his subject, the writer of this fine sketch asks the question: "Can Art claim to be perfectly autonomous?" "Art for Art's sake; Art has nothing to do with morality; it is indifferent to it, because of an other order." There is a sophistry here. The solution of the problem does not depend upon an abstract consideration of the relations between the good and the beautiful. Abstract theorizing set aside, all must admit that to entice to good or evil is to do either good or evil, hence to come into contact with morality. Say if you like that a scene, a description, a book is an indifferent act, still they are influences for good or evil. How many lives are righted or ruined by a single book! In his novels Mr. Prévost treacherously plays the moralist, but he seems to be too much in sympathy with the very crimes and vices which he condemns.

JOHN C. REVILLE, S.J.

BOOKS RECEIVED

Grundriss Der Biologie oder der Lehre von den Lebenserscheinungen und ihren Ursachen. Von Hermann Muckermann, S.J. Erster Teil: Allgemeine Biologie. St. Louis: B. Herder. Net \$1.80.

The Supreme Problem. An Examination of Historical Christianity. By J. Godfrey Raupert. Buffalo, N. Y.: Peter Paul & Son.

A Brother's Sacrifice. By Aloysius J. Eifel. Techny, Illinois: Society of the Divine Word. Net 50 cents.

The Escapades of Condy Corrigan. An Amusing Series of Irish Fireside Stories. By Cahir Healy. Techny, Ill.: Society of the Divine Word. Net 50 cents.

Atoned. By Rev. L. A. Reudter. Techny, Ill.: Society of the Divine Word. Net 50 cents.

Charlotte Grace O'Brien. Selections from Her Writings and Correspondence with a Memoir. By Stephen Gwynn. Dublin, Ireland: Maunsell & Co. Net 3s. 6d.

True Devotion to the Blessed Virgin. By the Blessed Louis-Marie Grignon de Montfort. Preface by Cardinal Vaughan. New York: P. J. Kenedy & Sons.

Geschichte der Jesuiten in Portugal. Unter der Staatsverwaltung des Marquis von Pombal. Aus Handschriften herausgegeben von Christopher Gottlieb von Murr. Neue verbesserte Ausgabe von J. B. Hafkemeyer, S.J. Porto Alegre, Brazil: Typographia do Centro.

La Pratique des Exercices de Saint Ignace, dans l'ancienne Mission du Madure. Par le P. Léon Besse, S.J. Paris: P. Lethielleux, Editeur, 10, rue Cassette.

Irish Catholic Directory. Dublin: James Duffy & Co. Net 2s. 6d.

Roma, and Other Poems. By Charles Francis Donnelly. New York: James T. White & Co.

IN MISSION FIELDS

T. W. Marshall's "Christian Missions" was a wonderful book when it appeared in 1862, for it contained an array of facts and figures such as had never before been brought together on evangelizing the heathen. His delightful personality so pervaded the volume that to read a page of it was like enjoying a chat with the clever author. The book is still full of charm and sparkle, but it is so hopelessly, irretrievably, behind the times and out of date that we must regretfully stow it away among the antiques.

What is the mission world like today? If we are limited to the English tongue, we shall find only a vague, incomplete, unsatisfactory answer to the question, for the missionary and his labors receive little attention from our writers. And yet some are prone to marvel over the plentiful lack of zeal for foreign missions, so conspicuous in this country.

A part, at least, of the field, and a highly important part it is, has been carefully gone over in "The Catholic Church in China from 1860 to 1907," by the Rev. Bertram Wolferstan, S.J. (St. Louis, Mo.: B. Herder. Price \$3.00 net.) If we miss Marshall's pleasantries and telling thrusts, we meet his scrupulous care in quoting authorities for every point advanced. Taken at its best, the Chinese Empire must be put down as a barren field, fertile only in hardships; but the present day difficulties have not extinguished the mission spirit any more than they frightened away the heroes of the seventeenth century.

If there be any good in militant controversy, the chapters in Part First on married missionaries and the Bible in the vernacular furnish us with enough non-Catholic testimony for a whole park of artillery.

Part Second has to do with China and the Christian nations. Education, commerce and social intercourse as studied and judged from the Chinese standpoint afford abundant if not always gratifying information.

Our eyes instinctively turn to Part Third, where our missions are described with considerable detail with the lights and shadows, the hopes and disappointments, that attend the missionary. Statistics make dry reading as a rule, but when they give the returns in conversions and baptisms for the labors and privations of apostolic men, they have an interest for any Catholic. These are given in an appendix.

A mission map of the Celestial Empire is not the least valuable feature. It shows us nine missions in charge of the Franciscans, as many directed by the

Priests of the Foreign Missions of Paris, and seven controlled by the Lazarists, while the Augustinians, Dominicans, Jesuits and other institutes bring the whole number up to forty-one centres of Catholic missionary effort. A very complete bibliography and an alphabetical index are a fitting close to a work of more than passing interest.

LIBRARY NEWS AND NOTES

An exhibit of rare musical books and manuscripts recently opened in the Museum of the Newberry Library, Chicago, illustrates how prominent a part has been taken by the Catholic Church and by Catholics in the development of music. The most conspicuous objects in the exhibit are a number of massive Spanish manuscript antiphonaries, hymnals, and other service-books, mostly dating from the seventeenth century. These books, which were recently acquired by the Newberry Library from a dealer in Gibraltar, belonged to old monasteries in Spain, and several include the office of St. Francis, whose vignette is shown in some of the miniatures that adorn the carefully written pages. A thirteenth-century manuscript, on exhibition at the Newberry Library, shows the peculiar characters or neumes in which the chant was written. Then a red line was drawn to represent F and dots were made above and below it. The next step was to draw a saffron line to represent C, and finally a staff of four or five lines was utilized to show the musical intervals. These stages can be followed in the interesting manuscripts on exhibition.

Aside from the liturgy the share of Catholics in the development of music is shown by a number of works upon musical theory. One is a history of music, written by Martini, a Franciscan friar (1706-1784), who dedicated it to Maria Barbara, Queen of Spain; another is a similar work by Gerbert, prince abbot of the Benedictine abbey of St. Blaise (1720-1793). The portrait of Palestrina, father of church music, as he has been called, looks calmly out upon us from the frontispiece of a memoir of him by Baini. Near at hand is a small ancient tome, bound in vellum wrinkled yellow with age, being a work on musical theory written by Aiguino Bresciano, a Franciscan friar.

Next to it is the thick folio of Father Kircher, the learned Jesuit (1602-1680), opened at a drawing intended to illustrate the angles at which sound is reflected from the walls of a room. Under sacred song we have two volumes of compositions by Francesco Soto, a friend of St. Philip Neri. Andrea di Modena, a Recollect friar, has written

an extremely rare work on harmony, which is here shown. The monk and the friar even though the chanting of the Office consumed several hours of their day, have found time to write and illuminate exquisite manuscripts, and have enriched musical science with works of enduring value. Sir George Grove, in his "Dictionary of Music," says of Abbot Gerbert that his "Sacred Song and Music" has since its publication "formed the foundation of all musical scholarship."

An interesting piece is Peri's "Euridice," the first (extant) opera to be publicly performed. This opera was composed for the nuptials of Henry IV of Navarre and Maria de' Medici. It was represented at Florence in 1600, the date of the volume before us. The libretto was written by Rinuccini, a Florentine poet of the day.

A curious manuscript, written in musical characters of unfamiliar shape, is a book of compositions for the lute, composed, written and illuminated by Capriola, a Brescian gentleman of the sixteenth century. The illuminations are pastoral scenes in color, representing divers animals, satyrs, shepherds and shepherdesses. M. Land, a Dutch expert on such matters, has written a description of this volume in which he tells us that it was the custom of the time for gentlemen of musical talent to compose such books for dedication to their lady friends, who held the best kind of a copyright upon the performance of these pieces by possessing the only copy of the music.

The musical library of the late Theodore Thomas has been presented to the Newberry Library by Mrs. Thomas; and the scores, some of them embodying the results of years of study, and marked by Mr. Thomas for performance by the orchestra, have been carefully bound by the library, just as they were left by the distinguished conductor.

A number of these scores are on exhibition and attract the attention of the professional musician. Other items of interest in the exhibit are: a copy of the first American musical magazine, issued by Andrew Law in 1792; a quaint treatise on curing the bite of the tarantula by means of music; a service book for vespers in the Russian Church; and several works showing musical compositions by American Indians.

The occasion of this exhibition was the recent convention of the National Music Teachers' Association during the last week in December. Among the papers read were "Some General Observations About the Management for Church Music," by Waldo S. Pratt; "Plain Song," by Canon C. W. Douglas; "A

Plea for Distinctive Church Music," by Walter H. Hall. The capella choir of Northwestern University had a concert in which compositions by medieval and early composers were sung. Dean Lutkin, the director of this choir, although a Methodist, is very catholic in his appreciation of good music. W. S. M.

EDUCATION

The position of the Catholic Church regarding the higher education of women needs no explanation and no defence. What clearer evidence is desired of her purpose to foster every effort made to open to women the fullest opportunity of intellectual development than the Church's encouragement of the female teaching orders in the admirable institutions they control and direct? True, the Church never loses sight of the essential element in education. It will have naught to do with a training which forgets that the development of the religious nature in the creature is an all-important aim of the educator. And when the Church recognizes that the tendency of the teachings imparted in this or that school or academy or college is destructive of Christian principles and moral righteousness, it must condemn those teachings, and it must refuse to permit its children to put themselves into the dangers which contact with the life of such institutions supposes. One is not surprised, therefore, that the Church looks with more than disfavor at the courses of instruction which obtain in the advanced schools for women especially advertised in America to-day. "The friends of higher education for women," says an editorial note introducing an article in the current *Cosmopolitan*, "believe that their crusade means a new civilization, and, indeed a new Christianity. Whatever the point of view of the reader, it will be admitted by all that herewith is presented a startling account of teaching, which, reaching the coming generation through the mind of educated American womanhood, means the overthrow of both sacred and secular tradition, and the reconstruction of society." Fortunately the establishments in which sacred tradition is to be overthrown in order that a new Christianity may prevail are not the only schools of advanced training open to Catholic women. Trinity, Holy Cross and St. Elizabeth's in the East, and in the West, Mt. St. Joseph, Dubuque, St. Mary's of the Woods, and Notre Dame, Indiana, are well-known institutions which offer to women excellent facilities for such training. It is to be hoped that with the evidence of the dangerous tendencies of non-Catholic schools of like grade clear before them, Catholic parents will be slow to neglect their own institutions while entrusting their daughters to the vicious influ-

ence of the so-called new Christianity, it were better, perhaps, to say, of the new paganism that is boldly flaunted before us.

Commenting in this column last week on the report of the Educational section of the London, England, County Council, reference was made to paternalistic features of school administration new to us in America. The novelty will cease soon if certain ideas of School Superintendent Maxwell of New York City be adopted. In Mr. Maxwell's annual report, presented some days ago to the Board of Education, it was recommended that arrangements be made to supply simple, wholesome food at cost price to children in all public schools; that nurses be employed in connection with all classes for defective children; that open-air class rooms for anemic children and those suffering from nervous disorders be established; that summer evening schools be formed to teach English and civics to immigrants; that a department of hygiene, consisting of physicians and nurses, be clothed with the power not only to discover physical defects, but, when necessary, to compel parents by legal process to supply appropriate remedial treatment, and that special classes be organized for children suffering from serious defects of speech, such as stuttering.

The Mungret Alumni Association held its annual reunion at the Grunwald Hotel, New Orleans, January 27. The members are the graduates of Mungret College, Limerick, Ireland, who are now residing in the United States. Mungret College was founded in 1882 by Rev. William Ronan, S.J., his main purpose being to educate students for foreign missions. Mungret also received lay students, and both had the honor of winning more successes in the Royal Irish University than any other college except the Catholic University of Dublin. Of its first graduates in 1886 seven came to America to enter the priesthood, and on each year following it has sent out from six to ten students to missions in every quarter of the globe. Belonging to different religious orders, but chiefly to the secular priesthood, they are now laboring in Australia, China, India, Japan, the Philippines, Asia Minor, Egypt, Great Britain, South America and in every section of the United States. The Alumni who met in New Orleans were chiefly from the Southern States, where the Association was established at Spring Hill College, Ala., in 1907, on the initiative of Rev. J. Coyle, D.D., of Birmingham, Ala., and Rev. P. Turner, of Pensacola, Fla., who were elected president and secretary respectively. Rev. J. W. Nicholson, D.D., of Houston, Texas, is the new president, Dr. Turner, of Pensacola, secretary-treasurer,

and Rev. P. Cronin, S.J., of New Orleans, historian. The Alumni present in New Orleans subscribed several hundred dollars to erect a suitable memorial to the late Father Ronan, the founder of Mungret, and also to enlarge the Study Hall and Library of the apostolic students. Dr. Turner invites communications from every Mungret man in America.

New York's chapter of the Alumni Association of Georgetown University had the most numerous attended banquet it has yet held, at the Manhattan Hotel, on January 25. The President of the University, Rev. Joseph Himmel, S.J., in his remarks stated that the continuation of football at the University depended on the proposed reform of the rules. If it was to remain as a mere commercial sport with all its present brutality the faculty would have no more of it; but if it became again a gentleman's game, then Georgetown would have a team with old-time strength and enthusiasm. Mr. John G. Agar spoke in behalf of the proposed memorial to Archbishop Carroll, and William M. Byrne advocated the alliance of the alumni of all the Jesuit colleges of the country so that the members could take the place of leadership their training fitted them to have in the social and economic reforms called for by the evils of the day. Dr. Thomas S. O'Brien, president of the Alumni of St. Francis Xavier's College, seconded the latter proposition and promised hearty cooperation from the organization he represented.

The following public lectures in the winter course of the Catholic University will be delivered in McMahon Hall, Washington, D. C., Feb. 10: "The Rise of the Temperance Movement," Hon. William H. DeLacy, LL.D.; Feb. 17, "What Temperance Means for the Child," Hon. William H. DeLacy, LL.D.; Feb. 24, "Life and Works of Dante," Right Rev. Monsignor Thomas J. Shahan, D.D.; March 3, "Dante as a Philosopher," Rev. William Turner, D.D.; March 10, "The Celtic Sources of the Divina Commedia," Joseph Dunn, Ph.D.

The New York Branch of the Alumni Association of Holy Cross College, Worcester, Mass., held its fifth annual reunion in New York on January 26. The Very Rev. Joseph F. Hanselman, S.J., former President of the College, was the guest of honor. The local association has now one hundred members, all of whom received their degree in course at Holy Cross. Mr. Thomas B. Lawler is the president of the New York Alumni.

SCIENCE

Three expeditions are preparing for the South Pole. Captain Bartlett, who commanded the Roosevelt under Peary, will lead the American; Captain Scott, the English; and Dr. Charcot, the French. This rivalry increases greatly popular interest in the matter. The British Government is contributing \$100,000 to the expenses of the English expedition.

Dr. Bidlinger, of the Imperial Observatory of Wilhelmshaven, has devised a duplex compass for airships, as, owing to the excessive motion, the single needle has proved insufficient to direct a true course. The new device indicates truly and independently of any motion of its carriage the horizontal intensity of the earth's magnetism at any point.

Count Zeppelin is under contract with the German Airship Company for operating air lines between Hamburg, Leipzig, Munich, Mannheim, Stuttgart and Cologne, to deliver by next April a monstrous lighter-than-air machine to be known as the Zeppelin IV. The frame work will be constructed of the new lighter-than-aluminum metal, electron, and will have a capacity of 20,000 cubic meters of gas. Like the other Zeppelin ships it will be propelled by two motors. Accommodations will be provided for 40 passengers.

The Department of Agriculture, Washington, announces that its "respiration calorimeter" has been fully perfected, and that experiments will soon be made to determine fully the relative amounts of nutrition in different food stuffs. The experimentation will be conducted by Dr. A. G. True, assisted by Dr. Lane-worthy, nutrition expert of the Department.

Dr. Joseph E. Pogue, in charge of the division of mineralogy in the United States National Museum, describes a remarkable specimen of pyrite, commonly known as fool's gold, found in the Snetisham district near Juneau, Alaska. The pyrite has its usual form, *i. e.*, cubical, but what is very striking is that there are in it more than 130 well-defined cubical crystals of gold. These are imbedded in the pyrite crystals, are from one-third to one-half their size, and have an independent crystallization.

Official figures from France show that the sterilizing of water by ozone from electric apparatus, which is claimed to

be the only sure method, costs no more than two-tenths of a centime for three cubic feet. This new method of rendering water free from harmful bacteria has been adopted at the Paris reservoir.

Meats are now being cured by electricity in far less time than was required by the older methods. The meat is placed in large wooden vats and the pickle poured upon it. An alternating current of 35 amperes at a pressure of 35 volts is passed through the liquid. The alternations prevent electro-chemical decomposition, and the effect of the current seems to be to force the brine through the meats and so to hasten the curing. The method is said to be economical.

A second gramme of radium has just been isolated at Joachimstahl, Bohemia, and the Austrian state bureau announces it for sale. The present value of radium is \$2,375,000 an ounce; the value of a gramme, therefore, is \$84,821.

As yet no pure radium has been exported by the Austrian monopoly, as no sure means of packing it has yet been devised. Scientists are now working on a method of checking the dangerous emanations.

The Radium Institute of America, recently begun in New York, announces the free treatment of deserving poor as one of its features. A clinic connected with one of the principal hospitals in every large state will eventually be established. The expense, owing to the cost of radium, will be enormous. This several wealthy men have undertaken to defray.

Professor H. Wehner advances a new theory. He maintains that areas of seismic and volcanic activity move slowly to the west. Assuming within the earth's crust, and disengaged from it by a layer of molten mass, a solid nucleus rotating about the same axis as the shell but with a less velocity, he calculates that it thus makes one revolution to the west in 953 years. The revolving nucleus, he further assumes, is studded with projections, which pressing upon weaker portions of the crust cause a fracture in the crust and volcanic eruptions.

The efforts Thomas A. Edison has long been making, to perfect for the propulsion of railway cars a storage battery lighter than that heretofore in use, have been crowned with success. The entire practicability of the invention is attested by the foremost electrical engineers.

Joseph Brucker, the daring German aeronaut, fixes the date of his start from Teneriffe for a flight to the United States for May 15th, 1910. The balloon is now under construction at Hamburg. It will carry 5000 cubic feet of gas and be propelled by two 50 H. P. motors. Its carrying capacity will be about 1000 pounds.

ECONOMICS.

More than half the imports under the new tariff come in free of duty. The average of free goods for four fall months, September to December, 1909, the new tariff having gone into effect during August, was 52.48 per cent. of the total value imported. The value of such goods for the whole year 1909 was within a small fraction of 700 million dollars. In 1821 only 3.96 per cent. of the imports were free. With 1833 came a change in the tariff, and the proportion rose to 24.21 per cent., and the year following it was 45.67 per cent. After tariff revision in 1844 it dropped to 17.31 per cent., and reached 8.93 per cent. in 1851. From this it gradually rose to about 20 per cent during the war, but from 1867 to 1872 it hardly averaged 5 per cent. In 1873 the free list was enlarged and the proportion was about 30 per cent. to 1889. In 1890 sugar was made free, and in 1892 55.79 per cent. of imports were free. The proportion fell in 1899 to 43.72 per cent. and remained at about that figure up to the new tariff. It must be remarked that the figures for the years preceding the new tariff represent only imports for consumption; the percentage for the four months following it represent general imports.

The trade of the United States with its over-sea possessions amounted to 172 million dollars during the year just ended. Moreover, Alaska sent us 18 million dollars in gold. The trade with Porto Rico was 52½ millions; with Hawaii, 61 millions; with the Philippines, 27 millions; and with Alaska, 31 millions. The trade was divided in each case almost evenly between imports and exports.

The highest dam in the world is the Shoshone dam in Wyoming. If it were also the longest Wyoming would be quite satisfied. Unfortunately it is only 80 feet wide at the base and 200 feet long on the top. But then it is 108 feet thick at the base and 328.4 feet high. Its base-length is about equal to the frontage of the Tribune Building, and if this were put beside it, the vane would be only 13.6 feet above its parapet. It will make a reservoir of more than ten square miles in area, from which 130,000 acres of land will be irrigated.

SOCIOLOGY

To appreciate what has been done in safeguarding the purity of food, one has but to consider what people used to eat unsuspectingly a little more than fifty years ago. An article in the *Quarterly Review* for March, 1855 gives us the result of some investigations. Diseased meat came regularly to the London market. Three insurance offices used to insure graziers against loss from disease. When the loss was paid the animals became the property of the companies. These slaughtered them in their own establishments and sent the carcasses to their own salesmen, who sold them to sausage makers and piemen. Tea and coffee were not only adulterated, but even manufactured. In manipulating the former sand, tea dust, used tea leaves, turmeric French chalk, leaves of the sloe, the hawthorn and the bay, copperas, black lead and Prussian blue were used. For the latter tradesmen employed chicory, mangold wurtzel, carrots, pars ips, wheat, beans, acorns, lupins, dog biscuit, burnt sugar, red earth, horse chestnuts, and horses' and bullocks' livers baked dry and ground to powder. Green pickles and preserves nearly always contained acetate or some other salt of copper; while children's candies were colored with chrome yellow, vermilion, Brunswick green and Prussian blue. All these are poisons, their chemical names being chromate of lead, sulphide of mercury, oxychloride of copper and ferro-cyanide of iron. We can easily conceive the fate of any tradesman who would dare to expose such wares to-day.

It is announced in the *Survey* that the West Side Neighborhood House, on West Fiftieth Street, built some ten years ago by John D. Rockefeller for settlement work, has been closed, on account of difficulty in obtaining suitable workers and a board of managers willing to be responsible for the carrying on of the establishment.

In the opening address at the National Conference on Uniform Legislation President Taft dwelt on the need of action by the state legislatures to counteract the pressure now put on Congress and the United States Courts to make what belongs to the individual states matter of Federal legislation and action. The Conference of State Governors, meeting at the same time, took the same line of argument. Senator Root proposed an annual national conference of state representatives authorized to enter into agreements subject to the approval of Congress, to be afterwards ratified by the State legislatures.

ECCLESIASTICAL NEWS

With a public meeting in Carnegie Hall, on the evening of February 2, at which several distinguished laymen spoke, and a movement to build a new community house was auspiciously begun, the celebration of the golden jubilee of the Paulist Congregation was concluded. The various religious ceremonials during the previous week were carried out with imposing detail. On Tuesday the solemn Mass was celebrated by Archbishop Farley in presence of His Eminence Cardinal Gibbons. The Cardinal made a brief but happy and sympathetic address, and the sermon, which reviewed the life of Father Hecker and the founding of the community, was delivered by the Rev. Walter Elliott, C.S.P. On Wednesday His Excellency the Apostolic Delegate, Archbishop Falconio, presided at the services. Each evening during the celebration there was solemn Vespers, at which the preachers were Bishop Hickey of Rochester, Rev. Thomas F. Burke, C.S.P., Right Rev. Mgr. Joseph F. Mooney, V.G., Rev. Thomas J. Campbell, S.J., and Rev. E. G. Fitzgerald, O.P. Under the auspices of the St. Vincent de Paul Society, the poor of the parish were given a feast during the week in commemoration of the jubilee.

Last week Mgr. Bruchési, Archbishop of Montreal, received a cablegram from Lord Strathcona, offering the use of his residence in Dorchester Street West, during the Eucharistic Congress to be held in Montreal next September. His Grace may use the house for himself or for his guests. The residence contains many rare art treasures and is sumptuously furnished. The Duke and Duchess of York were the guests of Lord Strathcona there during their visit to Montreal. All the recent Governors-General of Canada have also stayed there as guests. Mgr. Bruchési is just now visiting several Archbishops and Bishops of the United States to interest them in the coming Eucharistic Congress and to lecture on this subject. He will go as far as Baltimore, where he will confer with Cardinal Gibbons.

At the Good Shepherd Convent, Boston, Mass., there was a three-days' celebration, January 24-26, in honor of Blessed John Eudes, founder of the Sisters of the Good Shepherd. Each day of the Triduum had its solemn high Mass and an appropriate sermon. The celebrants were the Rev. Thomas I. Gasson, S.J., President of Boston College, the Rev. James Hayes, C.S.S.R., Rector of the Mission Church, and the Right Rev. Mgr. George J. Patterson, V.G. The sermons were preached by the Right Rev. Mgr. Denis O'Callaghan, D.D., of South Boston, the Rev. Peter J. Corr,

C.S.S.R., and the Rev. Francis L. Kensel, C.S.S.R.

Bishop Valdespina of Sonora, on January 22, dedicated, in the village of Pitahaya, near Guaymas, Mexico, a church for the use of the Yaqui Indians. Governor Torres, a number of army officers and all the Yaqui chiefs were present. When peace was made by the Mexican Government with the Yaquis a year ago, one of the stipulations was that a church should be provided for the exclusive use of the Indians. The dedication took place on the first anniversary of the signing of this treaty.

The Director of the Retreats for Laymen, Rev. T. J. Shealy, S.J., announces the following schedule for 1910: Retreats at Keyser Island, South Norwalk, Conn., begin on these Fridays: February 11, March 11, March 18, April 8, April 15, April 22, April 29, May 6, May 13, May 20, May 27, June 3, June 10. From the middle of June to the middle of September retreats will be given, beginning on Friday each week, at Fordham University. For further information address Rev. T. J. Shealy, S.J., at 801 West 181st Street, New York City.

Very Rev. E. R. Dyer, S.S., President of St. Mary's Seminary, Baltimore, contradicts the report that the present site of that institution is to be sold and a new location secured.

On Sunday evening, February 20, the Catholic Oratorio Society will render Antonin Dvorak's "Saint Ludmila" at Carnegie Hall.

Archbishop Messmer is seriously ill at the Franciscan Hospital, Milwaukee.

Bishop Maes of Covington, Kentucky, celebrated the silver jubilee of his episcopacy on January 25, when he received many congratulations and gifts from his friends.

Very Rev. Eugene H. Porcile of the Fathers of Mercy has resigned, owing to ill health, his office of Superior-General of that congregation, to which he was elected last June, and will return to Brooklyn.

Archbishop Bourne of Westminster announces that the first of the proposed annual Catholic Congresses in England will be held this year in Yorkshire.

The will of Miss Mary L. McLaughlin, of Hagerstown, Md., was admitted to probate on January 25. By its provisions \$10,000 is left to Catholic institutions, including \$2,000 for the erection of an altar in St. Mary's Church, Hagerstown.

A scholarship in Boston College, valued at \$1,500, has been founded by the people of St. Leo's parish, Dorchester, in honor of their former pastor, Rev. Francis J. Butler.

DRAMATIC NOTES

"Twelfth Night," New Theatre.—Had the histrionic interpretation of Shakespeare's "Twelfth Night" at the New Theatre equalled its scenic setting the performance would have been ideal. Its staging was as near perfect as imagination could desire and its pictorial effectiveness beyond cavi. Too much praise cannot be bestowed upon the management for an achievement in this regard which has rarely been equalled on the modern stage. The result would also make it worth the while even as a mere artistic event in the theatrical world. It was not simply lavish and liberal, but becoming, *i. e.*, in perfect keeping with the spirit and text of one of Shakespeare's most picturesque and delicate romantic dramas. To say that the New Theatre Company did not achieve the same point of excellence in its interpretation of "Twelfth Night" need not be regarded as adverse criticism. It would be asking more than present conditions justify warrant of a new organization which is only beginning its journey on a long and difficult road towards a standard now lost to the theatre since the ephemeral successes of the star system lured managers into the easiest way of filling their coffers and of beguiling the public by the sop of sensationalism. In the New Theatre's interpretation of "Twelfth Night" we actually witness a promise which has long been absent from the stage, *viz.*: the presentation of a Shakespearean play where a fair level of excellence is attained and sustained. The entire cast is good, with no inferiorities, and in the major parts interpretations which, if they do not excel, are above the ordinary. Matheson Lang as Orsino delivered his lines with intelligence, and though not quite as intense as a hapless and yearning lover should be, gave a dignified and sympathetic delineation. Miss Russell was not, however, as happy in the rôle of Viola. She missed its tender dignity and pathetic sweetness, and indulged at times in a flippancy which was radically out of place. Viola, upon whose damask cheek concealment feeds like a worm in the bud and who pines in thought, in no instance capers like a jaunty boy. Perhaps the best interpretation in a Shakespearean spirit was Ferdinand Gottschalk's Sir Andrew Aguecheek. In reading and action there was neither exaggeration—too often a temptation in such a part—nor the restraint which seemed to mar the characterization of Sir Toby Belch by Louis Calvert and Malvolio by Oswald

Yorke. Mr. Calvert's Sir Toby lacked the spontaneity and the upbubbling animal spirits of this other Falstaff, and Mr. Yorke's Malvolio fell between the two stools of fearing to over or underdo his part. The exaggerated egotism of Malvolio, which has its pathetic side, shrank into the merely comic and in consequence entirely lost the sympathy due to it. Notwithstanding these shortcomings, Sir Toby and Malvolio fared well in their respective delineations, as indeed did all the other characters in the cast. The performance on the whole was highly creditable, deserving both public applause and appreciation.

"The Arcadians," Liberty Theatre.—At last we have a musical comedy in New York worthy of the name. It recalls the days of the musical operettas of Gilbert and Sullivan in so much as it is free from the horse-play, vulgar jokes, syncopated jingles and immodest costumes of the senseless and distasteful productions that the public have supported for the past fifteen years. The plot is simple, clear and intelligent; the jokes clean and humorous; the dancing graceful and modest; the singing above the average, while the music leaves little to be desired in this type of comic opera.

"The Inferior Sex," Daly's Theatre.—A shallow comedy, obviously designed for Miss Maxine Elliot. While not original in its idea it is clever enough to be spasmodically amusing. It is the old story of the reformation and conquest of a woman-hater rehearsed amidst surroundings of an ancient design with the usual denouement. Miss Elliot lends charm and grace to a piece void of human characteristics.

"A Lucky Star," Hudson Theatre.—A stereotyped piece which displays Mr. Collier's monotonous ability as a comedian. The plot is porous and aged in the realms of theatricalism, but affords abundant opportunity for outworn jokes and situations lacking ingenuity or originality. A young man finds that he has rented a motor boat belonging to two fair ladies, who have just inherited it from their uncle, to take a trip up the dykes of Holland. They then propose to accompany him on the journey, and when he finds that he cannot obtain his aunt as a chaperon he advertises in the papers, the result of which is the appearance of a young lady who takes the position and in the end marries the hero. The outcome is palpable from the start, and while Mr. Collier's comic power is well set off, the play is hardly more than an elaboration of a vaudeville sketch of the better type.

CHARLES McDougall.

OBITUARY

The Rev. William G. R. Mullan, S.J., died in Baltimore, on January 25. Three days more and he would have completed his fiftieth year, as he was born January 28, 1860. His early training was at the Immaculate Conception School and at Loyola College, Baltimore. The promise of a bright and useful career which he gave as a youth was fulfilled during the thirty-three years of his life as a member of the Society of Jesus. Entering the novitiate at Frederick, Md., on February 8, 1877, he began his studies there, and from 1880 to 1883 made his course of philosophy at Woodstock. For several years he held the professor's chair at Fordham and Georgetown, and he returned to Woodstock for his course of theology in 1888. Shortly after his ordination he was appointed vice-president and prefect of studies at Fordham. On the completion of his third year of probation at Frederick in 1895, he again became prefect at Fordham College, where he remained for two years. A year as professor of rhetoric at Holy Cross College followed, after which he was promoted to the presidency of Boston College in 1898. In 1903 he took charge of the studies in Georgetown University, and for the third time he returned to Fordham, first as professor of philosophy and then as vice-president and director of studies. It was from this office Father Mullan was called to Baltimore and made Rector of Loyola College. After a few months the symptoms of the malady to which he finally succumbed became manifest. He spent the last two years in St. Agnes' Hospital, Baltimore. Father Mullan possessed a rare combination of good sense, ripe scholarship and gentleness of disposition. His brother, the Rev. Elder Mullan, now in Rome, is Secretary for the English Assistancy of the Society of Jesus.

The Rev. Michael Klinsing, C.P., died at the Mercy Hospital, Chicago, on January 24, after a week's illness. He was born November 21, 1856, in Germany, and came to America at an early age. In 1873 he entered the novitiate of the Passionists in Pittsburg and was ordained seven years later. In addition to his missionary labors, Father Michael ministered for many years in Pittsburg; more recently and at the time of his death he was pastor of the Church of the Immaculate Conception, Chicago, and second consultant of the Provincial of the Passionist Congregation in the United States.

Rev. Mother Bruno (Sophia Weber), Provincial of the Southern Province of the Sisters of St. Francis, died in Philadelphia, her native city, on January 17.

She became a religious thirty-seven years ago and labored at various houses of her community in Pennsylvania and Maryland. She was chosen Provincial six years ago.

Rev. J. W. Hoey, pastor of Baltic, Conn., died on January 25, of pneumonia. He was born in Wilsonville, Conn., March 18, 1867, and after graduating at Holy Cross College, made his theological studies with the Sulpicians in Montreal, and in Baltimore, where he was ordained on December 22, 1894. He had been pastor at Baltic since November 11, 1901, and was specially noted for his zeal in the cause of Catholic education.

Rev. Henry Stuckenberg, one of Cincinnati's pioneer priests, died on January 24, of pneumonia. He was born in Oldenburg, Germany, in 1835, and came to this country when a young man. For more than thirty years he was pastor of St. Mary's Church, Cincinnati.

AN OPEN LETTER

To the Publisher of *McClure's Magazine*,
New York, N. Y.

DEAR SIR:

In the January number of your magazine for the current year, on page 327, appears an article entitled "The Ferrer Trial—An Account of the Court Martial and Execution of Ferrer, the Spanish Radical—By Perceval Gibbon." This article is so false in both what it states and what it conceals, and is so permeated with a spirit of hostility to the Catholic Church, that we feel called upon to protest on behalf of the American Federation of Catholic Societies against your action in publishing it.

Your magazine has a wide circulation, both among Catholics and non-Catholics, and the public has a right to assume that articles treating of such events as the Ferrer trial will at least aim at fairness. We are at a loss to understand how your editor could have permitted Mr. Gibbon's article to appear. The impression conveyed by it is that Ferrer was a harmless enthusiast, actuated in the main by a noble-hearted purpose to reform intolerable abuses of Church and State in Spain. His private immoralities are glossed over; the circumstances of his trial are stated with such an artful suppression of some facts and such an insistence upon some others as to convey a false impression, which the author must have known to be false if he was at all familiar with what he was writing about.

If you will take pains to examine the record of the trial, you will find that it was held openly before a Court Martial convened under lawful military authority,

in a district of Spain lately the scene of outrage, arson and the worst forms of mob violence, for the trial of participants and ring-leaders of the movement; and in a court room containing one hundred to one hundred and fifty spectators, several of them newspaper men, as the photographs show, after an examination of fifteen witnesses, three of whom swore that they saw Ferrer taking part in the riots, the others all agreeing that he incited his followers to anarchy and bloodshed. The documents found in his quarters leave no room for doubt about this.

No sooner was he executed than, by a concerted movement, influences hostile to the Catholic Church throughout the world sought, by misrepresentation, to convey the impression that the Church's influence had caused the Spanish authorities to commit a judicial murder. So far were they successful that in Rome, Paris, London, and even in our own country, indignation meetings were held and strenuous resolutions were adopted denouncing this supposed iniquity. So successful was this nefarious plot that even such an organization as the American Federation of Labor, a large proportion of whose members are Catholics, permitted itself to adopt resolutions denouncing the action of the Spanish government.

While these events are greatly to be deplored and should teach a lesson to the public to withhold its judgment until the cooler, calmer second thought, based upon an actual knowledge of all the facts, can regulate and subdue passion and prejudice, we think it much more to be deplored that, when all of the facts are known, or can easily be ascertained, a popular magazine like yours should lend its columns to such a treacherous, false, deceiving article as that which Mr. Gibbon has contributed and you have disseminated.

We should be glad to acquit you of conscious blame for the wrong you have done to the greatest conservative influence now existing in the world, to which we owe allegiance as the center of truth and the supernatural expositor of justice and right, but to do so we must assume that you have been guilty of a carelessness difficult to understand. When the article came to your editor he could readily have ascertained that the Church had nothing whatsoever to do with the trial and execution of Ferrer; that, on the contrary, the sympathies of the Pope were extended even to this wretched enemy, and following the example of his Divine Master, he would, if possible, have obtained mercy for him.

The editor could easily have ascertained the circumstances that made the declaration of martial law in Barcelona absolutely necessary for the Spanish government. He could easily have ascertained that, instead of being a hurried and unfair trial,

conducted in secrecy, it was open, fair and deliberate. But he did none of these things, or if he did, the measure of your culpability is even greater than we think it to be.

We are the representatives of many hundreds of thousands of American Catholics, a large proportion of whom either advertise in or read your magazine. We do not wish to appeal to the lower motive of self-interest in demanding of you a correction or an apology for Mr. Gibbon's article; we prefer to appeal to your sense of self-respect in requiring a categorical correction of this article and an expression of regret that it has been published.

Yours respectfully,

EDWARD FEENEY, Nat. Pres., Brooklyn, N. Y.

ANTHONY MATRE, Nat. Sec., St. Louis, Mo.

THOS. H. CANNON, Chairman of Executive Board, Chicago, Ill.

WALTER GEORGE SMITH, Philadelphia, Pa.

CHARLES I. DENECHAUD, New Orleans, La.

NICHOLAS GONNER, Dubuque, Iowa.

F. W. IMMEKUS, Pittsburg, Pa.

DANIEL DUFFY, Pottsville, Pa.

MATTHEW CUMMINGS, Boston, Mass.

JOHN WHALEN, New York, N. Y.

ADOLPH B. SUESS, East St. Louis, Ill.

PERSONAL

At Woonsocket, R. I., recently, Mr. and Mrs. Antonio Girard celebrated their golden wedding anniversary. At the Mass in St. Louis' Church the music was rendered by an orchestra made up of nine grandchildren led by a tenth, and forty-five more composed the choir that sang. The venerable couple, who are seventy-five and sixty-seven years old respectively were married in Nashua, N. H., fifty years ago, and twelve of their thirteen children are living.

Mr. and Mrs. John G. Goedken, pioneer residents of Petersburg, Iowa, have six daughters among the Sisters of St. Francis of Dubuque.

In recognition of his long and successful work as a priest and defender of the Faith, the Pope has elevated the Rev. Dr. Henry A. Brann, rector of St. Agnes' Church, this city, to the dignity of a domestic prelate.

Papal Briefs have been received conferring the dignity of domestic prelate on the Rev. George Bornemann, of St. Paul's Church, Reading, Penn., and the Rev. Luke V. McCabe, D.D., LL.D., of St. Charles' Seminary, Philadelphia.

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LETTERS TO THE EDITOR

CHRONICLE

Tariff Relations.—As already stated in a previous issue of AMERICA, the Tariff commission decided that no obstacle existed to trade under the minimum schedule with the United Kingdom, Italy, Russia, Spain, Switzerland and Turkey. To these have since been added Belgium, Denmark, Norway, Sweden, the Netherlands, Egypt, Persia, and lastly Germany. With Germany now enrolled among the European countries giving a fair exchange in tariff favors, three-fourths to four-fifths of our European trade will be conducted after March 1 on the minimum schedule basis. France seems still inclined to hold aloof and reject the offer of a fair bargain. Austria-Hungary, Portugal, Servia, Roumania and Greece are the only European countries now standing with France, and the acceptance by most of them of the minimum schedule is confidently expected.

High Cost of Living.—A statement issued by the Central Labor Union of the Federation of Labor sets forth that 2,000,000 persons are now refraining from the use of meat to show their opposition to high prices. Nevertheless, the prices of meat, poultry, fish, and most vegetables are higher than ever. Detectives are watching the operations of cold storage plants, seizures of stale eggs are being made by the Federal authorities in New York, mass meetings held to voice the popular protest, while official investigations of various kinds are under way to find out the reason for present conditions. The hope is generally expressed that the inquiry into the

high cost of living which the Ways and Means Committee of the House of Representatives is preparing to undertake, will not be confined to the effects of the tariff on the prices of commodities. Most of the articles, of the advanced cost of which the public is complaining, such as meat, butter, eggs, milk and flour, are not affected by the tariff.

Damages for Union Boycott.—A case that has been hard fought between the unions and the anti-boycott league for years was decided when a verdict under the Sherman law was rendered in the United States Court against the Hatters' organization at Danbury, Conn. The jury fixed the actual damages at \$74,000 for a boycott by union men against the hat manufacturers in 1902 and 1903. As the suit was brought under the Sherman Anti-Trust Law triple damages can be recovered.

Defense of the Panama Canal.—The President and Secretary of War have decided that Major-General Leonard Wood should be placed at the head of the board of officers that will this winter make a special study of the Panama Canal zone and report a general plan for the protection of the canal from attack in time of war or from injury or destruction by the maliciously disposed in time of peace. The appointment of General Wood is due to the fact that he is to become Chief of Staff in April and will have before him from time to time many important questions connected with the Panama Canal Zone. The board that has been named already by the Secretary of War consists of General Crozier, Chief of

Ordinance; General Bliss, Assistant Chief of Staff; General Murray, Chief of Coast Artillery; General Wotherspon and General Marshall, Chief Engineers, with Commander Harry F. Knapp, U. S. N., and Commander William J. Maxwell, U. S. N., named by the Secretary of the Navy. The board was to leave for the Isthmus the first week in February and spend the whole month there.

Miscellaneous.—The committee on Post Offices and Post Roads of the House of Representatives is trying to work out some plan to reduce the big postal deficit. Strong opposition has developed against the proposed increase of postage on second-class mail matter. Representative Murdock, who is chairman of the sub-committee in charge of second-class postage matters, is reported as saying that at present the express companies get all the lucrative business over the short hauls and the Government gets the business over the long hauls, upon which money is lost. The Government carries second-class matter in bulk from New York to San Francisco at the rate of one dollar a hundred pounds, while for the same distance the express rate is three dollars a hundred pounds.—The steamship *Kentucky*, on her way to the Pacific, foundered off Hatteras, and through use of the wireless the *Alamo* took off the captain and crew of forty-six men. Within five minutes after the first word of the desperate plight of the *Kentucky* was received in Washington, the machinery of the revenue cutter service and the Navy Department had been set in motion to aid her.—William Marconi, the inventor of wireless telegraphy, arrived in New York on his way to Cape Breton to superintend the completion of the new power station which is to replace that destroyed by fire last year.—The death roll from mine explosions has recently received large additions. In a mine of the Colorado Fuel and Iron Company at Primero, Colo., an explosion on January 29 entrapped 149 miners, eighty of whom were suffocated. The cause of the explosion was unknown. At Drakesboro, Ky., on February 1, an explosion occurred in the Browder State mine, killing ten miners and injuring seventeen. The third disaster of recent date happened on February 2 in a coal mine at Las Esperanzas, Mexico, where sixty-eight miners, mostly Mexicans and Japanese, were killed. This mine was one of those recently visited by a commission and pronounced safe. To these fatalities is to be added the loss of eleven miners at the Ernest mine, near Indiana, Pa., on February 5.—W. E. Purcell was appointed U. S. Senator by Governor Burke of North Dakota to succeed Senator Fountain L. Thompson, resigned. North Dakota's new Senator has been prominent in the Democratic politics of his State for many years. He is fifty-three years of age and a leading member of the North Dakota bar.—The Interstate Bridge Commission in its report to the New York Legislature recommended the selection of a site for a bridge over the Hudson River from One Hundred and Seventy-ninth street, New York,

to a point opposite on the New Jersey shore at the foot of the Palisades. The span will be about 1400 feet in length. This will connect the New York park system with the new Palisades park.

The Fairbanks Incident.—In regard to the Fairbanks incident in Rome, the following sane editorial observation in the *New York Times*, of February 8, is very complete as an explanation: "The Pope does not invite any one to visit him in the Vatican. He dwells in lonely state hedged in by tradition. The etiquette of the Papal palace is inviolate. There is nothing personal in the Pope's refusal to see any visitor to Rome. There are countless rejections of applicants. In each case the specific reason for the refusal is more or less conjectural, but invariably the rigid rules of Vatican etiquette have not been complied with."

New Code for Porto Rico.—President Taft sent to Congress a special message, in which he advocated the adoption of a new code of laws for Porto Rico, and said that a bill to carry his recommendations into effect had been drafted. In the President's bill any resident of Porto Rico is eligible to become a citizen of the United States if he was a citizen of Porto Rico before April 12, 1900. Only citizens of the United States may hold office in Porto Rico. The Administration measure amends and supplements the Foraker act, which is the organic law of the island. The bill provides for the establishment of two new executive departments of the Porto Rican administration. In place of the present Executive Council there is to be substituted a Senate of thirteen members, eight of whom are to be appointed by the President and five elected by the people. The House of Delegates will be known as the House of Representatives.

Colonel Roosevelt's Itinerary.—The Smithsonian African scientific expedition which left the United States last March, headed by Colonel Theodore Roosevelt, reached Nimule, Uganda Protectorate, on February 4. All the members were in excellent health. The present objective point of the expedition is Gondokoro, whence the party will embark for Bar-el-Jebel, the most southern tributary of the Nile, on the way to Khartoum. Colonel Roosevelt expects to speak in Paris on April 15, at the University of Berlin on May 1, and soon afterward before the Nobel Prize Committee at Christiania. Mr. Roosevelt received the Nobel Peace Prize in 1906. He will arrive in England on May 15 and deliver a lecture at Oxford University. He plans to return to New York about the middle of June.

Civic Reform in Montreal.—The civic elections for Montreal took place on the first of this month. A committee of citizens had drawn up a list of reform candidates, who were nearly all elected. At first there had been a Protestant candidate for the mayoralty but his

name was withdrawn before the nomination in deference to the Catholic majority who naturally preferred that the Eucharistic Congress next September should be welcomed by a Catholic mayor. There were two Catholic candidates for this office: Dr. Guerin, an Irish Canadian physician, who had been a minister in the Quebec cabinet, and Senator Casgrain, who stood for the large French Canadian element. Dr. Guerin, the choice of the Citizen's Reform Committee, was elected by a majority of 12,684 out of a total vote of 45,740. The four comptrollers, all nominees of the Committee, were elected by large majorities. All the Committee's candidates for aldermen, except two, were elected. This success of the reform movement—a success which far exceeded the most sanguine expectations—is due in great measure to the influence of M. Henri Bourassa's new daily paper, *Le Devoir*, which, though yet in its first month, has already reached a circulation of fifty thousand. The editor of this paper exhorted his French Canadian compatriots not to abuse their power by excluding Mr. Wanklyn, an English-speaking candidate for the controllership, but to grant to the minority their proper representation; and Mr. Wanklyn himself, after his election, publicly attributed his victory to the stand taken by *Le Devoir*. So just was the French Canadian vote in general that the *Star*, the day after the elections, had a big headline with these words: "French Canadians teach the English population a lesson never to be forgotten." The Archbishop of Montreal, in a pastoral letter, the gist of which was given in AMERICA (Vol. II, p. 434), earnestly invited the women who have a right to vote in municipal elections to use this right. About eight thousand women voted. Their vote defeated a Masonic candidate for aldermanic honors.

The Paris Flood.—Despatches from Paris say that, although the level of the Seine was continually falling, the situation was still disquieting at many points, especially in the Vitry district, where the embankment of the Orléans railway prevented the water from returning to the river's bed. The streets of Paris are free from flood and are being rapidly repaired and cleared of rubbish. On the other hand, several recent subsidences were reported on February 3, one occurring in front of the Ministry of War. Train service is becoming pretty regular. Many manufactories have resumed work. But there are still a quarter of a million persons in Paris and its immediate neighborhood who are receiving clothes and food. In several quarters gas and electric power are reorganized, but it will be many days before telegraph, telephone and other public services operate regularly. Hospitals and other places of refuge are always crowded. The gravest question is how to help the shelterless and homeless victims of the inundation. Another great difficulty is to find work for the throngs who apply for it, because many factories cannot yet reopen their doors. Relief contributions from crowned heads amount

now approximately to fifty-five thousand dollars.—Several prominent royalist and Catholic writers have severely criticised the results of modern engineering. They contrast the stability of the ancient bridges, like the Pont Royal and the Pont Neuf, with the later structures such as the Pont de l'Alma and the Pont des Arts, the safety of which was in doubt at the height of the flood. They declare that not a single ancient sewer broke under the pressure of the waters, while the modern labyrinth cracked and gave way in many places. M. Frédéric Masson, of the French Academy, predicts that once the city is dried and scoured out the engineers will sketch plans which will merely afford opportunity for political jobbers and corrupt contractors to make colossal fortunes. M. Charles Bos asserts that Paris is the victim of the false science of the engineers. Their modern constructions proved much feebler and showed less honest workmanship than those of the modest engineers who labored under the Valois kings and the Bourbons.

Paris Relief Fund.—On February 4, foreign contributions to the Paris relief fund amounted to \$700,000. At that date the English contributions exceeded those from the United States by \$80,000. Ambassador Bacon cabled that the distress of the victims, including thousands of workmen, was likely to be prolonged, and that additional contributions would be a splendid form of charity. The gratitude of the French people for the assistance rendered by the United States, the Ambassador said, was universal and sincere.—The Canadian Parliament has voted \$50,000 to the fund.

The Irish Forecast.—The group of Independent Nationalist Members have been named "O'Brienites" incorrectly, as several of them have had no connection with Mr. O'Brien. They were elected because of dissatisfaction in the constituencies with the undue interference of the national Executive and with the Budget as affecting Ireland. They have all declared their adhesion to a united party but demand as a condition thereto "free, open and full deliberation as to the methods by which the Irish cause should be won." Mr. O'Brien demands a policy of conciliation towards all classes and sections, and Mr. Healy insists that the Budget must be changed in as far as it discriminates against the land and industries of Ireland. Mr. Asquith's careful abstention from specifically defining "full self-government," is viewed with suspicion, but it is admitted that Mr. Redmond has the power to obtain a satisfactory declaration. London *Truth* says Home Rule must now, as in the days of Gladstone, "become the dominant political issue; but this time neither the Cabinet nor the Liberal Party are likely to be seriously divided on the subject. The 'needs must' argument will convert the waverers and stimulate the lukewarm." It is reported that Winston Churchill has asked for and will be given the Chief Secretaryship of Ireland, as he is anxious to have the distinction of set-

ting the Irish question. If this report is true, the Home Rule Bill is likely to be thorough, as Mr. Churchill was the chief author and promoter of the measure that pacified the Transvaal and unified South Africa. Meanwhile London Unionist papers are discussing the advisability of a Nationalist-Unionist alliance on the basis of Home Rule and Tariff Reform. The election has made it clear that there is no such opposition to Irish self-government in England as there was in the time of Gladstone. It was made a Protestant vs. Catholic question to excite animosity, and in Liverpool was combined with the maintenance of the King's Oath, which the Unionists agreed and the Liberals declined to subscribe to. Messrs. Gwynn, Healy and others believe that the next Parliament will not last a year and that Home Rule will be the main question in the new election.

Tariff Agreement with Germany Assured.—After months of negotiation between Germany and the United States the tariff war which loomed black upon the horizon has been averted. Both nations have made concessions limiting original demands, and in the agreement which has been accepted both gain substantial advantages. Following the compromise accepted by German and American conferees, Chancellor von Bethmann-Hollweg sent to the Reichstag the following communication regarding the German-American tariff agreement: "The American Government has declared that the livestock question is withdrawn wholly from the negotiations on condition that the unlimited enjoyment of Germany's conventional tariff be conceded. It further agrees that the advantages of the American minimum tariff shall be extended unrestrictedly to Germany after March 31; that the customs administrative regulations shall be applied to German goods in a friendly and conciliatory spirit, and that the present agreement respecting the labeling of wines shall remain in force." On February 5 the Reichstag passed without debate and unamended the bill approving the Government's agreement with the United States. The vote would have been unanimous on all three readings but for a few extreme Conservatives. The Federal Council had previously agreed to the measure. In introducing the bill Vice-Chancellor Delbrueck assured the Reichstag that Germany's excellent relations with the United States guarantee a conciliatory and broad-minded observance of the agreement.

Catholic Affairs in the Austrian Empire.—The *Reichspost* announces that the eighth general Catholic Congress of the Austrian peoples will meet in Innsbruck, the capital of Tyrol, in September of this year. The unfortunate incidents which rendered impossible the meeting planned for Vienna during September of last year will not have influence in this preeminently Catholic province of the Emperor's domain, and accordingly the efforts of the central committee of Brixen to secure the meeting have been approved. The enthusiasm manifested by the Tyrolese in their jubilee celebration of last year

argue well for a successful carrying out of the program already being prepared for the Congress.—To prepare for the new conditions arising from the proclamation of a constitution for their land a representative assembly of 200 delegates from Bosnia and Herzegovina met recently in Sarajewo to establish a Catholic Union. The articles of association are modeled after the constitution of the German Centrum. The Union, always professing devoted loyalty to the interests of the Empire and to the family of Francis Joseph, will endeavor to safeguard the well-being of Croatia in the developments of its new internal relations with the empire. Non-Croats are admitted to its membership, if they be in sympathy with the policy of the Union.

Indian Princes Counsel Government.—Last August the Viceroy of India addressed the native princes, asking their views as to the best means to root out sedition. Most of them declared their states to be free from it. They recommended stricter press laws and the surveillance of suspected agitators. The Maharajahs of Bikanir and Kashmir advised a closer exchange of information and an offensive campaign against sedition. Others urged the more speedy punishment of offenders. All professed themselves ready to cooperate in every way with the Government.—Shams-ul-Alam, an inspector of the Criminal Investigation Department, who has been engaged in unravelling conspiracies to murder, was shot by a young Bengali on the staircase of the High Court, Calcutta, on January 24. The murderer told those who arrested him to do with him what they pleased; he had done his duty.—The next day the Viceroy opened the new council in state. Alluding to the assassination he declared the Government's resolution to bridle the revolutionary press. Accordingly a bill has been introduced requiring all printers to deposit with the Government a sum varying from \$160 to \$1600, which will be forfeited in case the depositor be found guilty of misconduct.—A party from the British gunboat Fox destroyed 1350 rifles and 160,000 rounds of ammunition en route for Afghanistan, at Jask on the Persian Gulf.—The Indian and Home Governments are in consultation regarding the stopping of this traffic, and negotiations have been opened with the French Government with the view to check it at Muscat, where the French have treaty rights.—Kichaka-vadd, the killing of Kichaka, apparently a classical drama, has been played throughout the Deccan and in Bombay since 1907 to crowded houses. It is really an allegory perfectly intelligible to the natives. The hero of the play represents India. Kichaka is the Viceroy, his following are the English. All are killed off with the greatest ease amidst enthusiastic native applause.—The Rana of Barwani has just been invested with the government of his state. He declares he will tolerate no political opinion inconsistent with his own loyalty and devotion to the British crown and rule.

QUESTIONS OF THE DAY

Apples of Discord Among the Fathers

Hardly had the government under the Constitution been established when James Madison introduced in the House of Representatives a measure "for the encouragement and protection of manufacturers." This was unpopular in the South, where the production of raw materials was almost the only industry. Another proposal was to levy a tax on imported slaves. An understanding was soon reached, however, in virtue of which the project of taxing imported slaves was permanently abandoned in exchange for votes for Madison's bill. Thus in the first session of the first Congress we find the now familiar practice of trading votes to secure the success of one measure at the expense of others.

After the establishment of the government, the Anti-Federalists undertook to limit the meaning of the Constitution and to restrict its application. The Federalists, on the other hand, aimed at reading into the Constitution whatever might widen its scope or strengthen the central government. Jefferson, the leader of the "Republicans," as the Anti-Federalists now began to call themselves, wished to starch the Constitution; Hamilton, the leader of the Federalists, wished to stretch it.

Within a month after Washington's inauguration, the Anti-Federalists were reminded by a Boston paper of the advantages of union. In May, 1789, two escaped slaves were apprehended in Massachusetts, where no slavery existed, and in virtue of Art. IV, Section II of the Constitution, were restored to their owners. The first Congress confirmed the exclusion of slavery from the territory bounded by the Great Lakes, the Mississippi and the Ohio, and also accepted North Carolina's cession of what afterward became Tennessee, with the ceding State's proviso that "no regulations made or to be made by Congress shall tend to emancipate slaves." This was the first step in Congress towards dividing North and South into free States and slave States; for, although slavery existed north of Maryland and Delaware, it was an institution of trifling importance and doomed to die a natural death.

As early as 1790, the Abolition Society of Pennsylvania, whose president was the venerable Benjamin Franklin, petitioned Congress to do what it could under the Constitution to promote "mercy and justice" toward the negro. The danger to that peculiar domestic institution was scented at once. So wild and furious were the words that expressed the sentiments of the representatives of the slave interests that the matter was speedily smoothed over and consigned to temporary oblivion.

Just a few days before the battle of Lexington some gentlemen of Philadelphia formed a "Society for the Relief of Freed Negroes Unlawfully held in Bondage."

There was ample reason for their action. It had become a common practice to pounce upon some of the free negroes of the colony, and there were thousands of them, hurry them into the neighboring slave colonies and there offer them for sale. After nine years of inactivity the society took new life in 1784 and began a long and useful career on a broader platform, for the same year which saw the Ordinance of 1787 become a law, saw also the society for protecting kidnaped free negroes transformed into the Abolition Society of Pennsylvania.

Three vital issues, therefore, which were to test the stability of the republic through generations to come, were brought to public notice before the second presidential election. These issues were slavery, a protective tariff, and the interpretation of the Constitution. It took seventy-five years to settle the first; one hundred and twenty years have not sufficed to settle either of the other two.

Washington having consented to serve for a second term, there was no thought of putting up an opposition candidate; but political leaders were greatly at variance in their choice of a candidate for the vice-presidency. Alexander Hamilton, a born leader, was a firm believer in statecraft and in the advantages of administration patronage. Why let this precious source of power go to waste? In his appointments, therefore, he made careful provision for his favorites, and his favorites were those who could help him in an emergency. He warmly supported John Adams.

George Clinton was the great political "boss" in New York. Through the help of the brilliant but unscrupulous Aaron Burr, he had received a technical majority for Governor of New York in 1792, having already held the office until the people were tired of him. He was put forward by the Republicans as their choice for second place.

In the meantime, North Carolina and Rhode Island had ratified the Constitution and Vermont and Kentucky had been admitted to the sisterhood of States, thus increasing the number of electoral votes to one hundred and thirty-two. The electors again showed their confidence in Washington by a unanimous vote. For vice-president, Adams received twenty-seven majority over Clinton. Nine of the fifteen States had chosen their electors through their legislatures. Though defeated in the Electoral College, the Republicans were successful in winning a majority in the next House of Representatives.

In Washington's second term, his proclamation of neutrality in the war between Great Britain and France was highly offensive to sympathizers with France, who were, generally speaking, Republicans. In Philadelphia, the seat of government, ten thousand people threatened, day after day, to drag the President out of his house and force him to declare for France or to resign. The public press accused the administration of having joined the league of kings against liberty; the President was accused of preserving "the seclusion of a monk and the supercilious distance of a tyrant." Tom Paine, who is still

idolized by some Americans, addressed to President Washington an open letter the tenor of which is gathered from a single sentence: "And as for you, sir, treacherous in private friendship (for so you have been to me, and that in the hour of danger), and a hypocrite in public life, the world will be puzzled to decide whether you are an apostate or an impostor; whether you have abandoned good principles or whether you ever had any."

The repeated violations of American neutrality by both Great Britain and France and the depredations of Algerine pirates showed the need of an American navy, for not a warship of any kind flew the Stars and Stripes. In the Act of Congress of 1794 establishing an armed sea-force, explicit mention was made of only the pirates, but the vessels built under it were used against the French. Ten days before retiring from the presidency, Washington signed the commission of Captain John Barry, making him ranking captain of the naval establishment. This determination had been reached on June 4, 1794, as was duly expressed in Barry's commission. The frigate, *United States*, to which Barry had been assigned and which had been built under his personal direction, was launched in May, 1797, and did good service until sunk by the Confederates in Norfolk Navy Yard during the war between the States.

Washington, who, to use his own words, had been assailed in "such exaggerated and indecent terms as could scarcely be applied to a notorious defaulter or a common pickpocket," gladly laid down the burden of office and returning to Mount Vernon, left John Adams to battle with adverse political currents and storms.

H. J. SWIFT, S.J.

Anticlericalism in Italy.

The editorial on "Why Italy is Anticlerical" in *AMERICA* of December 18, raises a question which has perplexed many Catholic minds. Things are, thank God, not so bad as in France, and many educated and intelligent Italians, some of whom were themselves more or less anticlerical, have assured me that Italy can never by any possibility fall into such a state of things as exists on the other side of the Alps. Let us hope so. And yet, there actually is much anticlericalism in Italy and one cannot but ask why it should be so. Italy holds the Mother See of Christendom, and certainly its last three saintly occupants, whose pontificates more than cover two generations, have not dimmed its lustre nor brought it into disrepute. What, then, has caused the present situation? The first and most obvious answer is that there is no one single cause, but there are a number of influences which have worked together. And, secondly, there is the reassuring fact that many signs point to better things. There is doubtless trouble ahead, and it is true that Anticlericalism is very much alive, but it is equally true that wholesome antidotes are already at work.

Amongst the causes which have aided the antireligious propaganda there is first the matter of national unity. National pride, desire to become a first-rate power, besides loading the country with taxes under which the people groan, has set many in opposition to the Church because the gratification of national ambition has seemed bound up with the question of the robbery of the Pope's temporal possessions and the Church has been represented as the enemy of patriotism. As is well known, the Latin mind once turned against religion does not usually stop with half-way indifferentism, as in Northern nations, but becomes violently hostile.

It seems to the onlooker as if Italy should not be a land of poverty. She has wonderful agricultural resources and within the last twenty years or so a great development of industrial activity has taken place in the North. New factories are in constant evidence as one journeys by railway from the northern frontier toward Rome. But in spite of all this there is much grinding misery amongst the poor, and the Socialists, by their promises of bread and prosperity for all, have poisoned the minds of many. Socialists know that the Church stands for honest regard for the rights of private ownership, and so Socialism is always anticlerical. This desire for material well-being and the lie that the Church is in league with the oppressors have done great harm amongst the peasantry. The Masonic lodges, the Socialists and the Anarchists work together, and it is quite evident that these enemies of religion and social order are well organized; for the word has but to go forth from headquarters in Paris to bring concerted action in many countries, including Italy, as was evident recently in the absurd attempt to make Ferrer seem a martyr to the cause of human progress. However, without minimizing the evil at all, but frankly acknowledging that it exists, it is well to remember, too, that not humility but clamor is the dominant characteristic of revolutionary and disturbing elements, whose noise sometimes gives them a factitious importance. They have, after all, against them, in Italy as in other countries, the solid wall of the mass of quiet, law-abiding citizens whose sturdy devotion to settled order counts for much.

The article of December 18 suggests one reason for Italy's anticlericalism that is not without its force, viz., the evident lack of a thorough knowledge of their religion which Italians who emigrate to this country often show. A traditional Catholic in these days needs more than simply his family or national tradition to hold fast to the love and the loyalty which Mother Church should have from us all. In countries where the faithful were surrounded and perhaps outnumbered by unbelievers, the need of careful instruction of all the people has been recognized fully. But in a Catholic country, like Italy, is it altogether surprising that where "all the dwellers in the little village were Catholics, the air was Catholic, the spirit was Catholic," a great deal was taken for granted by the clergy and a thorough and complete in-

struction in the Faith not always insisted on? The simple duties of religion and the precepts of the moral law were 'known, was not that enough? But the old order changes; whatever may have been the case once, such instruction is certainly vitally necessary now. The Italian Catholic of to-day has no surrounding Protestant population to whom he must be ready to give a reason for the faith that is in him; but he has what is far worse, the party of the Anticlericals—Socialists, Anarchists, Freemasons—hating Christ and His religion with a bitter hatred and determined to instil the venom of their hate and their false accusations against the Church into the rising generation.

But that burning fire of zeal, St. Malachy's "Ignis Ardens," our present Holy Father, has seen this need. He has ordered the careful teaching of the catechism and the careful searching out of those who, by mischance or oversight, failed to get necessary instruction in childhood. During a visit of some months in Italy in 1908, I saw many evidences of the renewed zeal which the Holy Father has awakened. I remember one Sunday afternoon in May dropping into a small parish church in the country and finding the parish priest instructing a group of perhaps two dozen young men and women between the ages of eighteen and twenty-five, young people who had been discovered by a careful visitation of the parish and who were being given an intelligent grasp of their religion during their preparation for their First Communion. It was not an isolated case, and such work is bound to tell in the near future.

But there is one active cause of Anticlericalism which should have an especial interest for all English-speaking Catholics, because it is produced with the aid of English and American gold. There are, in many Italian cities and towns, colonies of English-speaking residents who find it agreeable for one reason or another to make more or less permanent homes there. Being, almost entirely, people of leisure, they are inclined to give some of their time and money to philanthropic and religious work, and this is, in itself and in the abstract, certainly very commendable. But, as a matter of fact, these enterprises—since the only poor, practically, who can be objects of this zeal are the poor Italians—become, though ostensibly philanthropic, really proselytizing agencies, material aid being offered as the bribe for apostasy from the Catholic Faith. We have seen such attempts in England, Ireland and America, and efficient Catholic organization has been necessary to counteract them.

In Florence, which has the largest and richest English-speaking colony, the evil has become very acute. These good people in their mistaken zeal can never, of course, make genuine Protestants of those whose misery they relieve; they simply, when successful in undermining their Catholic faith, turn their beneficiaries into irreligious Anticlericals. So much harm was done by this Protestant propaganda that a society was formed a few years ago, under the authority of the Archbishop, the

Society Pro Fide. Of course the English-speaking Catholics in Florence who can come to its aid are few in numbers compared with their Protestant compatriots who lavish money on the proselytizing agencies. But much has been accomplished already and aid is very much needed to continue the work. It is thought that many who remember with pleasure their visits, or perhaps a long sojourn, in that beautiful land, might be glad to contribute to save these poor Italian children from the loss of their faith. The society uses its funds to place poor children, in danger of being put into Protestant Homes, into Catholic institutions; it helps the free dispensaries conducted by the Sisters of Charity so that the sick poor need not go to the dispensaries where attending Protestant religious services is a condition of relief; it aids boys' clubs, free evening classes in which English is taught, and fresh-air excursions of sick children to the seaside in summer. It is a most necessary work, for all these activities are used by the propagandists to destroy Catholic faith, especially in children. The society is particularly in need of funds at the present time and the treasurer of the Society, John M. Egerton, Esq., Villa Lucente, San Domenico, Florence, Italy, or the writer of this article, will gladly receive and forward any gifts for this good work of neutralizing the effects of the mistaken zeal of those who would add to the numbers of Italy's Anticlericals.

JESSE ALBERT LOCKE.

Father Tabb: the Teacher

II.

Teacher may be counted a humble title to give to a man to whom was conceded the first rank among the poets of his day. It would perhaps sound better to certain ears to say that Father Tabb was, for more than a quarter of a century, professor of English at St. Charles' College. But the plain, unvarnished truth is that he was a simple teacher of English grammar. He remained a teacher of grammar to the end. He was a fine Greek scholar and taught that language now and again with manifest delight to himself and much profit to his pupils. But his heart was in his English class, nor did he aspire to anything higher. His "Bone Rules" for that science, dedicated to his beloved pupils, "past, present and future, imperfect and perfect," give some clue to his method. No one without actual attendance could appreciate what his class really was.

The true teacher, like Quintilian's orator, *et nascitur et fit*. Father Tabb was a born teacher; he made himself a great teacher. He went to class to teach; his students, to learn. There was a tacit agreement, offensive and defensive, to that effect. Occasionally indeed one of the principals was guilty of a breach of compact, for all men, and especially all students, are human. At such times the master rebuked the delinquent rather with the

eye than with the tongue. Surprise and disappointment were eloquently, if voicelessly, expressed. And the defaulter felt himself oppressed with a sense of self-condemnation akin to that which is said to come upon the traitor brought face to face with his guilt.

At St. Charles' in the early eighties every class lasted for a full hour. That was the "consecrated" length of a valid session. Any deviation from that rule was tantamount to an apostasy from all that was venerable in educational traditions. Now, a full hour, with its sixty mortal minutes, is the nightmare of every dull teacher and the pitfall of every spirited boy. Father Tabb was never at odds with time. Up to a certain point he was a rigorous routinist. Rather more than half the session was devoted to the task especially assigned to the day. Not a moment was lost. By a spontaneous and most cordial agreement every pupil made ready to account for his lesson accurately, adequately and with dispatch, so as not to abbreviate the good time that was sure to follow.

Under the poet-teacher it was no drudgery to study grammar. He was gifted with personality, and came to class bubbling with good nature. His methods were unique and of endless variety. He riveted the attention of the pupil and held it to the close, never suffering even the most phlegmatic to dream that he was having anything but the best possible time. Nor was the task to be conned and then forgotten. The teacher shrewdly realized that his students were not all intellect but were irrevocably wedded to the things of sense. He accordingly appealed to their senses; he went to the blackboard and with a few deft strokes drew a picture which illustrated the principle or embalmed in the memory the fact which he desired to impress. Now he would perpetrate a pun, and now throw out a *vox memorialis* which gave to the point under discussion a place among the permanent possessions of the mind.

Though the study of the elements of English with such a preceptor was a distinct delight, still to turn from grammar to literature under such leading was like passing from the class-room to the theatre. As age creeps on, one is led to wonder which half of the class was more profitable. Syntax we know, and should know it, had we never seen Father Tabb. But what of the fruit of those rare half-hours spent with him in the company of the Muses? They linger and haunt us still. It is now almost thirty years since he opened his heart and showed us the large place which he had given to Edgar Allan Poe. Like a true disciple he knew his master—prose and poetry. We listened with awe to his reading of the "Black Cat." We ran with him through the full gamut of "The Bells," from their riotous roar down to the softest tintinnabulations. And even the most apathetic was forced furtively to wipe away a tear at realizing the full sadness of the untimely taking-off of that "rare and radiant maiden whom the angels name Lenore."

For Shelley and Keats he entertained a reverence almost equal to that which he cherished for their American contemporary. Several classes were given to the study of "The Cloud," its wonderful imagery and exquisite diction were pointed out in great detail. Towards the end of one session the teacher went to the corner of the class-room, crouched, and began to recite "The Skylark." The students were transfixed. When he had finished, he was on tiptoe at the opposite corner of the room, breathless as if eager to follow the bird in its flight. Instinctively the class broke out in applause. He modestly suppressed our enthusiasm with the remark: "Gentlemen, did you see that 'Skylark' soar? Did you hear him sing? If there is a single boy in this class who did not see that lark and hear him sing, I forbid him ever again to open a book of poetry, for it would be a sheer waste of time." Need it be said that most of those present saw the lark and heard him sing?

His mind was admirably stored with the gems of classical literature. Before his ordination he came from the seminary to the college to teach us Greek. Forty minutes of the first class were devoted to grammar and the "Anabasis." He then fell to the reciting of the "Medea," of which he knew long passages by heart. There was nothing ostentatious about this display. He was speaking out of the fulness of his heart, we the while were amazed at his familiarity with Euripides. On one occasion he substituted for our Latin professor. We were reading Livy at the time. Passing over the lesson of the day, he had us turn to the book which relates the sad episode of the death of Virginia. He told the story, bringing out the virtue of the maiden, the desperation of Virginius and the infamy of Appius Claudius, with a depth of feeling which Macaulay but faintly suggests. The spirit with which he declaimed the beautiful legend showed us how keenly he enjoyed the classics of ancient Rome and how familiar he was with the passages of the deepest human interest.

He abhorred the exact sciences. He never admitted that he could add straight. Nor would he venture to give the number of the page of the text-book to which he desired to make reference, but always requested one of the students to discharge that office. "If I die before my ordination and while studying theology," he said to us one day, "I want my epitaph to read as follows:

"Sacred to the memory of John B. Tabb, D.D."

"You are not a Doctor of Divinity yet," ventured one of the boys. "Bless you, no, my son, far from it," was the reply. "D. D. does not mean Doctor of Divinity when it is found on my tombstone; it means, Died of Dogma."

Father Tabb had many of the eccentricities that are said to attend genius. He was rarely in evidence when visitors of distinction came to the house. To one who made special request for him he sent the message: "Tell M. that whatever he thinks of my poetry, he would be rudely disappointed to see the prose." But he loved the

society of his students, and those who discovered exceptional gifts found their way straight to his heart. If, in addition, they betrayed some ability for literature or music, they could command him at will. With wonderful intuition he drew out latent talent, and if it were possible to create a love of letters in the soul of his pupil the good priest addressed himself generously and successfully to the task. Those who were the special recipients of his fatherly attention owe him a debt of gratitude which they must beg the Lord to discharge.

Shrewd teacher that he was, he knew how and when to praise the performances of his pupils. If he called for the finest line of the passage of poetry under discussion and received what he asked for, the man who delivered the goods left that class walking on the clouds. In this connection the writer confesses to have long labored under a keen sense of regret. He was conversing one day in the college infirmary with the professor of belles-lettres when Father Tabb happened along and begged his confrere to piece out for him the line of "Hamlet" which had been running through his mind since breakfast: "Unhousel'd, . . . , unanel'd." The priest could offer no relief, but the pupil knew the word and could have said: "Unhousel'd, disappointed, unanel'd." But, as he was not asked, he modestly refrained from doing so. Had he however ventured to assist him in his predicament, the poet would have played Burke to his Sheridan and have "hugged him with the energy of generous admiration." Surely there is a time to speak as well as to be silent. After twenty-seven years the failure to act on that occasion is still regretted as a lost opportunity. He wishes he had spoken.

Out of class he was the soul of good humor. As he passed through the house or grounds, a joke, a pun, or a comic verse was ever on his lips. The supply was at once varied and inexhaustible. He was a marvelous cartoonist. He had the happy faculty of supplementing his drawings with equally striking couplets. It was frequently asserted that he could have made a fortune, had he combined pen and pencil. The writer cannot acquiesce in this contention. Not that Father Tabb lacked either imagination or humor, originality or deftness of touch; but he was likewise blessed with a soul so delicately sensitive that he could never make free with the feelings of others. The successful cartoonist, we fancy, must keep his charitable impulses under perfect control. Father Tabb was not thus master of himself.

An incident will show the good heart of the man. During our somewhat dreary Christmas holidays we were accustomed to entertain ourselves with theatricals—there was no home-going from September to June. Original farces were occasionally produced. The writer, while engaged in preparing one of these, went to Father Tabb and requested him to make a cartoon of one of the students, a good-natured fellow whose outward favor lent itself to the purposes of the pencil, but who was altogether

satisfied with what nature had accorded him in the way of physical beauty. Father Tabb readily consented to make the drawing. When the moment came for exhibiting the carefully guarded figure on the stage, the curtain was drawn and behold, instead of the portly outline of the student, we had the long-necked bust of the artist himself. "You may do anything under heaven with me," said he afterwards, "but I would not like to exhibit C—; he may be far more sensitive than we fancy." The little episode was at once instructive and illuminating.

His jokes were always kindly. He was merciful to all but himself. But he could not refrain from perpetrating puns and pleasantries at his own expense. Even his great affliction did not escape. In one of his last sallies, he placed himself highest among the high-flyers:

"There once were two brothers named Wright,
Who rose in aerial flight;
But a poet I know
Much higher could go,
For he soared till he got out of sight."

Father Tabb celebrated his first Mass at midnight on Christmas, 1884. After the Credo he turned to the assembled community and made a brief address couched in chaste English and redolent with the tenderest piety. The students had presented him with a chalice as a slight token of their admiration and love. He referred touchingly to their thoughtfulness and expressed his delight at having the consolation of offering his first Holy Sacrifice in the chapel so dear to him. He then gave voice to the cherished hope that it might be his good fortune to spend his life among his well-beloved pupils and celebrate his last Mass within the same consecrated walls. His prayer was heard.

T. S. DUGGAN.

The Religious Battle in France

The denunciation by the French bishops of the atheistical books used in the Government schools has had effects deeper and more far-reaching than were at first expected. The education question has become, for the time being, the chief platform upon which clericals and anticlericals measure their strength; the principal Catholic speakers of modern France have thrown upon the subject the light of their experience and the weight of their influence.

It wants now only four months to the general elections, and our present "incoherent and mischievous legislators," as a leading Catholic paper styles them, are about to retire from politics. The last months of life of the present Chamber will be marked by a memorable encounter, in which the souls of the little children of France are the prize; and, while their defenders are fighting their battles within the *Palais législatif*, the children themselves and their parents are bravely doing their best to carry out the instructions of the bishops. The "As-

sociations des pères de famille," that band together the fathers of families, gain ground daily and assume more important proportions than were at first intended. Their members have grasped the fact that it is not enough for them to denounce evil teaching and to claim for their children the neutrality that is prescribed by law but does not really exist; they push their demands further. The Anticlerical party makes no secret that its object is to destroy, if possible, the free schools and obtain the monopoly of teaching in the country; it becomes urgent, therefore, to meet it on the same ground. The Association of the *pères de famille*, at Pouancé, in Maine et Loire, founded under the inspiration of an able and energetic Catholic, M. de la Guillouinière, may be quoted as an example of the tone that must be adopted by similar associations. Its members do not merely insist upon neutrality being observed on religious matters; they demand liberty of teaching and a just division of public money between the Government and the free schools, according to the number of the pupils.

The education question seems now to be the one common ground upon which the French Catholics, divided as they are on politics, can meet in union of thought and aims. "A magnificent field of battle opens before the Catholics," says *La Croix*. "This question gives them a splendid motive for union." Those who realize how their unfortunate divisions have so far hampered the action of the French Catholics, will appreciate the value of the opportunity that is now given them of uniting their forces on a subject that touches their dearest interests, independently of politics. The struggle that is carried on in many an obscure village between the peasant children and their teachers is full of pathos; in La Manche, many schools are deserted because the teachers decline to put away the prohibited books; in Saintonge, so steady was the resistance of the pupils that the Government inspector, at a meeting of the school teachers, advised them to be conciliating and to withdraw the evil books; in Savoy the same policy of conciliation is practised, as the teachers fear a general exodus of children, who are ready to leave the Government schools unless they obtain satisfaction.

A number of newspaper articles have been published that point out the errors contained in the books used by the Government teachers and thus is fully justified the timely interference of the French Episcopacy. A priest of Annecy, the Abbé Pernoud, has written a volume on the subject. He quotes one by one the historical fallacies that are taught, under official patronage. The Church is represented as promoting the oppression of the lower orders; Jeanne d'Arc is a visionary, Luther "a pious monk," who enlightened the minds of his contemporaries; Voltaire, an apostle of tolerance, "who is justly dear to modern France." These same books teach that the Catholic religion was once the official religion of the country; this meant that "those who did not practise it were persecuted; now the Government ignores the

existence of religion, but it does not persecute!!" Other passages from these books were quoted by M. Barrès in the French chambers, on January 18. Children of ten, belonging to the working classes, learn passages like the following: "We used to be ignorant and slaves to prejudice; now, thanks to our teachers, we can commune with the thinkers and philosophers of all times and of all countries."

M. Grousseau, a brilliant Catholic orator, who took a leading part in the debate in the chamber, quoted another passage from a "revue" which is read by forty thousand French school teachers. It says: "Man is an ephemeral form of matter"; "materialism brings calmness to troubled minds . . . real thinkers do not accept any set belief on the subject of God, the origin of the world or the destiny of man. Only suppositions are possible on these questions."

It is on the subject of the French Revolution, more especially, that the official school books teem with historical errors. The "immortal principles of 1789," grossly misinterpreted, are the basis of modern French politics, and everything that touches upon the Revolution is treated with reverence. The Vendean peasants who were driven to take up arms by the oppressive tyranny of the revolutionary government, are represented as "fanatics, whose actions were prompted by their priests; they were refused absolution if they did not fight against the Republic." The "fête de la Raison," called by Taine, by no means a clerical writer, a "solemn farce," is alluded to with respect, and even the names of the Republican months are mentioned with enthusiasm.

The debate in the chambers on the subject of education brought to the front the principal Catholic orators. MM. Barrès, Grousseau, Piou, de Mun, Abbé Gayraud, and their brilliant and logical speeches scored a distinct success, at any rate in public opinion.

The Catholic newspapers rightly point out the connection that exists between the irreligious teaching that for years past has been poisoning the minds of the young and the increase of crime among boys and young men. They quote statistics that are startling and these are fully confirmed by the testimony of specialists who have made a careful study of the subject. The greater proportion of these youthful criminals, whose number has increased so fearfully within the last few years, are not illiterate; thus, in 1906 there were only 330 illiterate, while there were 2,702 educated youthful criminals. These facts alone prove the terrible and far-reaching effects of a teaching that, by destroying all supernatural beliefs and motives, lets loose the worst passions. The empty, high-flown moral principles that are taught in the Government schools are no check upon the evil instincts that lie in the hearts of men, and the policy that aims at unchristianizing a country is fraught with danger to the life and property of its inhabitants.

It is difficult for the citizens of a free land to realize the tyranny that the Masonic Government of France

exercises over its subordinates. It requires no small courage on the part of the fathers of the little ones, whose souls are at stake, to make a stand against its oppression, and their attitude in the present struggle is a distinctly hopeful symptom. It proves that the voice of their ecclesiastical pastors still appeals to the working classes, who were generally regarded as having strayed beyond the limits of the Church's influence; it also proves that the spiritual welfare of their children touches them to the quick and impels them to take a line of action at variance with their instinctive submission or apathy when "le Gouvernement" is concerned.

B. C. DE C.

The Morality of Modern Socialism

A recent study made by the Rev. John J. Ming, S.J., of the moral aspects and tendencies of modern Socialism is very opportune. The reading public is fairly familiar with Socialism's designs on capital and economics, but is not so well acquainted with its radical views of man's nature, obligations and destiny and the fundamental tenets of Christian Ethics. Father Ming, however, has long been a professor of philosophy and has learned how much of history can be traced to those hidden springs of human action, the principles of conduct which guide and dominate men's lives. He has, therefore, "searched the very foundations which socialist philosophers have laid for morality and scrutinized the views which they hold on law, sanction, obligation, conscience and motives of right action." He has studied "the evil they find in the present civilization, the family and the State, what remedies and reforms they advise, to what ultimate form of society they look forward, and what duties they regard as essential to social life. The outcome of his investigation is far from reassuring.

Socialists claim indeed that their system will not only not relax morals, but bring about the consummation of morality and hasten the last stage of its evolution. But Father Ming's study of the means which the acknowledged exponents of its doctrines intend to employ to effect this moral transformation has opened his eyes to some startling revelations. Socialism, he finds, plans to overthrow the entire theistic basis of morality. "They (the Socialists) most fiercely attack religion and especially Christianity, impugning its very foundations and proposing measures for its complete suppression." They deny the existence of God, the spirituality of the soul, the freedom of the will, the future life of reward. Religion they regard as "absurd superstition," the Church and Christianity as human institutions which have for their end "the oppression and exploitation of the working classes." The Catholic Church, in particular, excites their most relentless hatred; nor do they ever take the trouble to study its dogmas and practices, its history and character in authentic sources.

Socialistic philosophy, the author assures us, is frankly

and avowedly materialistic. Denying the essential difference between right and wrong, it has but one norm for judging good and evil and that is the shifting demands of social expediency. Moral law and sanction, moral obligation and responsibility have no place in the system; where they do exist they are rather the result of physical coercion, mere passing phases of evolution, destined to cease altogether in society's final and perfect stage of development. Monogamous marriage, parental society, and even the State, must eventually give way in the reconstruction of social conditions which will come with the triumph of Socialism, and in their place will be established free love, care of children by public officials and at public expense, and a cooperative commonwealth.

Such in brief are the more important conclusions to which Father Ming has been led by his study of Socialism; conclusions which are the more valuable because based on numerous citations from the acknowledged exponents of socialistic ideas. It was obviously impossible to make his inductions absolutely comprehensive. He does not contend, therefore, that all Socialists are as radical as those from whose writings he quotes; but he does amply establish his contention as to the general character and tendency of Socialism. Individuals may or may not assent to this or that part of the system; but the system as a whole, the system as understood by its founders and recognized leaders is what Father Ming has shown it to be.

J. H. FISHER.

Canada's Proposed Navy

On February 3, the great debate on the proposed Canadian navy began at Ottawa. Sir Wilfrid Laurier, who was in good form, reviewed Canada's attitude toward imperial defence since 1902. That year at the Imperial Conference, when the British Secretary of the Navy proposed that Canada should contribute to the expenses of the imperial navy, the Canadian Government refused to do so, but acknowledged that it ought to assist the Empire by contributing to the defence of the Dominion. Since that time the Canadian nation has always felt that if she was "daughter in her mother's house," she must be "mistress in her own." While cooperating loyally with Great Britain, Canada means to maintain complete control of her resources. A direct money contribution to the British navy would be contrary to Imperial and Canadian principles.

To those who say that the Canadian Navy would be subject to the British Admiralty in time of war, Sir Wilfrid replied that the proposed navy could not take part in any war without the permission of the Canadian Parliament. Mr. R. L. Borden, leader of the Opposition, went even farther than the Premier. He first asked how it came to pass that, after preaching in 1891 and 1892 the independence of Canada and hatred of militarism, Sir Wilfrid now holds the opposite view. Mr. Borden next

advocated direct contributions to the defence of the Empire. When the metropolis is attacked Canada must also be at war. The integrity of the Empire must be safeguarded at any cost. Therefore the Imperial fleet must be under one head. Clause 18 of the Naval Bill is worthless, since the Governor-General-in-Council can refuse to send ships. Such a refusal would be tantamount to a declaration of independence. The policy of the Cabinet is ineffectual, it is too slow. The fleet would not be ready before five years.

In conclusion Mr. Borden proposed a long amendment to the original motion. The practical clauses of this amendment hold that so expensive and permanent a measure should first be submitted to the popular vote, and that the people should be asked if they approve, not a small local navy, which would have to be supported by large battleships from Australia and New Zealand, but a direct contribution of money sufficient to build or buy two Dreadnoughts of the latest pattern. Mr. Monk, leader of the opposition in the Province of Quebec, said that the ministerialists were trying to deceive the people by pretending that this naval bill was just an ordinary measure, while in reality it is a measure which completely revolutionizes Canadian politics. By means of this bill the Imperialists are carrying out their long cherished plan of destroying colonial autonomy. Clause 18 of the bill, providing for a meeting of Parliament to discuss the despatch of the fleet beyond Canadian waters, is deceptive; for it omits to say that the King can assume command of the fleet at any time.

Alluding to Earl Grey's recent Imperialistic address before the Women's Council at Quebec, Mr. Monk reminded the Governor-General that such manœuvres are beneath the dignity of His Majesty's representative. He went on to ask if Canadians would be obliged to take part in even the unjust wars of the Empire. Then he showed that there was no ingratitude in his criticism of England's treatment of Canada in the past. Canada had done more for England than England had for Canada.

Though Canadians refused in 1775 to join the American Revolution, yet England was on the point of surrendering all Canada to the United States in 1782. England sacrificed Canada in the Maine boundary question and recently in the Alaska award by the supreme British court. Mr. Monk concluded by moving an amendment to the effect that Parliament has no right to vote such a law without consulting the people. Whatever be the merits of the question—the needs of Great Britain, the security of the Empire, the necessity of a fleet, the effectiveness of the proposed measure—Parliament has not received from the people the moral right to entangle Canadians in a new policy which will ultimately affect the autonomy of Canada, her relations with the outside world, the security of her commerce and industry, the resources of her people and the lives and civic conditions of her children.

LEWIS DRUMMOND, S.J.

CORRESPONDENCE

The Serbs of Bosnia

BELGRAVE, DECEMBER 9, 1909.

What claim, it is asked, has Serbia to the lands of Bosnia and Herzegovina? We answer: The claim of the first resuscitated portion of the great Serb Empire torn asunder and held in subjection by Turkey and Austria, to extend a helping hand to the others; the claim of an independent kingdom to protect less fortunate brethren striving for freedom; the claim of historical, racial and lingual identity. An identity of religion need not be put forward since the Catholic Serbs of Bosnia and Croatia have thrown in their lot with the Orthodox for the preservation of their nationality threatened by the encroachment of Austrian and Magyar. The vicissitudes of Bosnia's destiny in the past, its temporary subjugations by various rulers can no more militate against its right to autonomy than eradicate the Serb character of its inhabitants. The Belgians, who have passed successively under Spanish, German and French rule, are intensely Belgian to-day when they possess a prosperous and independent state.

Servia, let it be noted, has not asked for reunion of the debatable provinces to her own little kingdom. But she asked for their autonomy, which was doubtless tantamount to such reunion in the opinion of those who deny that the Serb element is so strong, and yet take measures to counteract its unitive tendency. If Bosnia and Herzegovina were, as is stated, integral parts of the Croatian Empire, and as such, subject to Hapsburg rule, why did Austria demand permission to occupy them in 1878, and why did she pay an enormous indemnity to Turkey at the time of the annexation? Above all, why did she draft a greater army into Bosnia and Herzegovina than England ever needed to subdue Ireland, or to maintain peace in India? Her diplomatic action itself was an acknowledgment that she had not, in thirty years, obtained the good-will of the population.

Austria has not yet taken to heart the bitter lessons of her usurpations. Her occupation of Servia, from 1717 to 1739, was short-lived. So was that of Dalmatia, 1794-1806. The Vienna Congress of 1815 gave her again Dalmatia, Istria and the Trentino, which broke loose in 1858 and 1866. The same fate awaits her with Bosnia and Herzegovina. Austria has not the knack of assimilation and her conquering spirit breeds opposition. It is true that a deputation of Bosnians asked for reunion with Austria, just as the last Irish parliament asked for legislative union with England. Weak elements are everywhere to be found, who for material considerations are ready to adopt any creed or political opinion; but this deputation did not represent a people who, after driving out the Moslems, defended under the heroic Hadji Loya their hard won liberty against Austrian aggression.

The declaration of certain witnesses in the treason trial at Agram that they never knew they were Serb until Belgrade agitators inspired them to assert it, should, in justice, be accompanied by the declarations of the majority of the prisoners who confessed their sentiments of Serb solidarity, innate, traditional, and, until the Austrian occupation, undisputed.

The whole history of the annexation is in itself Austria's worst indictment and as such has been judged by the sane minds of England and America.

The development of the Serb peoples being the chief obstacle to German expansion towards the South, a systematic campaign was entered upon to crush the race and assure German predominance. While a commercial war was forced on the kingdom of Serbia, insidious attempts were made to break up the Serbo-Croat coalition in Croatia. But an admirable fortitude, and a stubborn adherence to fraternal ties defeated Austria in either case. The Serb national instinct became daily more strongly defined and the Serb element steadily gained ground. Cultural relations between the Balkan Slavs could not be viewed with equanimity in Vienna. Ban Peyatchevitch was replaced by Ban Rakotsky, who in turn retired discomfited.

Austria, in the beginning of 1908, had this vision on her southern boundaries: Serbia, Bulgaria and Montenegro living in friendship; a customs tariff union between Serbia and Bulgaria that meant Serbia's economical independence; complete reconciliation of the Croatian, Dalmat, and Bosnian Serbs; finally, intellectual relations of the most vital and harmonious kind between all Balkan Slavs. These were the halcyon days of the Southern Slav movement towards cultural union. Austria set herself to stem the evolution. Her categorical demand for the abolition of the Serbo-Bulgar customs union was rendered effectual by the fascinating guerdon of a royal crown offered to an ambitious scion of Coburg. Ferdinand withdrew Bulgaria from the ranks of the Southern Slavs. After seeking various pretexts for hostility he ended by almost threatening to make war on Serbia!

Next, a mysterious conspiracy was discovered in Montenegro, and a state spy—who will afterwards figure in the trial of the "rebel" Serbs at Agram—swore at Cetinje that the conspiracy against the aged Prince Nicola was hatched at the Court of Serbia and financed by the Servian Government. Diplomatic relations were broken off between Serbia and Montenegro, and Austria rubbed her hands in glee. Success was hers so far, but there remained still the Serbo-Croat coalition in Croatia with its ramifications in Bosnia. No insidious methods availed here and Austria was forced to resort to open terrorism. A series of arrests began, for the ostensible defence of the mighty Dual Empire menaced by the Serb propaganda of her tiny neighbor. Human tools are not easily found for infamous purposes and Austria had to employ again the informer, Nastitch, the same who first won fame by his libellous pamphlet, "The Jesuits in Bosnia," and then, from an ardent Slav patriot, became the denouncer of every decent Serb with whom he had once spoken.

After compassing the ruin of innocent men in Montenegro, he continued his career of perjury in Croatia; but the fable of the great Serb propaganda carried no weight with Europe, and Austria, conscious that her act of robbery may be tolerated but would not be condoned, had no resource but to violate flagrantly the treaty of Berlin. Bosnia and Herzegovina were seized in the night, nefariously, disloyally. Surely Serbia's alleged "appetite" for provinces where dwell Serbs and Serbo-Croats is less reprehensible than Austria's appetite for all Slav lands beginning with Poland, but not ending with Bosnia. A recent article in the military *Danzer-Zeitung* of Vienna advocated the immediate invasion of Serbia since it is "inevitable at some date." This augurs ill for peace in the Balkans. Can the world wonder if a race which is being cynically dismembered clamors for help? It is the same race that, in fighting bravely for its own existence, preserved Western Europe from the hordes of Mahomet. As soon as it succumbed they were under

the walls of Vienna, to be repulsed by another Slav race, rewarded by betrayal and partition.

One word more. It is scarcely generous to taunt Serbia with her dynastical misfortunes. The Government of Vienna was the first to recognize the present occupant of Serbia's throne as lawful king. Scarcely were the royal victims of a murderous clique cold in death than it was made known to the people of Serbia that a counter revolution would bring an invasion of foreign troops. "We will have no more disturbance on our frontier," was the watchword, tantamount to approval of successful assassination. But the Serb cause cannot be injured in fair and serious minds by the dilatoriness of Serbia's monarch in meting justice to criminals, no more than the shortcomings of—say—Belgium's monarch, can affect the prestige of an intelligent and virtuous people. The time is gone by when nations were personified in their sovereigns and judged accordingly. Any dynastical vicissitudes in Serbia—and these are diligently fostered by a neighbor eager to seize an opportunity if the moment be suitable—cannot justify Austria's usurpation of Bosnia.

Neither Turkey, absorbed in her internal transformation, nor Serbia, weakened and isolated, could oppose the annexation; but Europe was aroused, and Europe is vigilant. The march to the Ægean will not be the "military stroll" that Austria counted upon. Europe has but postponed the day of reckoning.

BEN HURST.

Political Outlook in Spain

ROQUETAS, SPAIN, JANUARY 17, 1910.

The situation in Spain remains unchanged. The impression grows stronger that at the first serious crisis the Moret cabinet will fall. The Cortes remains closed, and as yet there has been no final statement as to whether or not the present deputies will be dismissed and a general election declared. With the present representatives recognized, the Government will have a minority of votes in the Cortes; by a new general election there is a strong probability that the majority of the Right may be lessened, or even overcome, as the recent Municipal elections brought victory to the Liberals, Republicans and Socialists. This result was due to the lack of union among the conservative forces.

The united protest of the bishops of Spain against the reopening of the neutral or lay schools will probably go unheeded. The Minister of Public Instruction has expressed his views as favoring the reopening of these schools. In fact, the charge is made that, in some places, these schools are being quietly reopened with the Government's connivance. While Catholic societies have added their voice to the protests of the bishops, little heed will probably be paid to this demand. Moret and the Liberals were helped into power by the Republican forces, to whose clubs these schools generally belong. As the Catholic parties are hostile to the Liberal Ministry, it seems improbable that Moret will anger the Radical forces, whose support he needs, by refusing them the permission to re-open their schools, even though it is known that the doctrines taught are atheistical and anarchistic.

An event which is causing widespread comment is the recent public protest in Madrid of some four or five hundred officers of the Army against the general policy of the present Liberal Government in regard to army affairs. The event is significant of the fact that the army as a class is hostile to the Liberal cabinet and the

dangerous revolutionary forces which are supporting it. To those Spanish editors who are taking a pessimistic view of affairs in Spain, and who are busy predicting a revolution in the no distant future, this public protest of such a large number of the men commanding the troops of Spain, should give new evidence that, though the most pessimistic editorial fears should prove true, the army as a class will not be found allied with the Radical forces.

The monarchical press is advocating the awarding of the Grand Cross of Beneficence (*Le Gran Cruz de Beneficencia*) to Queen Victoria for her personal untiring charity towards the wounded soldiers of the war in Africa.

C. J. M.

Paul Bourget's Latest Play, "La Barricade"

JANUARY 18, 1910.

It rarely happens that a useful and healthy moral lesson may be gathered from the plays that are represented in the Paris theatres. As a rule, these plays are either grossly immoral or else their false and perverse ideas and theories are veiled under Gallic wit and brightness. In either case, they are calculated to do more harm than good. Paul Bourget's last play, "la Barricade," touches deeper chords and awakens more serious thoughts; it is suggested by the social problems that, in France as elsewhere, are to the fore at the present moment, hence its timely interest and the curiosity that it has excited, even more in literary and political circles than among the ordinary playgoers, who merely seek amusement.

Paul Bourget is, on the whole, better known to fame as a novelist than as a dramatic author, and his undoubted talent makes the gradual transformation of his ideas and doctrines interesting to the general public. He exercises considerable influence in the literary world and his evolution towards Catholic and conservative ideals is of importance; not that M. Bourget was ever an openly immoral or revolutionary writer, but each one of his books, within the last few years reveals a more serious turn of thought and a more earnest desire to grapple with the moral problems that haunt the minds of his contemporaries.

All M. Bourget's works are remarkable for their subtle analysis of character, their delicate word-painting, their charm and elegance of style; but his later productions: "L'Etape," "Le Divorce," "L'Emigré," go deeper and touch on more poignant questions. He is no longer content with drawing delightful pictures of social life, flavored by witty remarks and pervaded by a charming and somewhat sceptical philosophy; he grapples with the problems that bring pain and confusion to so many souls and he does so in a healthy and reverent spirit. No clerical preacher could have made his hearers realize the suffering and sin of divorce more clearly than M. Bourget in his powerful and pathetic novel, where the cause of religion is identified with that of social order and the claims of the innocent children of divorced parents are put forward under the veil of fiction. Politically, M. Bourget is now a royalist; his convictions in this respect are not the outcome of education and tradition; they are the natural consequence of a long course of reasoning, as he is ready to confess when the opportunity offers.

In "La Barricade" he touches upon the burning and complex question of the relative rights and duties of workmen and their employers; hence the keen interest with which this play was received and the animated dis-

cussions that it has already given rise to in Paris, one of M. Bourget's warmest admirers being that well-known Catholic orator and writer, Count Albert de Mun. The plan of the drama is simple enough; M. Breschard, a rich widower, is the head of a large furniture factory; he is an active, hard working, able, just and humane employer. His morality is questionable; he has led astray one of his workwomen, Louise, the heroine of the play; but he offers to marry her, an offer which she rejects as she prefers to remain in her own class. M. Breschard is no tyrant, twentieth century employers rarely are; his social error consists in ignoring the tremendous forces that are arrayed against "those who possess." He does not illuse the men who work under him and, beyond his evil doing with regard to Louise, the heroine of the play, he is, taking things all in all, a just master. But either from habit, from ignorance or from a certain hardly recognized feeling of contempt, he is deaf and blind to the evolution that has taken place among the working classes, and this sin of omission becomes, under present circumstances, a source of danger to all.

M. Bourget has drawn the manufacturer, Breschard, with carefully restrained sympathy; he evidently regards him as the personification of a particular class of men, into whose minds he wishes to infuse new lights and whose dormant energies he wishes to awaken. No less symbolic is the old workman, Gaucheron, old fashioned in his loyalty to his employer, who manfully resists the advances of the strikers, but who is an isolated unit, whereas the others form a multitude closely banded together. Langouët represents the modern workman, just as Gaucheron symbolizes his old fashioned prototype; his revolt against the authority of his employer is intensified by his love for Louise, and she in the end prefers the revolutionary workman to her wealthy bourgeois lover, another example of the secret power of class sympathy. In the last act, Breschard satisfies the claims of justice by expelling Langouët, who has preached rebellion among his fellow workers, and satisfies the claims of humanity by giving him, anonymously, sufficient money to make a fresh start on his own account.

The interest of the piece does not lie so much in the dramatic scenes that it brings before the eyes of the spectator as in the subtle sense and meaning that pervades the whole play; hence its success, hence also the close, almost painful attention with which night after night a crowded audience follows the developments of the drama.

The papers have naturally taken up the subject. Count Albert de Mun, the Catholic champion, was present at the first performance and confesses that he came away overwhelmed by emotion; M. Pataud, the revolutionary leader, "King Pataud," as he has been surnamed, also went to see it; he recognized M. Bourget's meaning and aim, but scoffs at what he considers a futile attempt to infuse new life and energy into a worn out bourgeoisie. In different letters written to the papers, M. Bourget openly confesses that such indeed is the aim and object of "La Barricade," and his reflections on the subject are judicious.

A dramatic author, he justly remarks, is not a religious preacher, nor can he attempt to write a treatise on political economy; he gives a picture of what takes place in real life and his object and theories may be gathered, not from a stray sentence, but from his work taken as a whole.

M. Bourget does not believe in equality; social differences must and will always exist; the rivalry of the

different classes cannot be avoided; but, if rightly understood, the struggle between the employers and employees may bring in its train certain developments that are conducive to general welfare. "Social classes," he says, "are like nations; they have no right to keep what they have not sufficient energy to defend . . . When I urge the upper classes to defend themselves, I mean that they must prove themselves superior to the others by their intelligence and activity . . . I believe in the inequality of social conditions, and I urge the members of the "bourgeoisie" to develop and increase their moral worth."

These ideas are developed in the course of the drama, but, although he is no friend to anarchy, M. Bourget points out the tremendous force of the syndicates that at the present time band workmen together, and he shows, through the example of the typical M. Breschard, that it is folly to ignore facts that are real, if unpleasant. He still believes in an awakening of energy among the upper classes, those who "possess," and this belief is the leading idea of his play. He also indicates, with his usual subtlety, the conditions that should accompany this revival. The employers must ally their forces to those of men, like Gaucheron, who are, as yet, free from a revolutionary spirit. With regard to the others, of whom Langouët is the type, they must be just and strong and, when the battle is over, more merciful even than just. Above all, they must give an example of morality. Breschard is made to acknowledge his evil doing with regard to Louise, and he offers her the only reparation in his power.

There are other characters in M. Bourget's drama that are bits of real life: thus, Breschard's son, a dreamy utopist, whom stern realities awakened from his impossible theories; Thubœuf, the organizer of strikes, is the man whose career consists in arousing the passions of the ignorant workmen, whose uncultured minds are influenced by his fine speeches; he is an anarchist without convictions. In a letter to the *Matin*, M. Bourget, after summing up the ideas that we have just set forth, ends by a declaration that, coming from so influential a writer, has its value. In the inevitable social struggle that is going on under our eyes he recognizes that the interference of a superior power, that of the Church, can alone bring an element of order and justice into the conflict, and that our twentieth century society will be a prey to hopeless anarchy as long as it ignores "the words of eternal life." Like François Coppée and many others, M. Bourget is another example of a cultured, modern, French man of letters, who has, by a gradual evolution, come over to Rome.

ANGLO-FRENCH CATHOLIC.

Echoes from Rome

ROME, JANUARY 19, 1910.

In the monastic silence of San Anselmo on the Aventine, the pontifical commission named by the Pope in 1907 is at work on the colossal undertaking of the revision of the Vulgate. On January 14, Dom Gasquet gave an informal talk on the work in hand to the members of the British School. As the object is a revision of St. Jerome's work in the fourth century, the first step was so to print the text of the Clementine edition as to leave two-thirds of each page blank for the revisers' notes and references. Next a catalogue of all the manuscript Latin Bibles to be found in European libraries was prepared. The fifteen collaborators, now engaged

on different parts of the work that have been laid out, will work together when the actual collation of texts shall have been reached. All this requires time, labor and money. Dom Gasquet thinks that ten years and \$60,000 will be required to complete the undertaking.

The preparatory congregation on the heroicity of the virtues of the Venerable Marguerite Bourgeoys, held on January 18, was the first of the series of meetings of the Sacred Congregation of Rites for this year. To this Congregation belong all questions affecting the liturgy and the exclusive office of passing upon the merits of the faithful who have died in the repute of extraordinary virtue. Twenty-one meetings are scheduled for this year. The Congregation has under consideration three hundred and twenty-one causes of beatification and canonization, of which ten are from Asia, five from Africa, ten from North America, thirteen from South America, and two from Australia. The others are from Europe. The causes that are likely to be taken up first are those of Blessed Chanel, protomartyr of Oceania and Blessed Margaret Mary Alacoque.

The suburbicarian See of Frascati, held by the lamented Cardinal Satolli, will probably remain vacant for some time, for the five sees in the immediate vicinity of Rome, hitherto held by Cardinals employed at the papal court, are to undergo an important change, of which I shall speak in detail when circumstances permit.

L'EREMITA.

A correspondent from Munich sends us the following interesting note:

In the new edition of his bulky text-book on the "History of Dogma," Harnack has something to say regarding Modernism. After an excellent sketch of the system in general, he continues: "Even though the Modernist's assumption regarding 'perfectibility' were admitted, to hold the Catholic Church to be the exclusive guardian of the development theory is to me, after the experience of the last four centuries, the mark of a misguided zeal seeking to fill the gaping crevices and serious breaks which the student of history discovers in his investigations. Such a course has never yet led to great achievements in the field of dogmatic history. Eventually one may add, its devotees will make clear to all who reject the claims of Protestantism, the right underlying these claims. Meanwhile, and surely this is strictly within his competency, the Pope declares that the teachers of Modernism are not Catholics. *They belong to us, despite all their efforts.*" These last words of the German scholar ought to be effective with the Modernists, who proclaim their loyalty to Catholic faith.

The present Pope has increased the hierarchy by the creation so far of fifteen Prefectures Apostolic; sixteen Vicariates Apostolic; two Prelatures Nullius; eighteen Bishops, and eight Archbishops.

Cardinal Andrieu of Bordeaux denies that he has paid the fine recently imposed on him by the French courts for his denunciation of the operation of the separation laws. He says he has not only not paid the fine but that he has not given anyone authority to do so; that his sentiments in regard to the urgent separation laws are unchanged and that he does not know any Catholic of Bordeaux who would by paying the fine, presume to interfere in a question so closely affecting the rights and liberties of the Church. It is suspected that the Government caused the fine to be paid to hush the case up.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

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The Ferrer Demonstration

As the facts about Ferrer become known, the Cook North Pole story begins to lose the record for successful deception. The newspapers which were so ardent in his defense seem to feel that the less said about him the better. The liberal ministry, which, according to the French press despatches, was going to vindicate his memory, has avoided every occasion of compromising itself with his sympathizers. This reluctance to stand for his anarchistic movement appeared very clearly in their attitude to the demonstration that took place in Barcelona on Sunday, January 16. The military tribunal, subsequently to the execution of Ferrer, had passed sentence of death on about a dozen of the ringleaders of last fall. The common talk was that they would surely be liberated by the present Moret government. The latter, though, hesitates to reverse the sentence of the court martial without very substantial grounds. Nothing less than a popular and universal condemnation of the verdict would make them do it and dare the resentment of the military element. Hence it seems that those who wish to befriend both the condemned and the government promoted the idea of this demonstration. They obtained the necessary leave, and it came off peacefully. They say that the question was debated in the City Council, whether the authorities should grace the occasion in their official capacity, but that it was voted down. The demonstration started with about four thousand, counting, of course, women and children, and when it reached the Governor's palace the mass had not grown to the hundred thousand as they expected and the newspapers stated. This goes to show that even here the masses are cooling, not only because of the soothing agency of time, but most especially because the stern facts of the life of the

"gentle educator" are becoming known in spite of the conspiracy to conceal them.

Bartoli's Waldensian Revival

The arrival in this country of George Bartoli of Modena, who was, until 1908, a priest and a member of the Society of Jesus, is the signal for a press propaganda in his behalf as a distinguished convert from errors which were adroitly concealed from him, all through his career as a student, and later as a professor and publicist, until his eyes were at last opened in his maturer years.

According to the newspaper statements which have appeared from time to time in the last few months, it first occurred to him to doubt about the correctness of his theological views when he was attempting to refute some publication (the name of which is not given) of the Anglican Bishop of Bombay, and discovered for the first time that Saint Cyprian, whom he had been taught to regard as a staunch defender of the unity of the Church, was not so at all; but that, on the contrary, his writings had been misquoted, interpolated and falsified in order to make him appear as its defender. His press agents do not know that the disputed texts of St. Cyprian are commonly treated in text books of Catholic theology. The priest who claims that they have been concealed from him is either romancing or confessing ignorance. It was in India Bartoli discovered his doubts, and so warped and distorted had his views become during his usual four years' Jesuit Seminary course that it took him twelve years, living all this time as a Jesuit, to review these same theological studies, and to arrive at the truth which he now believes he has found in the doctrine of the Waldenses. It is in the interests of the Waldensian Church that he has come to this country to lecture and evangelize.

Father Bartoli passed twenty-nine years of his life among the Jesuits; of this time about twelve years were spent in the Novitiate and in scholastic preparation for the priesthood. Most of the remaining seventeen years he lived partly at Scutari, Albania, and partly at Mangalore, British East Indies, teaching the elementary studies which are usually taught in Mission colleges or schools. About 1904, after suffering from sun-stroke and an attack of typhoid fever, he returned to Rome and, although not a member of the editorial staff of the *Civiltà Cattolica*, he remained for a while in their residence, spending his time in writing stories for that periodical, one of which, the "Biography of a Superman," attracted some attention, although it did not run beyond the first edition. It would appear that his sun-stroke had made him restless and intractable, and he could no longer adjust himself to the observances of a Jesuit community. In 1905 he left Rome for Dublin, where he attempted to act as correspondent of the *Civiltà Cattolica*, but his contributions were not accepted, as he did not seem capable

of regarding the country or its people seriously. Returning to Rome, and unwilling to comply with the rules of the Order, he was, for some time, in a dubious position, regarded by some as a Modernist, although protesting strenuously that he had nothing to do with Modernism, and that he was determined to re-enter his religious order.

When refused re-admission by the Jesuits, he made a tour of Italy, preaching against the Romanism of the Vatican and the Jesuits, though still claiming to be a Catholic. The newspapers, even *La Tribuna*, *Il Giornale d'Italia*, and *L'Avanti*, ignored him, and he failed to find either pulpit or audience for his teaching. Next he attempted to found a new order called the "Guards of Christ" in order to unite all the weeds from the Pope's garden, clerics, friars and laymen. He announced the foundation of a Theological and Biblical Institute in Rome, appealed to the Americans there for funds, but received no response and nothing more has been heard of the foundation. Lately he has been advocating Waldensian views, not because they are Protestant, but because they are, according to him, of Italian origin, and peculiarly suitable for Italians, although their founder was a Frenchman, and the first members of the sect were known as "The Poor Men of Lyons." The Liberal or Anti-Clerical papers, which, as a rule, are glad to chronicle any clerical scandal, have paid no heed to his pretensions.

A Sad Blunder

In its issue of February 2, the *Evening Post* had an article supposed to be appropriate to the day. The writer passed with an easy transition from the ground-hog to the Blessed Virgin Mary, from ground-hog day to Candlemas. Of course he meant no harm. The *Evening Post* would not for an instant wound the susceptibilities of the least of its readers. The writer and the editor view, we must presume, with the same good-humored tolerance, the ground-hog superstition and the Christian, and take an equal interest in both as relics of a darker age. But one who writes for the public ought to know his public. There is no question here of mere susceptibilities. The editorial staff of every paper in New York ought to be aware of the hundreds of thousands within the limits of the city who, though they ignore the ground-hog, hold the Blessed Virgin's place in the economy of salvation, as a part of their faith, and celebrate her feasts with loving devotion.

The article was still more offensive when it went on to tell flippantly how the Feast of Candlemas has its origin in the Roman Lupercalia. The proof of this wild assertion is twofold. It used to be celebrated at the time of the Lupercalia, in the middle of February, and lighted candles are carried in procession, as torches were borne by the Romans. Unfortunately for the *Evening Post* the feast is not of Roman origin at all. It came to Rome

from the Eastern Church with its date fixed. It had to occur, according to the rules of the Levitical law, forty days after the birth of Christ, and since in the beginning His birth and His Epiphany were celebrated simultaneously on January 6, this date was necessarily February 14, Lupercalia or no Lupercalia. As for the arguments drawn in this and similar cases, from the use of lights, watching, processions, flowers, lustral water, etc., they are utterly worthless. These have been used in worship by all nations in all ages, because they have commended themselves to all men as by their nature eminently fitted to express the sentiments of worshipping souls. It may, however, interest the *Evening Post* to learn that the procession with candles on Candlemas day was not introduced into the Church till long after the Lupercalia were dead and forgotten.

Negro and Indian Missions

The annual appeal for the great work of evangelizing the Indian and Negro races of the country has been issued by the Commission for the Negro and Indian Missions. Catholics are reminded that seldom has a Church had at its doors a greater opportunity for spreading the Gospel of Christ than has to-day the Church of America. Seven millions of the Negro race are awaiting missionaries to preach to them, and Brothers and Nuns to teach their children. It is all important that Catholics should, at least, support the workers who are already in the field and continue the work of the churches and schools. Those who possess the Faith are reminded that the Catholic Church alone can give the Colored People that definite religion, that clear and peremptory moral teaching, that firm, yet gentle moral discipline of which they stand in need. An illustration of what the Church can do with the colored people is afforded by comparing two considerable sections of Maryland, each of which has a very numerous colored population, the one almost wholly Catholic, the other almost wholly Protestant. "Among the Catholic Negroes," says the circular, "infractions of the law are almost wholly unknown, the jails are empty, the judges very rarely have a prisoner brought before them; in the Protestant district the very reverse is the case, crimes and numerous misdemeanors showing that Protestantism is not strong enough to control the evil tendencies of the Negro population." Even non-Catholics who are aware of this striking contrast wonder that these facts are not pointed to as proof of the Church's influence with the Negro and of the helplessness of Protestantism. As for the Indians in the United States, they have fared far worse than their brothers in other parts of the American hemisphere. Almost one-third of them are still heathens.

Recruits are needed to aid the Church of America in the performance of her full duty. "Many a young woman," says the appeal, "spends at home, in the school-room, in the office or in the shop, those powers which

God intended her to use in His service for the salvation of souls." The Sisterhoods that have charge of schools, hospitals and asylums, would gladly welcome them to their ranks. Young men with the signs of a vocation are invited to join the Brothers and priests who labor faithfully and unostentatiously amid the hardships and privations of their missionary life. The vast sums of money contributed for missions by those who see in the outlay merely another means of procuring the moral, social and political uplift of their fellow men, should prompt Catholics, through love for those whom Christ has redeemed, to contribute according to their means for the spread of religious truth and the salvation of souls. Wealthy Catholics in supporting these missions have an opportunity to acquit themselves of the responsibility God imposed when he endowed them with riches; the many who, though not wealthy, spend money freely and even with sinful extravagance, should remember the claims of charity; the good Catholic poor can always be relied on to continue their aid to these missions to the Indians and Negroes. The appeal bears the signature of Cardinal Gibbons, Archbishop Ryan and Archbishop Farley.

Paris Apaches

The Paris flood has brought into sinister activity a class of wanton murderers whose crimes of late years have earned for them the generic name of Apaches. Like his Indian prototype, the Paris Apache delights in killing. He belongs to an underworld that is in a state of war with organized and peaceful society, and especially with the Paris police, a most worthy body of men, among whom graft, neglect of duty and abuse of power are practically unknown. Unfortunately of late years the Parisian anarchist has been petted by George Sorel and other preachers of violence, who have persuaded the Apache that he has rights against society. The consequence is that the police, dreading reproof from the strong revolutionary party, have hitherto refrained from even legitimate self-defence. On January 8 a young criminal of twenty-four murdered one policeman and badly wounded others before an agent of law and order ventured to use his sabre and put the Apache out of condition to do any more harm.

The funeral of the murdered policeman was attended by the Prefect of Police, the Presidents of the Senate and the Chamber, the Prime Minister, M. Briand, the President of the Court of Cassation, the Prefect of the Seine, the Grand Chancellor of the Legion of Honor, the Military Governor of Paris, a great number of distinguished members of the bar, municipal councillors, and delegations of the Republican Guards and of the firemen's corps. These dignitaries walked behind the hearse from the headquarters of the municipal police force to the Cathedral of Notre Dame. M. Briand and the presidents of the Senate and Chamber entered the Cathedral, but did not remain for the service. However,

the elaborateness of this public funeral in honor of a mere policeman shows that Parisians are awakening to the inestimable value of their incorruptible police. The body was buried in the municipal vault reserved for the "victims of duty." M. Lépine, the prefect of police, delivered at the cemetery a brief address in which he dwelt earnestly upon the number of policemen who have lately succumbed to the knives or revolvers of the Apaches. "Paris is a place of refuge," he said, "for too many bandits, and for these the laws are too tender. When will French society decide to defend itself?" He exhorted the murdered policeman's comrades patiently to await the time when public opinion would come to its senses and realize that drastic measures are necessary to check so dangerous an element. Prefect Lépine's speech made a great impression. Meanwhile, he himself has given orders that the police shall use their weapons whenever there is need for self-defence, and several Apaches have been summarily shot to death while looting houses during the recent flood.

These facts prove how misleading are those vaudeville sketches of so-called Apache life in Paris which are attracting such crowds in New York. They soften the bloodthirsty features of the real Apache, fling a certain acrobatic grace over his dissolute loves and follies, and thus provoke among unthinking sightseers an indulgent tolerance for assassins disguised as rather smart fellows. Success here means lengthened engagements for the provincial circuits, and, unless the public realizes that the Apache is essentially a cutthroat, we shall have the whole country laughing good-humoredly at the antics of a type of men and women who are really bestial.

The Bishops of Quimper and Bordeaux recently issued circular letters on the duties of the clergy in the present political situation. As the two prelates give practically the same advice, it will be sufficient to quote the former, who says: "Our right to enlighten the consciences of fathers and mothers is now being contested, and our schools will perhaps soon be closed. Let us have confidence all the same, and while making use of the means with which the law provides us, let us offer no truce in the battle which we are fighting in defence of the Christian faith of French children. The most urgent duty of the present hour is union with this object in view. The year 1910 is the year of the general elections to the Chamber of Deputies. The rôle of the priest is not to take part directly in the struggle, but to advise the faithful, and to remind them that they are called upon to come to an understanding with other Catholics and to vote as Catholics; that over and above political parties there is the Church, whose essential rights must be safeguarded, and Christian teaching, for which complete liberty should be claimed. All the faithful without distinction should offer up prayers in order that the electors may understand and do their duty. Let us pray for France and pray for the diocese."

LITERATURE

The Relations of the United States with Spain. Diplomacy. By FRENCH ENSOR CHADWICK, REAR ADMIRAL, U. S. N. New York: Charles Scribner's Sons.

Our persuasion is that the absolutely fair and strictly impartial historian has not been born. As long as men are men, they are, to some extent, swayed by feeling, and feeling affects, if it does not destroy, that judicial equipoise so essential in the writer who would portray events in the light of their true, undisguised causes. Yet, a diligent perusal of this masterly contribution to our knowledge of United States history brings the conviction that the author has displayed an earnest and, in general, well-sustained effort to attain to the historian's ideal.

Irreconcilable antagonism exists between certain chemical elements, between certain members of the brute creation, and between certain social and ethnic conditions. Proximity means discord; distance makes for peace. Spite fences are between neighbors. The last place in which we may expect to find frankness is in diplomacy, where everyone, fearing to be outwitted, strives to outwit his opponent. Rear Admiral Chadwick, therefore, in carefully going over Hispano-American diplomatic relations for a hundred and thirty-five years, gives us a chronicle of skilful thrusts and parries, feints and pieces of bluster, buncombe and cunning wiles. Little that is lovable, high-minded, noble, is at home in diplomacy.

It is pitiful to think that President Washington, harassed as he was with so many governmental difficulties, should have to strive against the treachery of false friends in high official station and the treasonable action of a military officer when all his attention was demanded by the projected treaty with Spain (p. 39). Spanish gold and American greed were on the point of separating Kentucky and Tennessee from the Union. The disingenuous shiftiness of Jefferson and Madison (pp. 61, ff.) cost the country Texas, humiliated the administration abroad, and failed to secure even the color of a title to West Florida.

Jefferson's ingrained dislike for a navy, except some insignificant little tubs mounting one gun apiece, is severely scored (p. 106). At the door of that dislike are laid the British outrages on our shipping, the Embargo, the War of 1812 and the Mexican War. With Jefferson a navy was a "ruinous folly." The overtures of France to the South American revolutionists, looking towards setting up a Bourbon king in the La Plata country in 1819 must have hastened the ripening of the Monroe Doctrine, which has been an American principle of action since its enunciation in 1823.

From the time of President John Quincy Adams down to the last year of Buchanan's administration the project of acquiring Cuba for the Union, or at least of preventing its independence, was repeatedly mooted in both official and unofficial circles. The one objection to its independence was slavery, which had been abolished in the South American colonies as fast as they could obtain their independence. Abolition in nearby Cuba was too great a menace to the slave interests of the United States. But perhaps the most astounding official document in our archives is the Ostend manifesto, signed by three of our representatives abroad, among whom was the future President Buchanan, which advised the forcible seizure of the island (p. 262) if Spain could not be induced to dispose of it for money.

During all the trouble there is no denying that American sympathies were largely with the Cubans and against the Spaniards, though a more intimate acquaintance with the merits of the case might have made the general opinion less one-sided. We could wish that the Admiral had given more elaborate treatment to all the mitigating and aggravating circumstances that immediately preceded the President's message which was so closely followed

by a declaration of war. Perhaps it is too soon to express such a wish or to expect its fulfilment.

The status of Cuba is by no means settled on a firm basis. The active formation of a distinctively colored political party is not a reassuring sign. Even as we write we learn that several editors have been incarcerated for maligning President Gómez. Admiral Chadwick's book is a distinct contribution to our knowledge of partisan politics in our own country and of the subtle, sinuous course of our diplomacy abroad.

Papers and Essays. By MOST REV. JOHN HEALY, D.D., M.R.I.A. St. Louis: B. Herder.

The Archbishop of Tuam has a wide reputation for rich and varied scholarship. In 1884 he became known to the general public by two essays in which he took issue with Cardinal Newman on the subject of biblical inspiration and showed himself well qualified to cope with so formidable an antagonist. This book has been compiled, on the occasion of his recent episcopal jubilee, by the Catholic Truth Society of Ireland, of which Dr. Healy is president. It contains some forty contributions, historical, biographical, archeological and educational, all directed "to the Glory of God and the honor of Ireland."

One is first impressed with the vast amount of interesting information the writer is able to impart on every subject he touches. Whether he discusses the ancient shrines, schools or manuscripts of Ireland, the poetry of Tennyson or the subtleties of Scotus, he has always some new thought or fact that adds to the knowledge and holds the interest of the reader. His picture of the Irish monks going forth "peregrinari pro Christo," inundating the Continent to found churches, monasteries and schools and preach Christ by their words and lives, and his sketch of the travails and triumphs of the Irish Church thrill with pathos and power. Clearness of thought and expression are especially noticeable when he treats of metaphysics and archeology.

The enlightened patriotism that inspired "Ireland's Saints and Scholars" impels the author to vindicate his country's claims to the motherhood not only of Duns Scotus but of St. Cuthbert, apostle of Northumbria, and of the monastic founder of Cambridge University. His demonstration of Scotus' Irish birth is characteristic of his historical method. His proofs are drawn not only from a study of all that was written about Scotus but of all that Scotus himself had written, a stupendous task which merited the pleasure he must have derived from the recent discovery of an entry in the Franciscan catalogue of 1381 declaring specifically that Scotus belonged to the Franciscan province of Ireland. But Dr. Healy demolishes Cardinal Moran's contention that St. Boniface was an Irishman.

In his story of St. Livinus, Apostle of Brabant, an incident escapes him that he surely would have seized on, as it gives evidence of Irish scholarship as early as the seventh century. When the people of Ghent learned that a stranger who was praying at the tomb of St. Bavon, their city's patron, was an Irishman, they asked him to write a Latin inscription for their founder's monument. Livinus wrote forthwith a classic ode which is still recited in the Belgian office of St. Bavon, in gratitude for which Ghent has adopted "St. Lievin" as their second patron and given his name to their diocesan seminary. Dr. Healy's demonstration that St. Livinus and many other comparatively unknown Irish saints were great apostles of Christianity is another proof of Mrs. Green's contention in "The Making of Ireland and Its Undoing," that Ireland's story is only beginning to be written.

Other notable essays are "The Priest in Politics" and a sympathetic appreciation of Dr. Brownson's works, both of which lay down definitely the relation of the Church and its ministers to civil society.

M. K.

L'Art, la Religion et la Renaissance, by J. C. BROUSSOLLE. Paris: P. Tequi.

The author has been lecturing on Art at the Catholic Institute of Paris for a score of years, and during that time he has published more than a dozen volumes on various phases of his subject. At least one of these, "The Youth of Perugino and the beginnings of the Umbrian School" was crowned by the French Academy. "L'Art, la Religion et la Renaissance" is a study of the dogma and piety of the Italian Renaissance period as witnessed to by the Christian art of Italy during that time. The period covered by the study reaches from Fra Angelico to Giulio Romano, from 1400 to 1550, the age of the Old Masters, and includes Raphael in painting, Bramante in architecture, Donatello in sculpture, and Michael Angelo in all of these. The book is not so much on art as on art in the service of religion.

We find nothing here about colors, canvas, chisels or hemi-demi-semiquavers. There is nothing about technique. You look at the paintings (and it is almost limited to paintings), and ask yourself how far the Christianity of those times succeeded in expressing the mind of the Church on the canvas. One lecture is on Christ, another on His Mother, another on the Eucharist. The best and the weakest is on the Primacy of St. Peter. As an apology for the Primacy, it is a failure: the author seems never to have heard of the distinction between precedence and jurisdiction. But it more than redeems itself when it begins to portray "the divinity of the Papacy, the mystical survival of Christ in the person of the Pope, who continues his salvific power for the safety of the world."

There are eight chapters in all. They are a restatement of as many lectures given at the Catholic Institute. That the writer is a strong lover of the Old Masters and their works is everywhere apparent, but there is an admirable repression of enthusiasm. He is always saying something and in plain language. The four indices, of authors cited, of artists referred to, of illustrations, and of the matter in general, greatly enhance the value of the book. L. K.

A Year's Sermons, by PULPIT PREACHERS OF OUR OWN DAY. Fourth Series. New York: Joseph F. Wagner. Price \$1.50.

We doubt whether in any other country the spoken word is of as much importance as it is in ours. We are so accustomed to addresses and speeches and lectures on every conceivable subject that, however exalted the theme, it runs the risk of falling flat and fruitless unless

presented in a way that appeals and convinces. As the divine message leaves the sacred orator no leeway in laying down the number and kind of the truths that it contains, for they come to us with a God-given accuracy, upon the preacher falls the labor of presenting them in a way that may have the merit of novelty without sacrificing what God has taught. There is a reason, therefore, why volumes of carefully chosen sermons may be multiplied with a distinct advantage to priest and people. Each sermon in the book is preceded by a succinct synopsis which in itself gives one a good grasp on the subject treated. Three sermons which, in our opinion, are particularly well thought out and timely, are "Socialism and Christianity," by Bishop Bellord; "Religious Shallowness," by the Rev. J. H. Stapleton, and "True Conversion," by the Rev. H. G. Hughes.

St. Vincent de Paul and the Vincentians in Ireland, Scotland and England, A. D. 1638-1909, by the REV. PATRICK BOYLE, C.M. New York: Benziger Bros. Price \$1.25 net.

The Church in America recognizes its great indebtedness to St. Vincent de Paul for the good that the various organizations founded by him have accomplished. The present volume emphasizes a characteristic of him as of every apostolic man, a zealous, worldwide activity in religious work. Primarily, it is devoted to the Vincentians of the British Isles, of whom it gives us details which make us hunger for more, but it also gives us a glance at the distant and widely scattered mission fields in which his spirit still labors.

We can picture to ourselves in some vague way the immense difficulties with which he had to struggle in establishing his Sisters of Charity (p. 124), for theirs was a life until then unknown in the Church. It is no exaggeration to say that ancient custom is more potent than any statutory provision, and against the persuasion of centuries St. Vincent de Paul had to contend. Humanly speaking, he was bound to fail. The Saint's reasons (p. 141) for having separate organizations for the Ladies' Association of Charity and the Society of St. Vincent de Paul, as we know the men's association, have been justified time out of mind.

A selection of letters to Irish Vincentians from their revered founder gives us an intimate acquaintance with his apostolic spirit. Ten brief sketches of prominent Irish Vincentians of the last century show that the same spirit continues in his Congregation. An appendix of official documents and a bibliography complete the volume.

A Pulpit Commentary on Catholic Teaching. A Complete Exposition of Catholic Doctrine, Discipline and Cult in Original Discourses by PULPIT PREACHERS OF OUR OWN DAY, Vol. III, The Means of Grace. New York: Joseph F. Wagner. Price \$2.00.

Pope Pius X has put his finger on the crying need of the day when he has enlarged upon the importance of solid Catholic teaching. It may be more gratifying to the speaker even if less helpful to the congregation to make a great splurge in the pulpit and finish amid the clash of cymbals and the bray of the trumpet; but famished souls will remain unfed. How very generally definite religious teaching has vanished from non-Catholic pulpits is a fact of common knowledge, for it is easier to tickle the ear of the hearer with rhetorical claptrap than to teach him the ways and will of God. But those of the household of faith, looking to the Church as their directly commissioned teacher in faith and morals, listen in a condition of spiritual receptivity to the Sunday sermon. One decided advantage of setting before the faithful the truths of faith and canons of practice in an orderly way is that topics of great, though not of every day, importance in a parish, will now and then be treated in the pulpit. The sermons on Holy Orders and the Religious Life are cases in point. The pastor of souls who has the leisure and opportunity to map out by himself all his pulpit work is singularly blessed,—if he exists. He will find in the labors of his brethren in the ministry helps and suggestions to make his own work more fruitful by following a plan that embraces all states of life, all spiritual conditions. The sermons on Penance and the series on the Sacrament of Marriage deserve special mention for their full treatment of subjects so important.

A Spiritual Canticle of the Soul, by ST. JOHN OF THE CROSS. Translated by DAVID LEWIS, revised by BENEDICT ZIMMERMAN, O.C.D. New York: Benziger Bros. \$1.95 net.

The path of the true reformer has never been strewn with roses. St. John of the Cross had a special mission to restore or revive the spirit and observances of the religious life. Small wonder, then, that the spirit of the world cloaked in the ample folds of the mantle of religion found a way to incarcerate the reformer. The "Spiritual Canticle of the Soul" was composed during his imprisonment. With barely enough daylight at midday to read the Divine Office, this holy companion and guide of St. Teresa found himself illuminated with a heavenly light which banished the dark-

ness of his dungeon. As self-constituted reformers fly into excesses of word and action when their plans fall through, so a steadfast reliance upon God even in times of the direst adversity is a characteristic of the reformer whose call to the work is from on high. There is no suggestion of gloom and despondency in St. John's "Canticle." All is brightness, hope, reliance on God. Though intended primarily for contemplatives, there is no world-weary soul that cannot find refreshment and help in this volume from the pen of the supernaturally enlightened doctor of mystical theology.

The announcement that Mr. Frank Duaneck has finished his paintings for the cathedral in Covington, Ky., recalls one of the quarrels in Whistler's "Gentle Art of Making Enemies." It seems Whistler was accused on one occasion by some of his unfriendly critics of exhibiting a collection of etchings anonymously and contrary to the rules governing the exhibit. Mr. Whistler waited grimly until his detractors had committed themselves unmistakably, and then it transpired, to their confusion, that the etchings were the work of Mr. Duaneck.

Reviews and Magazines

Baron F. Von Hügel's picture of the late Father Tyrrell during the last twelve years of his life is the leading feature of *The Hibbard Journal*. Although drawn with sympathy and affection, it is not on the whole a flattering portrait, if we regard it as that of a man who is described as the possessor of "deep religiousness and delicate spirituality." The intimate disclosures of Baron Von Hügel reveal in his friend a sensitive soul wounded by opposition and not above acting upon ensuing motives of resentment, even to the extent of dishonesty. The sensitiveness of Father Tyrrell was doubtless a main source of the many fine traits of character which made him a magnetic personality and an attractive writer. But sensitiveness is a quality with corresponding drawbacks, and these seem to have been allowed somewhat undisciplined growth in the case of the erring apologist. Baron Von Hügel's article is followed by a "friend's impressions" of George Tyrrell, the friend being an Anglican rector, the Rev. Charles E. Osborne, M.A. According to the latter Tyrrell was early influenced in two very different respects by Newman and the famous "Father Dolling." In his latter days this writer claims that Tyrrell "came, more and more, to feel sympathetically, in regard to some things even admiringly," towards the Anglican Church.

In the same number there is an instructive paper, entitled "Divorçons!" by an

"Evangelical Layman," in which we are told that the latitude of doctrine in the Anglican Church is an absurdity, that the Low Church party represents the true Anglican Church and would be better off dissociated from all High Churchmen. Therefore the writer hails disestablishment not merely in Wales, but elsewhere also; but he draws the line at disendowment.

In the *Survey* of January 22 Dr. Woods Hutchinson gives an interesting report on the sanitary conditions under which the shirt-waist workers carry on their trade. He undertook the investigation at the request of the Associated Charities. He begins, however, with the assumption that the community has a right to know these conditions, from which he takes a long step to the assumption that the Associated Charities have a right to investigate them. The community may be taken either as a social unit or as a collection of individuals. As the latter it has no greater right in the matter than the individuals of which it is composed, and an individual has no right to know his neighbor's business. As a social unit it has the right to know everything useful to enable it to discharge fully its obligations of promoting the common good, and the good of each individual in harmony with the common good. But the activity of every social organization belongs to the governing authority. No individual, no association of individuals, has the right to intrude into it. Moreover there is great danger in the assumption by individuals or private societies of functions belonging to public authority. As the act is lawless in its nature (we use the term in a purely philosophic sense), it is far more likely to run to tyrannical excess than that of legitimate authority. This is seen every day in the abuses flowing from secret organizations of various kinds, the usurpations of the press, from trusts, and even from trades unions. Dr. Hutchinson, therefore, should not be surprised at the unwillingness of the municipal authorities to help him; but he should be surprised, and agreeably so, that only one employer told his agents that the matter was none of their business. Moreover, the editor of the *Survey* ought to know that a man's natural rights are not lessened by the fact that he can speak only broken English. Otherwise the article is useful and interesting.

In *Scribner's*, though the place of honor is given to Mr. Roosevelt's hunting, two articles stand out as worthy of notice. The first unquestionably is an appreciation of Frederick Remington by Royal Cortissoz, who follows him in his development from the illustrator into the artist, and fixes upon his absolute truth as his first quality. The second is an article by Henry J. Finck

on "The Progressive Pacific Coast." It is full of interest concerning this wonderful part of our country. On the other hand, the author allows a somewhat shallow sentiment to move him occasionally, for instance, touching the project of making the Hetch-Hetchy Valley a water reservoir for San Francisco. If it is necessary, or even useful as such, romantic notions should not stand in the way. Again Mr. Finck objects to the name of Washington's great mountain, and thinks it ought to be called Mount Tacoma instead of Mount Ranier. His reason is that the latter was the name of an English admiral. If that be reason sufficient then Mount Baker and Mount Hood must lose their names, and Port Orford and Whidby Island, Discovery Island and Hood's Canal and many another. The names of these places are the history of the discovery of the country, while Tacoma—what does it commemorate but the silly rivalry of two towns and a certain arrogance of a railway company? Some of his illustrations are rather ancient for an up-to-date article. "Rebuilt Market Street" in San Francisco is about eighteen months old; "Great Northern Docks," Seattle, shows both the Dakota and the Minnesota, though one of the sisters was cast away on the Japanese coast about two years ago. We think Mr. Finck's Portland friends will be indignant when they see Mount Hood put down as only 7,000 feet high.

In commemoration of the centenary of the birth of Cardinal McCloskey, which occurs on March 20, Archbishop Farley, who was the Cardinal's secretary for twelve years, is preparing a history of His Eminence's life. It will include much heretofore unpublished data concerning the men and events of the era during which the first American Cardinal lived.

Louis Edouard Rod, the French novelist, died in Grasse, France, on January 29.

BOOKS RECEIVED

- The Warfare of the Soul. Practical Studies in the Life of Temptation. By Rev. Shirley C. Hughson. With a Preface by the Rev. Alfred G. Mortimer, D.D. New York: Longmans, Green & Co. Net \$1.20.
- A Group of English Essayists. By C. T. Winchester. New York: The Macmillan Company. Net \$1.50.
- The Religion of the Chinese. By J. J. M. Degroot. New York: The Macmillan Co. Net \$1.25.
- Lenten Sermons. By Rev. Francis X. McGowan, O.S.A. New York: Frederick Pustet & Co. Net 75 cents.
- Ireland, Yesterday and To-day. By Hugh Sutherland. Introduction by John Redmond, M. P. Philadelphia: The North American.
- Charles Francis Donnelly. A Memoir, with an Account of the Hearings on a Bill for the Inspection of Private Schools in Massachusetts in 1888-1889. By Katherine E. Conway. Mabel Ward Cameron. New York: James T. White & Co.
- The Magical Message According to Ióánnēs. Commonly Called The Gospel According to (St.) John. By James M. Pryse. New York: The Theosophical Publishing Co. Net \$2.00.

LIBRARY NEWS AND NOTES

A literary hoax has recently been put upon the public, learned and unlearned, in a little book entitled "The Old Librarian's Almanack by Philobiblos: A Very Rare Pamphlet First Published in New Haven, Connecticut, in 1773 and Now Reprinted for the First Time." (The Librarian's Series, Edited by John Cotton Dana and Henry W. Kent, Number One. The Elm Tree Press, Woodstock, Vermont, 1909.) A preface to this supposed reprint, signed by Edmund Lester Pearson, purports to give various details regarding the history of the original almanac, now said to be in the library of the Newburyport Antiquarian Society, and the frontispiece is apparently a facsimile of the original title-page.

The critical journals of the country, East and West, have gravely taken this publication upon its face value and have unhesitatingly accepted all that is said of it in the learned preface; whereas anyone who will attempt to verify any of the statements there made will soon discover that the writer has been careful to name none but imaginary persons, libraries, books and auction sales. One and all the interesting items of information vouchsafed to aid the cataloguer in correctly describing this precious volume are carefully and, we must admit, cleverly invented. The supposed frontispiece is pretty well done but unfortunately it shows the printer to be B. Mecom, the place to be New Haven, and the date to be 1773—an impossible combination. B. Mecom, a nephew of Benjamin Franklin, was a printer of New Haven until 1767, when he went to Philadelphia and operated his business there until 1774. We know positively that he was in Philadelphia in 1770 from a petition given in Evans' "American Bibliography" under that date, which begins: "Philadelphia, September 11, 1770. Sir, be pleased to permit me to inform you that I have been in this city a few months more than two years." Thomas, in his standard and reliable work, "History of Printing in America," says that Mecom "removed from Connecticut and opened a printing house in Philadelphia in 1768. . . . Afterwards he was in the printing house of Goddard in Philadelphia and in 1774"—just after the time when he is shown as printing our Almanack in New Haven—"he left this city and was employed by Isaac Collins at Burlington, New Jersey, where he closed his typographical career." So much for the facsimile title, designed to deceive, if possible, even the elect.

"The Old Librarian's Almanack" contains, besides the usual astronomical matter, quaint reflexions and remarks of an

antique flavor upon reading, books and the proper duties of a librarian. Contrary to modern ways of thinking, the librarian should do nothing but read, and should be very careful how he lets anybody else read. Women would better be excluded altogether from the sacred precincts of the library. Extracts from this old almanac have appeared, the editor tells us, in the columns of the *Boston Evening Transcript*. Inasmuch as Mr. Pearson edits the column in the Wednesday issue of that newspaper entitled "The Librarian," the probability is that he composed these quaint maxims himself and has had many a good laugh since at the success of his recipe for putting them up. But what, may be asked, ever possessed Mr. Pearson, or the editors of the series, or all three of them, to play this practical joke upon their literary colleagues?

Some years ago Mr. Dana, the librarian of the Newark Free Public Library, stated in a paper contributed to a professional periodical, that the so-called critical journals do not review critically, and he claimed that most of their reviews are merely puffs of the publications noticed. May it not be that he, as editor of the present series, has used the present fake volume as a trap in which to catch these unwary journals? They have been caught, surely enough, and it will be interesting to see them try to wriggle out of the net set for them. How the editors will free themselves of the charge that they have deceived the public, not only in the book but in the circular advertising the series, will be another interesting spectacle.

The Library of Congress, which was once, what its name implies, merely the working library of our national legislature, is fast becoming what it should be, the National Library of the United States of America. It is to-day the third largest library in the world, ranking after the British Museum and the Bibliothèque Nationale. A few years ago the Library of Congress began to enlarge the field of its usefulness by lending out books to other libraries. The books so lent are always works called for by specialists or investigators who cannot get them from the local library where they are working. The conditions of loan are simple: the borrowing library assumes responsibility for the book while in its possession and does not permit it to leave the building, and the reader pays cost of transportation both ways.

During the past year the Library of Congress sent out 1023 volumes to 119 institutions, which were located in forty of the States of the Union, in Canada and in Cuba. Forty-nine of these borrowers were colleges and universities;

the rest were normal and other schools, public and state libraries, historical and scientific institutions. The character of books called for may be inferred from the fact that 38 per cent of the books asked for could not be supplied by the Library of Congress, mainly because they were not in the library. Considering the extent of the library this fact implies extreme rarity in many of the works called for, and it also means that the inquirers are most of them pursuing lines of research out of the ordinary field of printed literature.

Students and readers who frequent public libraries in search of first-hand information are referred more and more by librarians to the publications of the Federal Government. The term Congressional document was once a synonym for all that is dusty, dry and useless in the way of printed matter; to-day it connotes scientific, historical and sociological works of the highest value. What is perhaps of more interest to the average reader, moreover, is the fact that many of the Government publications are readable and interesting; they are often illustrated with plates of remarkable beauty; and some of these works, which contain narratives of travel or describe the manners and customs, beliefs and traditions of the American aborigines, are as entertaining as such books usually are. Aided by an excellent series of indexes to the Government documents, prepared in the Document Office at Washington, the librarian—and the reader, after he has been initiated—can readily find any work by a given author or may run down information of the highest importance to him in his studies.

The scientist will naturally find most to interest him in the works issued by the Smithsonian Institution, the National Museum and the Geological Survey; the student of American history and of folk lore will turn to the beautifully printed publication of the Bureau of American Ethnology, embodying investigations into Indian life; the former will find a multitude of practical suggestions and directions in the leaflets of the Department of Agriculture, many of them to be had from the Department for the asking. The teacher and the student of social science will be most concerned with the bulletins of the Bureau of Education and of the Department of Labor. The business man may not realize how valuable it may be to him to glance over the Consular reports giving notes of industry in foreign countries and furnishing the latest news of legislation affecting the conduct of business and commerce in those countries.

W. S. M.

EDUCATION

An interesting point is discussed by Ernest Martin Hopkins, Secretary of Dartmouth College, in the current *Educational Review*. In his paper, "Critical Period for the American College," he seems fully awake to the danger facing the college strictly so called through the pushing upward of secondary school work and the reaching downward of university courses until the essential college purpose of general culture is threatened with elimination. Unquestionably the evolution which has brought about the change in the honorable position held by the college in the educational field during the two centuries and a half from its founding is largely due to the elective system, which permitted students entering college to specialize to the extent of preparation for the professional schools and the graduate schools.

The immediate effect of such a concession was commonly a failure to give the undergraduate student that general enrichment of life, that general cultivation which he will not get when he enters the special field of his life work, and which it is the special function of the college to impart. No wonder that in the resultant confusion of our educational organizations the leaders in educational work in this country recognize grave danger to the old-time concept of the college and its work. And they recognize as well the irreparable loss that would accrue to systematized educational work were the distinctive purpose of college training to be lost sight of among us, or were it allowed to be merged in any way into the scholarly research and professional training characteristic of the university curriculum.

University methods will never achieve the desired results of a college training, and it is therefore a fair conclusion that the university should not dictate the life and policy of the college. Mr. Hopkins finds a reason of the narrowing of the college horizon in the fact that a change has come "in the manner of men in college professorships a generation ago and now—a change emphasized in the columns of every paper and magazine which comments upon educational subjects." Quoting President Pritchett, in the *Atlantic Monthly* for December, 1908, he says: "The old-time college teacher was a man who had, above all else, intellectual enthusiasm and intellectual sympathy; his learning touched many fields, and all with sympathetic and friendly spirit, and his work consisted largely of bringing into the lives, and into the intellectual appreciation of his students, his own sense of learning and of civilization and of social relations. For this work there was needed, not primarily a man of research, but a man of large comprehen-

sion, of wide interests, of keen sympathies and of discriminating touch."

To-day, Mr. Hopkins affirms, the future college teacher specializes for a degree in fixed graduate work, usually a doctorate of philosophy, which is in no sense an adaptation to the needs of the college teacher. And the futility of his work in relation to his future career lies in this, says the author of the article we are considering, that it ignores breadth of knowledge while it seeks depth; it disregards the general in its search for the particular; it forms the habit of acquisition of knowledge without regard to its dissemination, and it makes for research rather than culture." Hence Mr. Hopkins pleads warmly for a change in the now prevalent ideas regarding the training of college teachers, arguing very properly that if we are to retain the college as a place for general culture the question of the sources of supply from which instructors are to be sought becomes a matter of vital concern.

A novelty in college experience is announced from Cleveland. For the first time probably, in this country, a play by college students has had a run of a full week. Every evening last week the members of the dramatic club attached to St. Ignatius College presented the historical drama "Athol," founded on incidents in the career of the Roman Emperor Antoninus Pius and written by Rev. Jos. Husslein, S.J., of the college faculty. A local correspondent sends an account of the notable success achieved by all responsible for the play. The staging, costuming and excellent ability of the young men taking part in the production, he writes, were only a partial reason of the success; the play itself has merit above the ordinary. And he notes the gratification generally expressed that a departure of the kind has been attempted and that the author's effort to add a dignified and artistic attraction to the repertoire of college clubs has merited the complimentary notices bestowed on his work by the press critics of Cleveland.

The Law Department which the St. Louis University opened a short time ago will graduate its first class this June. Some of the members of this class attended the last Missouri State Bar examination, and considerable interest was attached to their relative standing as compared with the students of older schools. A local daily, anticipating official results, announced that a Harvard man had won first, a Washington man second, and three Virginia men were in the next positions. But the official announcement, published in the same daily to-day (Monday, January 31), shows that a St. Louis University student was first of all the contestants.

SCIENCE

A magnetic survey of Africa has been partially finished by scientists sent out by the Carnegie Institution of Washington, D. C. Two men, amid many perils and hardships, traveled through Rhodesia, Portuguese East Africa, German East Africa, Uganda and the British Protectorate. Dr. J. C. Beattie, of the South African College at Cape Town, and Professor J. T. Morrison, of Victoria College, did the work under the direction of Dr. L. A. Bauer, the head of the department of terrestrial magnetism of the Carnegie Institution. The Carnegie Institution of Washington was founded by Mr. Andrew Carnegie, in 1902, when he gave a board of trustees \$10,000,000 in registered bonds, yielding 5 per cent. annual interest, to encourage in the most liberal manner investigation, research and discovery for the improvement of mankind. Mr. Carnegie added \$2,000,000 to his gift in 1907.

Professor B. Paul Besson communicated an interesting paper to the Academie des Sciences, in which he gives the result of his observations on the effect of the moon's motion on the radio-activity of the air. Different authors indicate a variability in the radio-activity of air, and Besson concludes that this is due to emanations from the ground. In the case of radio-active waters he noticed that with a fall of pressure the activity increased; so, too, for radio-active charged earths. Other variations not attributable to changes of pressure were noticed, which he suspects are due to the motion of the earth's crust, due to lunar attraction. He concludes that at constant barometric pressure the activity is highest when the moon is passing the meridian.

The following are a few data regarding comet 1910a: Length, 9,000,000 miles; mean orbital speed, 1,000,000 miles an hour; distance from the sun in perihelion, 4,000,000 miles. Professor Maunder judges its path to be parabolic. If so, it will never be seen again. Its spectrum shows the sodium lines and the third cyanogen bands.

The electric arc and the so-called gas cutting-burners make ordinary safes no longer burglar-proof. Hitherto this emergency has been only partially met by increasing the thickness of the plates of safes and vaults. A German engineer meets it entirely by a new form of safe. This has a double wall. The outer one, of concrete or stone, is stationary; the inner one, of chilled steel, rotates by means of an electric motor. During business hours it is at rest and the accumulators which drive the motor are charged from an out-

side circuit. When the safe is locked the rotation is started by a switch from outside, but this switch cannot stop it again. This is done by a time switch within the safe. The safe rotates at a speed of three feet a second; thus the direction of a cutting-flame on a definite spot of the surface is impossible.

Paul Gambert has found a new fluorescent substance in a derivative of physostigmine. It has a light bluish hue when in solution, but when examined by reflected light assumes a deep ruby-red color.

Electricity was used successfully as an anesthetic in Hartford, Conn., lately. During the operation the patient was blindfolded that he might not see the surgeons at work. He declared that he felt absolutely no pain during the operation, and no bad effects followed the application of the electric current.

SOCIOLOGY

The *Fortnightly Review* for January has two articles that present a gloomy view of certain aspects of industrial and social life in England. Contending for what he calls the Tory program, "Every man his own landlord"—the transference of the land to tenants and town-workers—the writer shows that England produces per acre from a more fertile soil one-fifth less than Germany in breadstuffs; one-fourth in potatoes, cattle, hogs and fowl, and one-seventh in timber; that while Germany produces sugar enough to supply all and tobacco for half its population, England raises none and excels only in pasture and sheep, which are comparatively unremunerative. Even her vegetables, dairy produce, eggs, fruit, etc., are largely imported. Her people are dependent on the American Beef Trust, which, it is stated, controls Argentina, for their meat, and on the American Leather Trust for their shoes, and "unless we recreate our agriculture these isles will be at the mercy of a handful of foreign speculators." Moreover, the efficiency of agricultural laborers has depreciated in England because the best go to the towns; in Ireland because they emigrate. The best city workers are country-bred, but "the second generation is of lower physique" and the third lower still. Physical deterioration has been caused in the country by "underbreeding, elimination of the fittest and propagation of the unfittest;" in the towns by living in polluted air on artificial and largely unwholesome food from the cradle to the grave. Hence "the British race has become stunted, narrow-chested, flat footed, rotten-toothed and chronic anemia is a national malady."

Another article shows that an average of 10,000 persons are annually imprisoned for debt by the English county courts; that the number has been steadily increasing during the last decade, and that such debtors have to work and, though kept apart, are otherwise treated as criminal prisoners. They are usually of the working class, as merchants and shopkeepers can escape under the Bankruptcy Act. The debtor is usually seized while at work, his means of payment is cut off, and his relatives are blackmailed for the amount. This is one of the grievances of the Labor Party.

Three men, Douglas, Filvus and Grahamslaw, were brought up in a London police court lately for obtaining money under false pretences. They published a magazine, *Profit and Pleasure*, in which from time to time they advertised prize competitions. One of these was to cut out and put together a number of pieces of paper, which made up a profile of Lord Charles Beresford. £100 was the prize for forming the picture, and £150 for naming the person represented. 13,000 solutions were sent in, which the clerks put in the waste paper basket after taking the names and addresses of the senders, who were each informed they had won a cash prize, but to qualify for it they must send a year's subscription to *Profit and Pleasure*, 3s. 6d. £4,500 was thus obtained. Then the announcement was made that the number of those entitled to share in the prizes was so great, £50 would be added to them and a decisive contest held among the winners. Lord Charles Beresford had to serve again, but he was cut up into smaller bits than before. A list of prize-winners was published, but of these many complained that they had not received the sums due them. Lord Roberts was the subject of a later competition held in the same way.

The National Civic Federation finished its late conference in Washington with a series of resolutions calling for uniform state legislation in various matters. Of these we have already indicated some. Among the others are labor laws, reform of legal procedure, food inspection, the sale of drugs and narcotics, the regulation of medical practice, taxation so as to avoid the double taxation of any citizen, the execution and probate of wills and the conveyance of real estate.

Desiring to increase its usefulness, the directors of Mercy Hospital, Baltimore, have undertaken the building of an addition that has long been demanded. This section will be five stories in height and will contain several wards, many private

rooms, a new chapel and the heating equipment. The cost is estimated at \$200,000. "The Mercy Hospital," says the *Baltimore Sun* "is an institution that stands high among Baltimore's agencies for good, and to which the people owe a debt of gratitude."

ECONOMICS.

More tonnage enters New York to-day than any other port. Antwerp is next to New York, and London, which ten years ago stood in the first place now comes third. The registered tonnage passing yearly through the principal ports, as nearly as can be ascertained, is as follows:

New York, 12,154,780 registered tons; Antwerp, 11,211,803 registered tons; London, 11,160,367 registered tons; Hamburg, 10,888,553 registered tons; Hong Kong, 9,941,261 registered tons; Liverpool, 8,167,419 registered tons; Montevideo, 7,725,534 registered tons; Marseilles, 6,736,603 registered tons; Kobe, 5,497,877 registered tons; Buenos Aires, 5,119,291 registered tons. The great steamers which, leaving different European ports, converge on New York, give it this pre-eminence.

The Erie Railway, with a main line one thousand miles in length and a large amount of single track, has carried during the last five years 125,000,000 passengers without a single fatal accident. The average journey of each was six miles; hence, the work done is expressed by the term 750,000,000 passenger-miles, which may be interpreted either as 750,000,000 passengers carried one mile, or one passenger carried 750,000,000 miles. In the latter sense it would represent a passenger carried to the planet Venus and back almost seventy-three times, or a daily round trip to the moon every business day for twenty-six years and two months.

Dr. Simon N. Patten, head of the Department of Economics, University of Pennsylvania, holds the cause of the advance in prices to be the extravagant manner of living, which turns incomes, especially those of the salaried class into unproductive channels. Money which formerly went into savings banks and aided production, is now employed in buying over and over again the products. Thus the demand is going further and further beyond the supply. Moreover, as Mr. Nearing, an instructor in the same department says, the readiness to buy on the part of the public is a constant incitement to sellers to raise prices.

The Census Department of Canada estimates the population of the Dominion by provinces on March 31, 1909, as fol-

lows:—Maritime Provinces, 1,037,112; Quebec, 2,088,461; Ontario, 2,619,025; Manitoba, 446,268; Saskatchewan, 341,521; Alberta, 273,859; British Columbia, 289,516; unorganized districts, 58,309; a total of 7,154,071. Since that date 150,000 immigrants have entered the country, bringing the total population up to upwards of 7,300,000—2,000,000 more than in 1901. Australia, the next largest dependency, has not yet 5,000,000.

ECCLESIASTICAL NEWS

Advance sheets of the "Catholic Directory" for 1910, sent out by the M. H. Wiltzius Co., of Milwaukee and New York, show that in the Continental United States the figures of the diocesan returns give an increase of 111,576 Catholics over those of 1909, the total Catholic population being set down as 14,347,027. Adding to this the Catholics of the Philippines, Porto Rico and Hawaii, we have a grand total of 22,587,079 now under the American flag.

The Catholic population of the leading States in the Union is as follows: New York, 2,722,647; Pennsylvania, 1,494,766; Illinois, 1,443,752; Massachusetts, 1,373,772; Ohio, 619,265; Louisiana, 557,431; Wisconsin, 532,217; New Jersey, 496,000; Michigan, 489,451; Missouri, 452,703; Minnesota, 427,627; California, 391,500; Connecticut, 370,000; Texas, 283,917; Iowa, 242,009; Rhode Island, 242,000; Indiana, 218,758; Kentucky, 194,296.

There are 16,550 priests in the United States, 4,276 being members of religious orders. A gain of 457 is shown. The hierarchy of the United States consists of one apostolic delegate, one cardinal, 13 archbishops and 88 bishops. There are 8,849 churches with resident priests and 4,355 mission churches. The total number of churches is 13,204, a gain of 366 over last year.

Chicago has 187 churches. There are in the Boroughs of Manhattan, Richmond and the Bronx, alone, 150; Brooklyn has 110; Philadelphia, 99; St. Louis, 83 and Pittsburgh, 68. There are 61 in Boston and the same number in Cleveland. Buffalo has 56, Baltimore 47 and Cincinnati 46.

In the field of education the totals show 83 seminaries, with 6,182 seminarians; 217 colleges for boys, 709 academies for girls, and 289 orphan asylums in which 51,541 orphans are cared for. The total number of charitable institutions is 1,125. There are 4,845 parochial schools, with an attendance of 1,237,251, a gain of 142 schools and 39,338 children. Counting the children in parochial schools, colleges, academies, orphan asylums and other institutions, the total number is 1,450,448, a gain of 53,101.

There are 322 Catholic papers and periodicals published in twelve different languages.

The Catholic population of Canada, according to the Directory, is 2,538,374, while Cuba has 1,824,897.

The "Gerarchia Cattolica" for 1910 has been issued from the Vatican press and shows that there are now eighteen vacancies in the College of Cardinals, the number of Cardinals being only fifty-two in place of the full quota of seventy. The archbishoprics of the world of both those of the Oriental and Latin rites number 201; the bishoprics number 748 for the Latin rite and 52 for the Greek. During the year only one new see was erected, that of Rockport, Illinois. Three new pontifical colleges are recorded: the international pontifical college of the Capuchin Minorites, the pontifical college "Angelic" of the Dominicans and the Pontifical Biblical institute directed by the Rev. Father Fonck, S.J.

In a statement printed in most of the Catholic papers last week, giving figures from the advance sheets of the "Catholic Directory" for 1910, it is said that "Chicago has more churches than any other city in the Union. There are 187, . . . while New York proper, that is Manhattan and the Bronx, has 138." Most Gothamites, remembering the strenuous efforts to call all Cook County, Illinois, "Chicago," will be set wondering over this novel Milwaukee idea of "New York proper." There is a local hallucination here that "New York proper" is made up of the five Boroughs of Manhattan, Bronx, Brooklyn, Richmond and Queens, which the "people of the State of New York, by the grace of God free and independent, in Senate and Assembly" enacted should form the legal entity known as the City of New York. Within its limits there are now 190 regularly established parish churches, not counting sub-missions or chapels. Chicago, therefore, has not caught up.

The Catholic Converts League held its annual meeting and election of officers at the Catholic Club, in this city, January 31. About three hundred members were present. The yearly reports were of the usual character. The membership is above five hundred. The monthly meetings have been held with good attendance. Mr. Henry R. Sargent, for years a member of the Protestant Episcopal order of the Holy Cross, gave a short address explaining conditions in the Protestant Episcopal Church. In it are two general classes, the Unitarian, cutting loose from all dogma, and what is called the Catholic. In this are some who have made up their minds to resist Roman claims to the end. They are partisans, and not always honest partisans, who get angry and abusive when they hear of what

they call perversions. But there is a very large number anxious about their state, recognizing that Rome may be the true goal to which God is leading them, and praying for light. These are most kindly disposed towards those entering the Church. They had been most generous and sympathetic towards him, and should be treated kindly and courteously. We Catholics can help them in many ways, especially with our prayers.

On February 3 the Most Rev. Paul Bruchési, Archbishop of Montreal, called upon the editorial staff of AMERICA, and said that he had visited Boston, Mass.; Providence and Woonsocket, R. I.; Baltimore, Md., and Washington, D. C., and that everywhere both prelates and priests had given him the greatest encouragement in promoting the success of the Montreal Eucharistic Congress next September. This will be the first time the International Eucharistic Congress will meet on this continent, and this will be its twenty-first meeting. Among the visitors expected from Europe will be a special delegate from the Holy Father, two other cardinals and about ten bishops. Bishop Heylen, of Namur, is sure to come as permanent president. Among the many bishops expected from this country are Bishop Maes, of Covington, Ky., president of the American Eucharistic Congress, and the Most Rev. John M. Farley, Archbishop of New York. During his short stay in this city Mgr. Bruchési was the guest of the Fathers of the Blessed Sacrament, at the rectory of the Church of St. Jean Baptiste, in East 76th Street. His Grace returned to Montreal on February 4.

Bishop Hartley, of Columbus, has followed the good old custom of issuing a Lenten pastoral to his people. In it he admonishes them against the prevalent spirit of worldliness, the neglect of the sacred surroundings of home life, the importance of Christian marriage and the fostering of vocations to the religious life.

On February 1, the Rev. William McDermott, of the Holy Name Church, Columbus, offered the prayer at the opening of the Ohio Senate, the first time in its history that a priest has so officiated.

Bishop Schwebach, of La Crosse, on January 27, dedicated St. Paul's Chapel for Catholic students at the University of Wisconsin. The building, which is on the campus, cost \$60,000, and contains a reading room, and other apartments for social meetings. It is for the exclusive use of Catholic students.

DRAMATIC NOTES

"Just a Wife." Belasco Theatre.—The theme of "Just a Wife" is by no means pleasant, but it is handled in a decorous manner with a conclusion that is sound and logical once the premise is granted. It is in the premise, however, that the radical improbability lies. There is no explanation why John Emerson, the millionaire, did not at the outset marry the woman, who is described as of such superior ability and character as to be an important factor in moulding and inspiring him to a dominant and triumphant success in his business career. There would have been no dramatic situation had this, the probable thing, happened. But granted the improbability, *i. e.*, that this woman is his mistress and not his wife and the rest follows. He has married a young woman whom he does not love, merely as a business move, viz. to rehabilitate himself in the public eye and to even up his scandalous relations with his mistress. The young wife has married him on her part that she may be rescued from the narrow poverty in which the fallen fortunes of her family have placed her. She is a wife in name only, her husband giving her what she has bargained for, namely, the comforts and luxuries she has coveted. The husband is of the aggressive commercial type, his business and financial career being the sole interest of his life; and all women are but mere instruments to this end. He finds that his mistress has now become a detriment to him, and he determines to break off the relation. He goes to his wife's house in the country, where she has lived in seclusion for six years, and then she learns that she has sold herself to her own unhappiness, and that the mere comforts and luxuries which her marriage has brought her are not the true realizations of life. John Emerson's mistress follows him thither in jealous rage only to be repulsed by him. Meantime he finds that he is beginning to learn to love his wife, but not as she would have him love her; she demands his love not as a mere incident in his career, but as the controlling force in his life. She dismisses him, telling him that when he has come to realize that marital love is the supreme test of his happiness, and that when he is prepared to subordinate his financial career to its influence, he will find her ready to meet him on grounds of reconciliation. The theme of "Just a Wife," as may readily be seen, is not agreeable,

"Mrs. Dot," Lyceum.—With so much of the local stage given constantly to the display of theatrical vulgarity and filth,

that a play is at once clean, decent and amusing, ought to be an immediate passport for it to public favor. All the latter qualifications can be accorded W. Somerset Maugham's "Mrs. Dot," one of those thinly-spun little comedies, made in London, and in which Miss Billie Burke assumes the title role. The story is that of the young widow of a rich brewer who sets out to marry an impoverished clubman and prospective peer. The dialogue that details her success, is full of epigrammatic turns and bits of cynical philosophy in a cleverly kept up, breezy atmosphere of innocent fun. The sustaining company is good, the settings artistic and the costumes handsome.

"Alias Jimmy Valentine," Wallack's Theatre.—Melodrama of the old school, with here and there a touch of the modern used to advantage. In this type of play criticism should be tempered with consideration for the effectiveness of the exaggerated incidents and thrilling scenes which are more or less essential. The story is that of a youthful burglar, reformed—as is usual in plays—for the love of a woman. He is relentlessly pursued by a detective for an old crime of safe robbing, despite the fact that for three years he has led an honest life. The detective has contrived numerous schemes to trap the reformed crook and finally succeeds in detecting him in the act of opening a vault, by the delicate sense of feeling the combination out with his fingers, in which the little daughter of the bank's president has been accidentally locked. In the end the detective's heart is softened by the pleading of the banker's eldest daughter for the freedom of her betrothed, so he departs to leave them in peace and happiness. The play is, perhaps, a true picture of the modern prison system* and of the injustice and grafting practiced by the minions of the law. It is an apt argument that it is possible for a man who has been dishonest to reform and still succeed. As a melodrama it is cleverly constructed and affords abundant opportunity for some good acting of a sensational and artificial type which will please and "thrill" the average public.

"The Watcher," Comedy Theatre.—In spite of its many crudities and glaring inconsistencies the play has a certain dramatic force. It is, moreover, carried beyond its merits by excellent acting, though even this cannot redeem it for its fundamental absurdity. It is a "spiritualistic" play, whose entire action depends upon the influence of a dead mother's spirit over her children, one of whom, a son, has become a drunkard and degenerate; the

other, the daughter, entertains a firm belief in her dead mother's invisible presence as a guiding influence in their lives. It is the apparition of the mother's spirit that finally brings about the solution of their troubles and of their domestic unhappiness. The play is a sad jumble of extravagances and contradictions. The evident purpose is to show that the dead still influence human living, but the author has so wofully ravelled the theme into an inextricable tangle of spiritism, telepathy, and what not, that it becomes an impossible snarl, defying both patience and intelligence.

CHARLES McDUGALL.

PERSONAL

The Right Rev. Bishop Neil McNeil, of St. George's, Newfoundland, who has been appointed Archbishop of Vancouver, is a Nova Scotian, a son of the late Malcolm McNeil, of Hillsborough, Inverness. His grandparents came from Bara, Scotland, and Kilkenny, so that the new Archbishop is one of the few who can legitimately claim to be Scotch-Irish. He was born at Hillsborough. November 21, 1851, received his primary education there and afterwards entered St. Francis Xavier's College, Antigonish. In 1873 he was sent to the College of the Propaganda in Rome, where he remained for six years. He was ordained in April, 1879, in the Lateran Basilica, by Cardinal Patrizi, and in the same year received the degree of Doctor in Philosophy and Theology. He returned to Nova Scotia in 1880, and joined the teaching staff of St. Francis Xavier's. In the following year he accepted the editorship of the *Aurora* newspaper. From 1884 to 1891 he was rector of the College. He was consecrated Bishop of St. George's in St. Ninian's Cathedral, Antigonish, October 25, 1895.

W. E. Purcell, of Wahpeton, North Dakota, who on February 1 was sworn in as United States Senator from that State, in succession to F. L. Thompson, resigned, is a Catholic. His only other colleague of the Faith in the Senate is Senator Carter, of Montana.

The Rev. John J. Lawler, pastor of St. Paul's Cathedral, has been appointed auxiliary bishop of the archdiocese of St. Paul by His Holiness Pius X.

* Under a decision of the District Court of Omaha, Neb., \$50,000 specifically bequeathed for the project, and \$35,000 from the residue of the estate of the late John A. Creighton, after this and other specific bequests are provided for, will go to establishing and maintaining a home for poor working girls.

OBITUARY

Rev. John F. G. Pahls, S.J., died on February 5, in the Jesuit house of St. Stanislaus, Cleveland, Ohio. Father Pahls was born in Cincinnati in 1847, and at the age of twenty-two entered the Missouri Province of the Society of Jesus. His studies in philosophy and theology were made principally at Woodstock, Md., with an intervening period spent in teaching in the St. Louis University. After his ordination in 1882 he filled responsible positions in the novitiate at Florissant, St. Louis University and St. Ignatius College, Chicago. From the last named place he went to Omaha in 1894, as President of the Creighton University, leaving this office four years later with shattered health. After a year of forced inaction he was made treasurer of Detroit College, where he remained until last summer, when ill health once more obliged him to retire from active duty, and he went to Cleveland in the hope of recovering. Father Pahls was a man of distinguished presence and courtly manners, but was little known by the public at large on account of his retiring disposition. He was a pulpit orator of uncommon eloquence until the afflictions of his latter years made this priestly duty an impossible task.

The Rev. Michael A. Griffin, pastor of the Church of Our Lady of Hope, Springfield, Mass., died on February 1. Father Griffin's health was undermined by his arduous labors in the new parish to which he was appointed in 1906. The Church of Our Lady of Hope was dedicated November 21, 1907. The deceased priest was graduated from the College of the Holy Cross, Worcester, in 1888, and received his first appointment as curate at the Church of the Sacred Heart, Springfield. The Rev. John F. Griffin, of the Holy Rosary Church, Holyoke, is his brother.

Announcement is made of the death, at Kilmallock, Ireland, of Bridget Turner, wife of Patrick Turner and mother of the Rev. William Turner, D.D., of the Catholic University of America; the Rev. Denis Turner, C.S.S.R., Limerick, Ireland; the Rev. John Turner, D.D., New York, and the Rev. Patrick Turner, of Pensacola, Florida. Mrs. Turner had three daughters among the Sisters of Charity, New York, one of whom, Sister Mary Rosaire, survives him. There was a solemn Mass for the repose of her soul at the Church of the Immaculate Conception, New York City, on February 7.

Rev. Thomas P. Hodnett, one of the veteran priests of the archdiocese, died in Chicago, on January 29, aged sixty-five

years. He was rector of the church of the Immaculate Conception. Father Hodnett was born in Glen, County Limerick, Ireland, and was ordained September 30, 1876, at St. Francis' Seminary, near Milwaukee. He ministered in several parishes in Wisconsin before his assignment to a Chicago charge twenty-eight years ago. In the various Irish National movements of recent years he was actively prominent.

Miss Kathleen Don Leavy, who had written both prose and verse for Catholic publications for a number of years, and edited *The Don Leavy Magazine*, in Richmond, Va., died on January 12.

The Rev. Walker S. Caughy, pastor of St. Stephen's Church, Washington, D. C., was buried from the church of which he had been in charge for fourteen years on February 5. Father Caughy was formerly pastor at Laurel, Md. He was an alumnus of Loyola College, Baltimore.

State Senator Thomas S. Walsh died in Springfield, Mass., on February 4. He was born in Hartford, Conn., in 1859, and removed to Springfield in 1873. Before his election in the Senate he served two years as Representative in the State Legislature. Two of his sisters are members of the Sisters of Providence in Holyoke.

The Right Rev. Gilbert L. Benton, Vicar-General of the diocese of Harrisburg, died suddenly on February 5. Mgr. Benton was pastor of the Church of St. James, Steelton, Pa. He was fifty-two years old.

QUERIES AND ANSWERS.

Amateur—May a Catholic club or literary society with propriety, give a presentation of "The Servant in the House"? Opinion is divided on the subject; some claim that the drama is far above the standard of ordinary plays, from the moral standpoint, while others maintain that the very conception of the work is blasphemous. An answer will settle the controversy.

[ANSWER—"The Servant in the House" attacks religion as an institution and preaches Humanitarianism. Its chief character is intended for Christ not as The God-man, but simply as a human preacher of altruism. It represents the Church as a decayed institution, the source of moral miasma. It is true that the special church attacked in the play is the Anglican, but in the author's intent the Anglican Church is typical of all Churches. It would clearly be unbecoming for a Catholic club or literary society to produce such a play; all the more so as it inculcates its doctrine in

an alluring and insidious way. Dramatically it is a strong play, but morally false and anti-religious.—Ed. AMERICA.]

IN MISSION FIELDS

At the civic meeting held in Carnegie Hall, on the evening of February 2, to close the Paulist jubilee, Judge Thomas C. O'Sullivan, whose subject was "Reflections of a Paulist Parishioner," paid an earnest tribute to the work done by the women of St. Paul's, the parish of the original New York foundation. "There was one woman," he said, "in the early days, a Mrs. Murphy, who used to come down regularly from Eighty-fourth Street to attend the early Mass at the Paulist Church. A few days ago former President Roosevelt, during his hunt in the African jungle, met a white woman. She was not a huntress, and still she was a huntress of souls, and she is a daughter of that Mrs. Murphy, and her name in religion is Mother Mary Paul."

MR. ROOSEVELT'S VISIT TO UGANDA.

Mother Mary Paul, as the readers of AMERICA will remember, wrote some time ago to say how much pleasure the perusal of the paper gave her in the wilds of far off Africa. The Society of the Propagation of the Faith has just received the following letter from her describing Mr. Roosevelt's recent visit to her at the Mission at Uganda:

"The great man has been to see us! How long I have waited to say this. Yesterday he arrived at Entebbe, and to a telegram inviting him to lunch here the reply came: 'With pleasure, Kermit and I accept the invitation to dinner.' The Bishop, attended by the priests and Prince Joseph, with a great throng of our people, turned out to greet Colonel Roosevelt. We had two bands, and one of them walked sixty-five miles to be here. Up the road came the four runners who had been sent to watch for the rickshaws. Breathlessly they came with the message, and on top of it the rickshaws with the provincial governor and Colonel Roosevelt. Introductions followed and to my remark how kind it was for him to come he replied, 'Kind? Why pitchforks wouldn't have kept me away. In fact, I would have been afraid to go back to the States if I hadn't come to see you.'

"To the sweep of a lively march we all walked to the convent, where Mr. Roosevelt charmingly and so naturally spoke of men and things that we were ready listeners. I will only mention the matters near home, and that later. He was delighted with the convent and the work of the children, and commented on the modesty and good manners of the women. The queen sister, who ranks next to the king, was here with several of the princesses to meet him. He was gracious

enough to raise his hat and shake hands with these our great ladies, as he did with Prince Joseph, when bidding them goodbye. The Baganda who witnessed this were beside themselves with joy to see the gracious act of 'this man of kindness.' He was deeply interested in the process of bark-cloth making and our other industries. He visited the St. Elizabeth's Infirmary and the school where he saw the children at their tasks. I know he was sincere in his praise when he said several times that he wished Mrs. Roosevelt could be here with them to see this model school in the heart of Africa. The children sang the 'Star Spangled Banner.' Perhaps it was the tears in my own eyes which made me think they were in his. Kermit thought it wonderfully fine, as they both thought the two bands which the Fathers here taught the boys to play so well.

"I do not know what most holy nuns will think when they hear that I was invited to the luncheon and seated beside Mr. Roosevelt and opposite Kermit. I was their countrywoman. Did I feel embarrassed? No one could with Colonel Roosevelt, for he is simple and kind and puts one at one's ease. I forgot to tell you of whom he spoke. He said the Paulist Fathers were ever his staunchest friends in temperance work and he always relied on their sincerity. He spoke of Dr. Wall, who had such influence with the police and who worked so faithfully for their good. Monsignor Denis O'Connell, Archbishop Keane and others were mentioned. He asked me if I knew Maurice Francis Egan, and I told him how the latter had on one occasion visited our school and insisted on my sitting down to rest and he taught the eighty-four little colored children for me the whole hot afternoon. He is to call on His Grace Archbishop Farley to give him his impressions of our efforts here. At luncheon I told him how, when my dear old mother wanted to rebuke us for finding fault with things, she would remark, 'It is fit for a president.' How little then did I dream that I should ever be so near one. When you sent us a box some months ago I saved a can of tomatoes and whoever sent them would have rejoiced to-day could they have seen the glad surprise on the faces of Colonel Roosevelt and Kermit when the American tomatoes in Africa were served up.

"Mr. Knowles invited us to a tea party at his place, but the Bishop looked serious. Colonel Roosevelt in his most strenuous manner pleaded with the Bishop to grant this favor, and so to-morrow the Sisters will be at luncheon with our 'great American,' the king and his court. and in the afternoon all the Kampala folk will come to the reception. The Bishop, Fathers and my Sisters are simply charmed with

Mr. Roosevelt, and if there be in Uganda a woman prouder of her country and its incomparable representative than I, just let me see her, please. I did not fail to say to him how his broad and generous spirit of toleration had made him dear to American Catholics. His reply was characteristic: 'I try to be decent and I do detest religious intolerance. Some of my dearest friends are Catholics.'

PULPIT, PRESS AND PLATFORM

Representative F. Burton Harrison of New York made a speech in Congress, on January 8, in which he defended the good name of Belgium against the charges contained in the reported atrocities in the Congo Free State. "I have taken occasion to say," he stated, "that I believe that the reported atrocities in the Congo Free State were due mainly to the actions of one native tribe fighting another, and that the Belgians, instead of being responsible for any of these outrages, had done a great deal to put a stop to them. Notably was this the case in the extermination of the Arab slave trade by the late King Leopold, a seemingly impossible task successfully carried out at his private expense. I have also had occasion to express my firm conviction that the agitation directed against the Belgians in Great Britain was due to a desire on the part of the latter country to appropriate to itself the vast territories of the Congo Free State, both on account of the natural resources there and because that territory offered to the British the best opportunity for the construction of the Cape to Cairo Railway. Under these circumstances, I felt called upon to enter an earnest protest against the action of our Department of State in presenting its note of last year to the Belgian Government. Secretary Root was led by the British into an attempt to pull the chestnuts out of the fire for them."

A correspondent having asked the *New Music Review* to explain what was the purport of the "Motu proprio" of Pope Pius X on church music, the editor gives, in the February number, an abbreviation of the document and adds:

"Our correspondent will find in this condensed form of the *Motu proprio* the general purport of the Pope's legislation. We might add that the ancient tradition in regard to the employment of male choristers is the same as in the Greek and Anglican Churches. Singers are regarded as belonging to one of the orders of the ministry. They correspond to the Levites of the Temple, and like acolytes, crucifers, servers at the altar, etc., cannot give place to girls and women. In previous issues of this paper we have occasionally referred to the fact that the

Motu proprio has been more or less misunderstood by the public in general. The popular idea is that by it modern music has been virtually banished from Roman churches, and plain song substituted for all other forms of composition. The truth of the matter is that the Pope's rulings are not unduly restrictive. Gregorian music is prescribed for *some parts* of the liturgy, but not for *all*. Modern music is neither banished nor restricted provided it conforms to liturgical laws, and is not reminiscent of the opera and of secular entertainments.

"Furthermore, it is a great mistake to look upon the *Motu proprio* as something new, sprung upon the Church by Pope Pius as a high-handed, novel, and startling piece of legislation. The Pope has proclaimed nothing new. In fact, he states very clearly in the introduction to the *Motu proprio*, that the prescriptions are set forth in the ecclesiastical canons, in the ordinances of the General and Provincial Councils, in the rules which have at various times emanated from the Sacred Roman Congregations, and from the Sovereign Pontiffs who were his predecessors.

"And it is in our opinion a great mistake to suppose that the *Motu proprio* has no connection with the cause of sacred music outside the Roman Church. A large part of the instruction has a distinct bearing upon the musical worship of the Almighty in *all* churches. It is a much-needed rebuke, and a most telling one, to those who through ignorance, or through wilfulness, "profane the sanctuary" by the performance of music that is essentially secular, worldly, and designed for the entertainment of man rather than for the worship of the Deity. Intended primarily for the Roman Church, it possesses a general significance that should appeal to every ecclesiastical musician."

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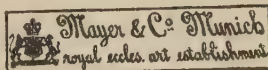
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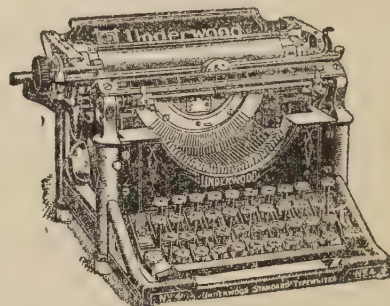
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CHRONICLE

President Taft's Position.—President Taft, in a long speech at the Lincoln Day dinner of the Republican Club of New York, made it appear that he has not changed his mind since he took office, and that he stands to-day for the things he stood for when elected and which were embodied in the Republican platform. Reviewing the acts of his administration Mr. Taft maintained that the Republican party had substantially kept its pledges to the country. He made an elaborate defense of the tariff bill and declared it was the best customs bill ever passed. Though "nothing was expressly said in the platform that the revision of the tariff was to be a downward revision," duties were reduced twelve per cent. and receipts increased. The most significant feature of the new customs bill, he claimed, is that "it indicates on the part of the Republican party the adoption of a policy to change from an increase in duties to a reduction of them and to effect an increase of revenues at the same time." He declared himself opposed to the Senate amendment to the Postal Savings law, which provides for the deposit of moneys in local banks. "The great advantage of a postal savings bank," he said, "is the encouragement of thrift of those whose fears of the solvency of any depository except those controlled by the Government tempts them away from saving." He believed that the Interstate Commerce Act should be amended to give railroads the right to make traffic agreements, subject to the approval of the Commission, and that the rules of Federal courts regarding injunctions should be more accurately

defined. He also favored the proposed Statehood law for New Mexico and Arizona, which makes Congress and the President arbiters of the fitness of their State constitutions. He indorsed the movement inaugurated by the Administration for the conservation of natural resources; the River and Harbor Bill, which has just been reported by the House Committee, and the plan for continuing contracts and regular appropriations for the projects recommended in the bill until they are completed. As to the trusts, the President advocated on the part of the great business concerns the policy with respect to their competitors of "live and let live," and that they shall not use the bigness of their concerns to eliminate smaller concerns from competition and thus control output and fix prices. Greater Federal power over interstate commerce was needed, and he believed the right of the Federal Government to grant incorporation to suspected illegal trusts was constitutional and if enforced would furnish a solution of present difficulties.

Concerning the coming Congressional election he said: "If the other measures to which I have referred are enacted into law and the party pledges of the Republican party are performed, there is no reason why the party should not receive renewed approval by the electors of the country." He declared that the increase in the cost of living is no way due to the tariff, but largely to the increased production of gold, although possibly in some cases to combinations in restraint of trade. His final word was a word of warning to Wall Street: "It rests with the National Government to enforce the law, and if the enforcement of the law is not consistent with the present

method of carrying on business, then it does not speak well for the present method of conducting business, and they must be changed to conform to the law."

Campaign Against High Prices.—The investigation by the Senate into the increased cost of living will be made by a committee of seven Senators to be appointed by the Vice-President, five of whom will be Republicans. The resolution defining the power of the committee and giving the scope of the investigation was adopted by the Senate and insures an exhaustive inquiry into all phases of the problem of higher prices.

The inquiry is to cover the increased cost of living since 1900, including wages, salaries and earnings and their increase relative to the increase in the cost of living. Increased prices of such articles as meat, grain, provisions, rents, cotton, wool, clothing, lumber, coal, oil, iron, brick and cement are to be considered, and a report is to be made on the price to the producer, the wholesaler or jobber, the retailer and the consumer. The cost of the production and distribution of these articles is to be looked into and special attention given to the prices of food products on the farms, their wholesale prices at the trade centres, and their retail prices in the larger cities, with a comparative statement showing the cost of production on the farm.

The committee is further authorized to submit a report with suitable recommendations for action by Congress as to whether "such articles have been increased in price by reason of the increased production of gold throughout the world and the expansion of the currency of the United States, or by the tariff, or by other legislation by Congress, or by any monopoly, combination or conspiracy to control, regulate or restrain interstate or foreign commerce in the supply, distribution or sale of such articles."

Ex-President Roosevelt's Homecoming.—A great welcome in the form of a national reception is promised for the homecoming of former President Theodore Roosevelt who expects to return to America between June 15 and 21. President Taft is anxious to honor his predecessor and it is thought that he will either cancel his Alaskan trip, scheduled for this summer, or postpone it to a later date, that he may attend the reception and be the first to greet the former Chief Magistrate. The reception will be national in its scope and entirely non-political. A committee representative of every part of the Union will be organized which will have final charge of all arrangements for the reception. A special committee of the New York Republican Club will be in charge.

Testimonial to Peary.—A check for \$10,000 was presented to Commander Robert E. Peary at a public demonstration given to the explorer in the Metropolitan Opera House, New York, in honor of his discovery of the

North Pole. The presentation was made by Governor Hughes in behalf of the Civic Forum and the citizens who had arranged the demonstration. A telegram from President Taft expressed the hope that "Congress will take some substantial notice of the great achievement of Commander Peary, which has reflected such credit on American enterprise, persistence, courage and endurance." The Commander announced that he would deposit the gift to start a fund for an expedition into the Antarctic. The directors of the National Geographic Society accepted an invitation to join the Peary Arctic Club in sending an expedition in search of the South Pole, provided sufficient funds could be raised.

New Grand Seminary in Canada.—The announcement has been recently made that a new Grand Seminary is to be erected in the Archdiocese of Toronto for the final training of aspirants to the priesthood. Hitherto there have been in all Canada only two theological seminaries more or less suited to English-speaking candidates: the Ottawa diocesan seminary with twenty-two students, and Assumption College, Sandwich, in the diocese of London, Ont., a combination college and seminary with seventeen theological students. It had long been felt by the English-speaking Catholics of Canada that there was need of a large and well appointed theological seminary for their own especial use. The initial expenses were estimated at \$250,000, and this financial problem is now in a great measure solved by Mr. Eugene O'Keefe, of Toronto, who has long been noted for his charities, and who now makes a donation of \$150,000 for this purpose. The raising of the additional \$100,000 required will of course be comparatively easy. Mr. O'Keefe's only stipulations are that the seminary shall be called St. Augustine's and shall remain the property of the Archdiocese of Toronto. The ground for this seminary, it is said, has already been secured in Toronto.

Manitoba and Alberta Legislatures.—Two Canadian legislatures opened on February 10. Sir Daniel McMillan, Lieutenant-Governor of Manitoba, solemnly opened the third session of the twelfth parliament of that province and read the speech from the throne in the Legislative Chamber at Winnipeg. This document begins with congratulations to the people and "gratitude to a Divine Providence" for the abundant harvest, the good prices, the capital attracted to the province, the development of industrial enterprises, and the arrival from other countries of desirable settlers. The speech reports, further, that the system of government telephones, inaugurated a few years ago by Premier Roblin, produces a substantial revenue and will be more and more extended throughout rural districts. The public accounts are said to be in a satisfactory state, though the details will not be known till the speech has stood the fire of debate.—At Edmonton, the capital of Alberta, Lieutenant-Governor Bulyea of that province opened with the usual

ceremonies the first session of the second legislative assembly. His speech from the throne notes that "in a year marked all over the globe by notable and terrible manifestations of the powers of nature in flood, fire, windstorm, he cannot refrain from asking the members of the Legislature to render thanks to the divine power for freedom from suffering which Alberta has to so notable an extent enjoyed." Owing to the increasing number of settlers, railway expansion absorbs a great deal of the Cabinet's time. Alberta being rich in mines, technical instruction in mining is recommended during school age.

British Politics.—The King will open Parliament February 21. Many rumors are circulating with regard to pressure being brought to bear by the Nationalists and the Labor Party to compel the Government to a certain line of action; but nothing probably will be known for certain regarding its plans until the King's speech is read. —A large number of labor exchanges were opened on February 1. For the moment they are bringing Mr. Churchill considerable popularity. Hitherto their business has consisted chiefly in registering the unemployed, as applications from employees come in very slowly. The trades-unions look on them with suspicion as a means that may be used to lessen their power.

Ireland and the Liberals.—At a meeting of the Irish Party in Dublin, Mr. Redmond laid down the conditions on which he would support the Liberal policy. The Liberals must insist on Mr. Asquith's pre-election declaration, that they would not hold office unless they could secure the safeguards necessary for legislative utility, that is, the Upper House must be deprived of the power of blocking Home Rule. Failing in this, the Liberals must go to the country with Home Rule as an immediate policy. Should Mr. Redmond get sufficient guarantees in this matter and on the nature of the promised autonomy his party will support the Budget. The Independent Nationalists will probably follow the same policy. Mr. Healy has denied that he and Mr. O'Brien intend to move an amendment to the budget; their acceptance of it would depend on the consideration offered. Meantime Mr. O'Brien is establishing a daily paper, the *Cork Free Press*, which will advocate a strong Home Rule and land purchase policy, and a conciliatory attitude towards all parties, an "all-for-Ireland" program. As his friends prevail in Cork County and the Independents had a heavier aggregate poll than their opponents, his influence will be considerable especially in view of the overtures that Unionist writers are making for Irish support of Tariff Reform.

Indian Affairs.—The Moslem League has just ended its annual session at Delhi. It expressed great devotion to the Imperial Government, but at the same time demanded most vehemently the redress of native wrongs in South Africa. As AMERICA foresaw, this question is

becoming one of the most important with Indians of all races and creeds.—Another Afghan convoy of arms and ammunition has been captured on the Persian coast. Three Afghans were killed.—Mr. S. M. Mitra, an Indian favorable to the Government, lecturing in London on present difficulties, pointed out that the average Indian knows nothing of constitutions and cabinets. For him three persons are the whole Government of India: the Bara Lat, the Chota Lat, the Janghi Lat, i. e., the Viceroy, the Lieutenant Governor and the Commander-in-Chief.

New South Wales Coal Strike.—Mr. Bowling, President of the Northern Miners Federation, has been sentenced to a year's hard labor for conspiracy. Three other leaders have received eight months' hard labor.

Suffrage Reform in Prussia.—As already announced in our Chronicle, the opening of what promises to be a most interesting debate on electoral reform in the Prussian Landtag had been set for February 11. As that date approached the efforts of the Liberal leaders to arouse the people to public manifestations in favor of universal, secret and direct suffrage met with varying success, with the result that the members of the Landtag were quite at a loss to forecast the outcome at the opening of the session. One point alone appeared clear, the present conservative stand of the Prussian Ministry in favor of the hitherto prevailing system of partial, public and indirect voting seemed hopeless, but what extent of change was to follow the clamor for reform no one might say. All the representatives agreed, however, that the consideration of the question, involving as it does an amendment of the constitution, will be debated long and bitterly. On February 11 the parliament house was crowded when Chancellor von Bethmann-Hollweg appeared in the tribune to explain, in his character of Minister-President of Prussia, the proposals agreed upon by the Government. His appearance was the signal of an unseemly outbreak on the part of a small group, made up of five of the Social Democratic party, whose insulting outcries made it impossible for the Chancellor to begin his speech. The resulting storm was quelled with difficulty by the presiding officer of the house, who was forced to threaten a change in the order of the day and an application of drastic measures to secure attention for the speaker. The defense of the existing suffrage system by the Chancellor was based on the evil results to the Parliamentary system, which would, he claimed, inevitably follow the changes demanded by the Advanced Liberals in the franchise. The existing franchise, he insisted, is far better than its reputation and a change along the lines proposed will effectually make for intellectual decadence in our system. The broadening of the limits, he warned the parliament, will open the way to the dominancy of Socialists and to consequent retrogression from the prosperity which the state has enjoyed under the same policy

of conservative statesmanship. The speech of the Chancellor, which lasted an hour and a half, was rather a thoughtful philosophic disquisition on the development of government by the people than an oratorical display of party principles. The impression made on his hearers was varied; the Liberal members showed keen disappointment, the Conservatives wildly applauded the stand taken by Dr. von Bethmann-Hollweg in defense of Bureaucracy when he affirmed the impossibility of abandoning Prussia's historic course in regard to electoral franchise, the Centrum was silent, and all await with keen apprehension the further development of the debate.

Political Situation in the Austrian Empire.—By resolution unanimously agreed to by representatives of all German parties of the Empire, who met in Vienna last week under the presidency of Dr. Karl Lueger of the Christian Socialist movement, it was agreed to push the laws safeguarding the use of the German language throughout the Empire. The action of the delegates is evidence that the Christian Socialists will have a controlling lead in the Reichsrath.—The Landtag of Bohemia, which met on February 3, has already been dissolved. All attempts to have the body move smoothly, nay, even to organize properly, proved futile. The old difficulty of the use of obstructive weapons is the explanation of the unfortunate state of affairs. Neither the German members nor the Czechs have that confidence in the policy of their opponents which will permit them to agree to make obstruction impossible. What influence the dissolution of the Landtag will have on conditions existing in the imperial Reichsrath and on the proposed remodelling of the Bienenrath cabinet in Vienna remains conjectural.—In Hungary, following the recent vote of lack of confidence in his cabinet, Graf Khuen-Hedervary, the premier, proposed to the Emperor-King as a solution of the crisis that a coalition cabinet be formed in which Graf Andrassy and Franz Kossuth, leaders of prominent party wings, should have office. To this end Graf Khuen at the same time presented his own resignation. Emperor Francis Joseph refused to heed the proposal and urged the premier to continue in his difficult position.

Paris Flood.—The Seine, which had begun to rise again last week because of continued rain and snowfalls, reached its high-water mark of the flood of 1882 and then rose slightly beyond that, but at the end of last week ceased rising and soon began to fall steadily. The report on Monday last was that the Paris pneumatic clocks, which are operated by compressed air, and which stopped at fifty-three minutes past ten o'clock in the morning of January 20, were started for the first time on February 14. On Thursday, the 17th inst., the Government introduced a bill authorizing banks to lend, for five years without interest, to small merchants and manufacturers ruined by the flood, one hundred million francs.

The concert at the Opéra Comique last Monday realized between four and five thousand dollars. The performers were all Americans. The list of patronesses, headed by Mrs. Bacon, wife of the American Ambassador, included many prominent American women residing in Paris.

French Steamship Wrecked.—The French Transatlantic Company's steamship, The General Chanzy, crashed at full speed during the night of February 9 on treacherous reefs near the Island of Minorca, off the Mediterranean coast of Spain. Captain Cayol, one of the most careful officers of the line, who was in charge, in his long experience had never before met with an accident. He was soon to retire from the service. The General Chanzy sailed from Marseilles at noon on the 9th and was due at Algiers on the afternoon of the next day; but during the first night of the passage the vessel was caught in one of the wildest storms the Mediterranean has witnessed in the last forty years, and apparently became unmanageable. The hull split in two and the ship foundered in a moment. The only known survivor of the wreck is a passenger named Marcel Badez, who was cast upon the deserted shore, where he remained unconscious the rest of the night. On the morning of February 10, having partially recovered his senses, he wandered about all day, and early next day reached Ciudadela, a seaport on the west coast of Minorca, where he gave the first information of the catastrophe to the French consul and the Spanish authorities. A rescue expedition was immediately sent out to Llosa, where the accident occurred, but nothing was found except small pieces of wreckage, many corpses floating near the shore, and the two hundred sacks of mail for Algeria. The number of victims is 158, of whom 88 were passengers and 70 formed the crew.

Discontent in Porto Rico.—The House of Delegates has protested vigorously against the contemplated modification of the law governing Porto Rican affairs. The measure embodying the proposed changes is from the pen of Secretary of War Dickinson, as a result of his recent tour of the island, and is already before Congress. It includes restrictions on naturalization, the appointment of all judicial officers and eight of the thirteen members of the Senate by the President of the United States, upon whose will the Governor of Porto Rico is to hold office without any fixed term. The President is also clothed with extraordinary powers to suspend or annul any law passed by the Porto Rican Legislature until the end of the next succeeding session of Congress.

Political Changes in Spain.—The fall of the Moret ministry, which was composed of heterogeneous elements all more or less opposed to the Conservatives, has been followed by a cabinet headed by Señor Canalejas, which is more united in sentiment and much more hostile to the Conservatives and the Church.

QUESTIONS OF THE DAY

Our South American Neighbors

Up to a few years ago the people of the United States really knew less about their neighbors living in the ten republics of South America than they did about the Eskimo, the Hottentots or the Australian blacks. The reason is simple. We are a sensation-loving nation; we were curious about the savages in little-known wilds and eagerly read the stories of explorers like Stanley, Du Chaillu and Dr. Nansen.

In the South American countries we were not interested. We knew the people were white and civilized, and had lost the glamor of barbarism. We did no business with them, and had they all turned into monarchies, or undergone some other fundamental change, always providing it were not sensational enough for newspaper scare-heads, we should hardly have known, and we certainly should not have cared.

The first nine years of the new century have taught us more about them than the whole of the old. Most men now know that they constitute the next great market for the world's trade, and even our self-centred selves are beginning to be interested. Lately we have had magazine and newspaper articles in abundance all chanting the praises of this newly-discovered and wonderful field.

American business men are inquiring, sending out salesmen, establishing agencies and our trade seems in a fair way to prosper in that direction at last. Europe had grasped half a century ago what we are just now finding out. Her business houses have firmly established themselves and their products by continued, steady, intelligent efforts. Ours have fallen into disrepute through long periods in which we ignored the existence of South America, alternating with short stretches of feverish activity, resulting in broken engagements when our home market picked up and doing much more harm than good.

In spite of drawbacks which have made the United States a joke as an exporting country, the superior excellence of our goods in many cases makes the South American buyer run many risks to obtain our articles, a fact proved by the immense profits of the very few American houses which he knows he can trust to fill his orders properly, carefully and as promptly as our defective steamer service will let them.

As a result our trade is growing steadily and surely, and it will increase faster as the men sent out by our manufacturers succeed in convincing the principals that the field is large and well worth going after in earnest.

This is not a statistical article. Whoever is genuinely interested cannot do better than consult the admirable special reports of the Bureau of Commerce and Labor, and the monthly "Bulletin" of the Bureau of American Republics which is doing wonders in bringing about closer international relations. My purpose is to furnish information which no Government publication can give

precisely, because it is an official document, but which is nevertheless essential to a definite understanding of the present situation and future possibilities of South America. Magazine writers have usually presented a rose-colored picture quite as false as the opposite extreme.

I shall deal with the people themselves, their character, their tastes, their attainments, their national relations, their sentiments and opinions towards ourselves, keeping in mind that a knowledge of the actual facts must precede any real progress towards closer relations.

To begin with, the division into ten Republics—I omit the three Guianas, mere colonial reflections of their European owners—separates the people into as many groups, for the South American is nothing if not patriotic. A good example are the Paraguayans, whose country is hemmed in by stronger neighbors, its male population scanty after almost complete extermination during the wars under Lopez, its laws hopeless dead letters, its offices a prey to spoilers, life and property far from secure and revolutions constant—they would scorn the idea of annexation to Argentina, rich, powerful and well governed, as part of which Paraguay would advance more in ten years than as a separate country in fifty. "*No Señor, somos Paraguayos!*" No sir, we are Paraguayans!

A like spirit burns strong in Bolivia and in Uruguay, both of which would be very much better off as provinces of their powerful neighbors. In spite of themselves, however, these three small states would long ago have ceased to exist if they did not serve a useful purpose as "buffers" between the larger countries. Boundary disputes and other bones of contention have produced a state of politics as complicated, on a smaller scale, as that of Europe. Sentiment perhaps plays a greater part there than across the Atlantic. The Latin pride is easily offended, and national insults remain long unforgiven. The only deep-rooted sentiment of friendship among the ten sisters is the old traditional alliance between Argentina and Peru, dating from the days of the fight for independence. On the other hand several well defined antipathies exist, notably between Chile and Peru, and between Argentina and Brazil. The four countries just named are undoubtedly the leaders, the others being far in the rear. By taking them up one by one, adding a brief paragraph on Uruguay and ending with a few words about the lesser states, we shall perhaps give a fair idea, in proper perspective of the national forces at work shaping South American destinies.

If asked to state the actual leader of the ten republics most people would be inclined to name Brazil. It is true that it is the largest, larger even than our own United States, and it has more than twice the population of any of the others: but it is not the foremost. That honor belongs to Argentina, second in size and population, but well in advance as regards government, education, import trade, and civilization generally.

ARGENTINA.

The Argentine Republic regards herself as a sort of "big sister" to the smaller countries, and claims, not unreasonably a position in the Southern Continent similar to that of ours in the north. The title is fiercely resented by Chile, indolently denied by Brazil, and admitted by all the rest either gratefully or grudgingly. Her foreign relations were greatly simplified a few years ago, when the vexed question of her long Chilean boundary, for years a festering sore in the flesh of both countries, was finally settled by Great Britain acting as referee. The two nations signed a Treaty of Peace and Arbitration, which allowed them to curtail excessive expenses for army and navy, and devote their full attention to peaceful progress. The importance of this alliance now being cemented by a commercial treaty cannot be overestimated: it is beyond question the strongest possible guarantee of international peace in South America.

With Brazil, Argentina's relations are unfortunately not always cordial. There is an animosity inherited from the overseas ancestors of each and strengthened by other factors, that will always prevent the establishment of complete mutual confidence. The keen rivalry between the two capitals Buenos Aires and Rio de Janeiro, is only typical of the national feeling that may lead to the gravest results. If the Baron do Rio Branco, Brazilian Minister of Foreign Affairs, is elected to the Presidency of his country, as now seems probable, his well-known abilities may be made to serve his acknowledged dislike of Argentina, and, barring foreign intervention, a disastrous war is not impossible.

In such case, upon Chile remaining neutral, depends the salvation of Argentina. Unaided, she believes that her scant seven millions could cope with the nineteen million Brazilians. Argentine arms earned an unfading glory in the wars of independence. Indeed, most of the other republics owe their freedom to the prowess of Belgrano, Las Heras and the immortal San Martin, the Argentine Washington, who carried the blue and white banner triumphant from the Atlantic to the Pacific, by a march through Andean passes acclaimed a greater feat of arms than the Alpine exploit of the great Napoleon. The descendants of those revolutionary heroes have not lost their fighting ability. The mountains and prairies of Argentina nurture a race of splendid soldiers, and not without reason is she proud of both army and navy.

Should Brazilian diplomacy succeed in breaking off her treaty with Chile, however, no amount of bravery could save her, assailed on the north by one enemy, along her two thousand miles of mountain frontier by the other and at sea and along her shores by their combined forces. Fortunately the immense European investments in Argentina make foreign intervention almost certain if needed to prevent war. British capital alone is interested there to the enormous extent of £300,000,000—nearly one and one-half billion dollars.

The Argentines are justly proud of their country. It

embraces the climate of Italy and that of Iceland: huge tropical forests, immense prairies giving pasturage for thousands of herds, vast stretches of wheat land so fertile that a crop-failure has not been known in forty years; and a mountain country taking in the eastern slope of the mighty Andes for two thousand miles. Is it to be wondered at that they are inclined to resent our attitude of superiority, our ignorance of themselves, the dictatorial methods of our merchants? They have inherited their distrust of the Saxon and their haughty pride from Spanish ancestry along with many finer qualities. To them the Monroe Doctrine conveys the insinuation that they are not fit to manage their own affairs, and indicates a desire on our part for overmastering influence in South American matters, in which they see the cloven hoof of future annexation. However absurd these notions may seem to us they are perfectly natural from the Argentine's point of view, and will be very difficult to remove.

Notwithstanding the natural warm-hearted impulsiveness which gives such a charm to his character, makes him ready and willing to respond loyally when he is treated fairly and as an equal, those who gain his complete confidence and liking—and among foreigners they are the rare exceptions—find innate in the Argentine the Latin quality of true courtesy based on consideration for others, joined with a genuine depth of feeling that is a revelation to us cold-blooded northerners. This side of his nature is never seen by the casual observer. Although scrupulously polite to all he meets, his intimate social and home life, especially that of the best families, is jealously guarded by a reserve which few but his countrymen are ever permitted to penetrate. That home life is in the great majority of cases an admirable one and to her who presides over it all who know it must pay a spontaneous tribute. The world over, there is none more faithful, more lovable, none entirely devoted to husband and children, than the Argentine wife and mother.

In their tastes the people are artistic to a high degree and in schooling, thanks to government and private efforts, far ahead of their neighbors. Facilities are numerous, and none forego the fullest advantages of education. The training of the boy is supplemented by compulsory military service, which transforms the rawest of countrymen into a healthy, active and fairly intelligent citizen.

BRAZIL.

Unlike all her sisters, Brazil is of Portuguese and not of Spanish origin, in consequence of the famous "Bull of Partition" which allotted to Portugal all new world discoveries made east of Longitude 50° W. She has kept the language of her colonizers, and to-day her sympathies and prejudices are those of Portugal. There is consequently a wide gulf between herself and her sisters of Spanish descent, which will never admit of a union with any of them closer than a mere political alliance for

material benefit. The instructive and perhaps unreasonable dislike of the Spanish American for the Brazilian is intensified by another fundamental difference between the two resulting from the disastrous heritage of African slavery handed down to Brazil by her former owner. The descendants of the Spanish conquerors have kept their white blood singularly clear. Miscegenation was, of course, inevitable, but its results are the lower classes of half-breed natives: in the ruling element the integrity of the white race is almost without a stain, and where there is an admixture, it is with the vigorous aborigine and entirely free from tincture of negro blood.

In Brazil, on the contrary, partly owing to the habits and ideas of the early Portuguese, partly to the comparative lack of immigration, the touch of the brush is present in ninety-five per cent. of the civilized population, a truly startling proportion. The negroid race has all the weaknesses of both parent stocks of which the evil influence is felt in every branch of the social system. Considering this fact it is not wonderful that the country lags behind her smaller competitor: rather is it remarkable that in less than half a century of republican rule her advance is so considerable as to compare with what the others have achieved in twice the time. It is no small thing to have evolved cities such as Rio de Janeiro and Sao Paulo, to have held together and made a formidable political factor of a country so vast and so loosely bound together, and finally to have produced a statesman of the calibre of Rio Branco.

The character of the people is a complex one; the upper classes have more than a fair share of pride, ambition, courtesy, jealousy of foreigners, strong likes and dislikes, and an indolence born of their tropical home; moreover, they are not above venality and they show a lack of frankness traceable probably to their mixed ancestry. Their attainments are high, but the better caste forms a much smaller proportion than is the case in Argentina and Chile; an overwhelming percentage of the people are underpaid, overtaxed and uneducated negroes. With regard to ourselves, their racial distrust is kept in the background by a sentiment of friendship for the largest consumer of their principal natural products, which plays a prominent part in our commercial relations.

CHILE.

The people of Chile are the logical product of their sterile mountain country, far removed from European civilization, whose climate is mostly bracing and severe. There is indeed rich agricultural land in the south, and still lower, fine timber, but both are very limited and the entire northern half of the country is sheer, barren, rainless desert. The Andean chain from Peru to the Straits of Magellan, runs practically along the west coast, and the Argentine boundary is the topmost ridge. Consequently Chilean territory consists of a ninety-mile strip of mountain slopes and foothills with a few valleys between, for its entire length of nearly three thousand miles.

Until the Transandine Railway was built Chile was cut off by the difficulties of communication through the Straits from the civilization and refinement of Europe to which Argentina enjoyed comparatively quick and frequent access; she was therefore compelled to rely very largely on her own resources. The fertile country lying well to the south, and the remainder consisting mainly of high altitudes, the winters are much more severe than those of her eastern neighbor.

The national offspring of this combination of circumstances is a race, lacking, perhaps in a high degree, polish, but strong, brave and essentially manly. The Chilean is a natural fighter and a born sailor. Military and naval service is enforced and the army and navy are maintained at a high pitch of efficiency. In frequent wars, mainly with her traditional foe, Peru, the Chilean fighting man has well earned his reputation for endurance and wild, reckless courage. These qualities have their drawbacks: the country is poor, and it follows that the working classes are on a much lower plane than in the richer state of Argentina. In time of peace they are rough and turbulent, requiring to be kept in order with an iron hand, which is frequently applied with a sublime disregard for the lives of the *Rotos* (the Chilean laborers, literally "broken men"). The nation's mineral wealth, although very great, lies largely in her beds of nitrate, and, if the recent German discovery of a substitute extracted from the air, is practical, it cannot but work irreparable havoc, which may be partly atoned for by the petroleum just found near Punta Arenas.

Chile's foreign difficulties have been relieved as much as those of Argentina by the boundary settlement and treaty. Her chief opponent now is her old enemy, Peru, but the latter is so completely at her mercy as to have been unable to resist the snatching away of the province of Tacna, a few months ago, in direct violation of the treaty of peace signed after the last bloody war. In the series of conflicts Peru has always had the sympathies of the United States, and the Chileans therefore nurse a long standing grudge against us, made heavier by the two famous international incidents of the Spanish bombardment and the cruiser *Baltimore*.

C. LOUIS COFFIN.

(To be continued.)

Millennium of a Great Abbey

I

It is just a thousand years since the establishment of the Abbey and Congregation of Cluny gave a new and stronger impulse to the diverse activities of the great order that had been built on the Rule of St. Benedict. It was the fashion until recently to sneer at the pre-reformation monks as lazy and ignorant, but modern historians have been gradually unmasking the conspiracy against historic truth. Montalembert's "Monks of the West," Newman's "St. Benedict and Benedictine Schools," Green, Döllinger and others had broken the

crust if not the substance of partizan tradition; in recent years Gasquet and Gairdner have proved in detail that, far from being ignorant or indolent, the monks were the preservers and fosterers of knowledge, the promoters of arts and industries and the pioneers of modern civilization. But hoary falsehoods are not readily supplanted; it takes some time for truth to find its way through the channels of popular information.

A recent writer in the *Independent* moralizing and dogmatizing on the ruins of Cluny, reechoes the old misrepresentations, apparently unconscious of the existence of reliable sources or the results of modern research. The abbey and monastic buildings of Cluny are indeed gone, torn down by sacrilegious hands, but the heirs of its labors and aspirations are still with us to celebrate the millenium of its spirit if not of its walls, in unison with the Church that inspired its being ten centuries ago. Its true story forms one of the most instructive chapters in ecclesiastical history.

In 910 William the Pious, Duke of Aquitaine, founded and richly endowed an abbey at Cluny near Mâcon, France, and placed it in charge of St. Berno, who in his Abbey of Gigny had put in practice the stricter methods of government advocated a century before by St. Benedict of Aniane. The Benedictine monasteries that had been spreading all over Europe for five centuries, were hitherto autonomous, each governed by an elected abbot and traditional custom and bound together only by the observance of a common rule. All alike chanted the divine office in choir, labored with their hands, taught, wrote, studied, copied manuscripts and preached the Gospel by word and example. Their story was everywhere the same. They commenced by draining marshes and felling trees and Christianizing the neighboring inhabitants; then as villages rose and grew into cities, the huts of the pioneer monks developed into abbeys, schools, academies and universities.

The rule of St. Benedict which prescribed to his monks the education of children, was the germ out of which rose the famous schools of Fulda, Verviers, Hirschau, St. Maur, Corbié, Luxeuil, Jarrow and York; the universities of Paris, Tour, Lyons, Bologna, Cambridge, three of Oxford's colleges (Trinity, Christchurch and Worcester) and many other great monastic nurseries of scholars, missionaries and martyrs. There lay and cleric were taught the seven liberal arts and, contrary to a prevalent opinion, common schools, of which the English grammar schools are a survival, were established for the people. Another rule of St. Benedict, enjoining incessant labor, had a highly educating and civilizing effect upon the people, who learned from the example and instruction of the monks in the extensive works connected with the monastery, the more practical science of agriculture, trades and utilitarian crafts, the secrets of organization and true principles of government, and thus improved their social, material and, ultimately, their political condition. It is true to say that the Benedictines

in conjunction with the Celtic monks, whom they gradually absorbed, evangelized and civilized the Teutonic nations, built up the libraries and schools and preserved or founded the arts and literature of Christendom. Their far-reaching influence can be gathered from the fact that in 1300 there were 37,000 monasteries, from Rome to Norway, from Britain to Jerusalem, engaged in their manifold variety of labor.

When the great pioneer work was over, the easier circumstances and more prosperous condition of the monks and the encroachments of the state conduced to laxity; it was to prevent this, exclude lay influence and, by adapting the spirit of St. Benedict to new conditions, to restore the primitive fervor that St. Berno bent all his energies at Cluny. He elaborated the Founder's ideal on points not sufficiently provided for in the original rule, established a stricter uniformity of discipline and safeguarded its preservation by increasing the authority of the abbot, making all dependent houses subject to the control of Cluny and prescribing that every monk in such houses, no matter how distant, should spend some time within its walls.

In the next two centuries nine great abbots, six of them canonized saints, impressed their spirit on the thousands of monks who went forth to teach and preach and write for the glory of God. In the time of Peter the Venerable some 2,000 monasteries in every part of Europe were either directly subject to Cluny or accepted its rule and discipline. These were all centres of revival, reform and benevolent initiative, so that their influence was felt in every direction, permeating and purifying both civil and religious life. Up to 1300 the Benedictine Order had produced 24 Popes, 200 cardinals, 22,000 bishops and 1,500 canonized saints. Its members were chiefly of the people but 97 royal personages had left their thrones to enter its ranks. The consolidation and spiritual renovation of Cluny greatly augmented its numbers, and the more perfect organization and wiser concentration and conservation of forces made for increased efficiency.

The all-embracing and well-directed activities of the Cluny Benedictines effected, as Döllinger expresses it, "a reanimation of monastic spirit that spread itself over the whole Church" and gave birth to the great popes, theologians, philosophers, poets, statesmen, architects, scientists and saints of the thirteenth, the greatest of centuries. They were potent apostles of peace. "The Truce of God" which gradually abolished the feuds of the Middle Ages, was first proclaimed by St. Odilo, the fifth Abbot of Cluny; it was adopted in France, England and Germany where it was made a law through Cluniac influence; and it was a Cluniac pope, Urban II, who in the Council of Clermont promulgated it to the Christian world.

Yet the *Independent* writer can find neither greatness nor scholarship in Cluny. He mistakes a portion of a ruined cloister in which the French Government houses 300 students, for the great abbey, which with all its build-

ings covered twenty-five acres, and he questions whether technological students at a \$120 pension are not a more economic investment than praying monks. He is unaware that in the days of St. Hugh and Peter the Venerable Cluny had a far larger number of youths learning a greater variety of trades, and taught, fed and housed them free. Manual labor is mentioned by Döllinger as a special characteristic of Cluny, and it was applied to every kind of workmanship, writing, painting, sculpture, architecture, moulding in wax, carving of wood and bone, work in stained glass and in gold, iron and brass. The abbey church of Cluny, built by St. Hugh during the sixty years of his rule, was not only the largest in Christendom before the building of St. Peter's but the finest in architecture, painting and interior adornment.

So far from being "never noted for scholarship," Cluny was called the "custodian and fosterer of learning in France." It was a workshop where chronicles and treatises were written and the manuscripts of not only the Scriptures and the Fathers but the pagan Classics were collected, preserved and multiplied. The output of its *scriptoria* was circulated among the subordinate monasteries, each of which transcribed the original before passing it on to the next. Its library was for centuries the richest in France, a storehouse of a vast number of most valuable manuscripts. Not many indeed remain, for most of them were destroyed or scattered by the Huguenots, who sacked the monastery in 1592. Nearly all the remainder were burnt in 1790 by the revolutionary mob; the scattered remnants have been since collected and are now treasured in the Bibliothèque Nationale of Paris. The revolutionists also destroyed the great abbey with its conventual buildings and tore down the magnificent church which for eight hundred years had been the glory of Europe. A few years later Napoleon rejected contemptuously an invitation to visit Cluny, saying he would not go among such Vandals. Only one tower and a part of a transept escaped the fury of the fanatics. A public road is running through the nave and another portion is occupied by a government stud. Thus have the much vaunted Huguenots, the brave revolutionists and enlightened republicans contributed to art and learning in France.

M. KENNY, S.J.

Marie Jamet's Answer

The duty of society towards the aged and friendless poor, and what can be done to assuage their unhappy lot, is indeed a most serious problem, one which is becoming of more and more importance and perplexity from year to year. It came into existence with the advent of pauperism, a direct product, as far as the English speaking world is concerned, of the suppression of the monastic houses, local hospitals, parish and trade guilds, by Henry VIII and his immediate successors.

In these latter days Charles Booth, Louis Brandeis,

R. W. Child, and a host of other students of social economics, have studied the problem, and earnestly endeavored to answer the question: "What shall we do with the old?" In the meanwhile a wage earner, a simple and uneducated girl, undertook to solve the problem, and answered the question, at least in such a way, that thousands of the derelicts of old age were and are given permanent homes and loving care.

Marie Jamet of St. Servan in Brittany, earning her daily bread by needlework, was moved through pity to share her meagre earnings with the friendless and aged poor of her native town. In this good work she was associated with another needlewoman, Virginie Tredaniel, an orphan girl of scarcely sixteen, two years her junior. These devoted young women, almost children, began their noble project by caring for an invalid blind woman of seventy, taking her into their room, spending their savings on her, and doing for her everything love and compassion would suggest. Shortly after this humble beginning of a noble work, which was destined to attain huge dimensions, a servant, Jeanne Jugan, joined them, together with a good woman of sixty years of age, Fanchon Auber. One had saved from her wages about twelve hundred dollars, and the other also had a small sum of money, and in addition, a little furniture, which they gave to the cause.

This small band of earnest women lived together in an attic, giving up a corner of it to the aged blind woman, their first case, and shortly after found room for another subject. For more than ten months they lived in this way, having a common purse, and only interrupting their labors to attend to the wants of their two old patients; and then it was that the thought came to them to extend their charity, so they rented a ground floor room, in which they placed twelve helpless old women. Shortly afterward they found that it was very hard work to make a livelihood for themselves and their protégés, and also give the time their aged charges demanded, such as washing and dressing them, putting them to bed, cooking their meals, and doing all that loving daughters ought to do for their infirm mothers, hence they gave up work, and instead, went about the streets, to the rich and the poor alike, asking for help.

Their progress at first was somewhat slow; moreover, they suffered greatly from the ridicule and contempt of comfortable and conservative persons, and had great difficulty in overcoming the obstacles placed in their way by those who doubted the feasibility of their project; they, however, never doubted, and in the end their faith, self-sacrifice and devotion were rewarded by the establishment of one house after another in the different cities of France, filled with worthy old women. At the same time they found other working girls like themselves ready to join them in serving the aged and friendless poor. Before very long Marie Jamet saw that the work she and her companions were doing would not be complete until they extended their hospitality to men as well as to

women. Thinking out a way to do this, she opened the doors, and in a little while she had as many men as women among her old people.

After twelve houses of the Little Sisters of the Poor were established, and Marie saw the happy result of her labors, and that of her band of faithful helpers, she was led, through her great spirit of charity, to make foundations outside of France. In 1851 she instituted the first house in England, in 1852 the first in Germany, in 1853 in Belgium, in 1862 in Scotland, in 1863 in Spain, in 1868 in Ireland, United States, Africa and Italy; in 1882 in India, in 1884 in Australia and Portugal, in 1885 in South America, in 1887 in Canada, in 1888 in Ceylon, and so on from year to year, until at the time of her death in 1894, there were two hundred and sixty-six homes for the aged poor, in various parts of the world, giving shelter, food and every possible comfort to more than forty thousand old men and women, and this without distinction of creed or nationality; and in addition, there had passed through their doors over one hundred and twenty thousand others—destitute old people of both sexes.

Since the sweet and compassionate soul of Marie Jamet passed into the presence of its Creator on the 19th of September, 1894, the good work she began has gone on apace, and to-day, in this country alone, there are fifty homes with more than nine thousand inmates, and in every separate home there prevails a family spirit, the same that was born at St. Servan sixty-nine years ago, which makes the old folks feel that they are not strangers living on the charity of others, but that the house is their own home, to which they have every right and title.

And this is Marie Jamet's Answer to the question: "What shall we do with the Old?" CARYL COLEMAN.

Seals, Salmon and Science

In 1893 the parties to the Behring Sea dispute appeared before the arbitrators in Paris. On one side was the United States; on the other, nominally Great Britain, really British Columbia, most insignificant of the Canadian provinces. The United States was beaten. It had to pay nearly five hundred thousand dollars damages for the unlawful seizure of British Columbian fishing-schooners; and when its counsel claimed the seals as American property since they are the marine analogues of honey-bees, British Columbia, peeping from behind its mother's skirts, burst into uncontrolled laughter. The tribunal took the same view. Seals were not the honey-bees of the sea. In those days men walked the streets of Victoria in glory. The iniquitous San Juan business had been avenged; and the little western colony had done what the mother-land had tried again and again, only to fail, beaten Uncle Sam at his own business of horse-trading, alias arbitration.

We used to be told that modesty and polite deference to one's elders would pay in the long run. The notion has been pushed aside for a good many years by the

blustering, bullying maxim: "Do others, or you will be done by them"; but it does not follow that it was wrong, as we shall see. Certainly a modest deference would have been more becoming in British Columbia than her pertness in this matter. She is very young compared with Uncle Sam. In insisting on her technical rights she had done him no small injury. Often, too, she had gone beyond her technical rights, and Uncle Sam was morally certain that the schooners he had given back and paid damages for, had taken many a seal within the three-mile limit, perhaps on the very beaches of the sacred Pribilof Islands; for her sealers were in many things akin to the old pirates. How much better would she have done if with upward side-long glance and hands behind her back she had said demurely: "Yes, Uncle Sam, it shall be as you say. Since you wish it, seals shall henceforth be to me as honey-bees, their islands shall be hives, the swelling water-ridges of the Pacific shall be their thymy hillsides and deep between shall be their meadows of clover, and the broad belt of tropic calm shall be their garden of sweets." For now comes the moral.

The seal-fisheries are almost dead, and even at their best they benefited but few. As a source of wealth, employment and trade, they were not to be compared with the salmon-fisheries; and in these the position of the parties is reversed. British Columbia has fostered the industry. At her great hatching establishments on the Fraser River the fish are born and nurtured until in millions they seek the sea. And when the time comes for them to return to the stream of their birth, the American fishermen are the pirates, swooping down upon them as they pass through the narrow passes of the San Juan Archipelago and the lower waters of the Gulf of Georgia, capturing the best and leaving only a paltry remnant for the British Columbian fishers. What a delight it would be now for British Columbia could she come with radiant face and sparkling eye and say: "Uncle, do you remember the story of the seals that became bees? I have some salmon that are bees, too. I bring them up at my nurseries that are equivalently the hives, and send them down to the sea. But when they are returning your wicked boys cut them off so that only a few stragglers get back. Please tell your boys that salmon are bees no less than seals and are not to be molested in their homeward flight. And thus, dear Uncle, 'the whirligig of time brings in its revenges.'"

But the opportunity was lost. To save her fish British Columbia must have recourse to Science. We would recommend the use of suggestion greatly in vogue at present. Let every pool in the nurseries have its phonograph with its sound transmitters in the water, and let each phonograph at intervals, but especially at meal times, play sweetly and softly, "Rule Britannia" and "The Maple Leaf Forever." Occasionally let an imitation dog-fish or shark be rushed through the pools to the tune of "Yankee Doodle" violent with the shriekings

of fifes. When the fish go down to the sea, they should meet at every mile of the river's course the phonographs with patriotic airs, and at every fourth or fifth the dog-fish or shark and "Yankee Doodle." Then when the time comes for their return, let them be met at the entrance of the straits of Fuca. On the Vancouver Island side let there be beautiful steamers with splendid orchestras playing "Rule Britannia" and "The Maple Leaf Forever"; on the Washington side hideous tug-boats dashing hither and thither shrieking "Yankee Doodle" from the most ear-splitting steam calliopes that can be devised. Thus old ideas will be aroused; "Rule Britannia" and "The Maple Leaf Forever" associated with the thought of peace and dinner, and "Yankee Doodle" associated with the thought of dog-fish and being dined upon. If scientific suggestion be worth anything, the salmon would all flock to the Canadian side of the straits, and it would be the Piper of Hamelin over again. The long procession of fish would follow the music through British waters safely to the Fraser River; and the American fishermen would not get a single one; and there would be another triumph of modern experimental psychology. *

HENRY WOODS, S.J.

Father Tabb: the Poet.

III.

The temptation is to write of the man rather than of his poetry. His unique personality arises before the mind's eye and the words which clamor for utterance cleave to the performer rather than to his performance. Oft did he lift us up to the upper air, but never by a creation of his own fancy. He read to us from many masters, but not one word from his own effusions. Modesty was his darling virtue, and no pupil of his ever suspected from aught he said or did that his teacher was well along the high road to fame. His divine gift could not indeed be hidden; nor could he help breaking into numbers. But what he submitted to us were his lighter conceits, local hits, quips and quiddities, none of which ever found their way into print, and many of which should not have been cast upon an indiscriminate and indiscriminating world.

But poet he was, born and cultivated, and refined *ad unguem*. He lived heart to heart and soul to soul with beauty and music, with goodness and truth. To him nature revealed her myriad harmonies, and he held sweet communion with her visible forms. He glanced from earth to heaven and pierced the veil to groundlings impenetrable. The snow-flake, the rain-drop, the leaf and the lily, spoke to him in language at once mystic and audible. Fancy-free, he made his modest flight, not like the lark,

"whose notes do beat
The vaulty heaven so high above our heads,"

but like the humbler songster that flits from flower to flower and wings from grove to grove. He ventured no sustained flight. Whether this came from the realization of his own limitations, or from sheer necessity—he was a slave to duty—we need not undertake to decide. It is, however, our most secure conviction that he gave forth without effort, and without ulterior desire, the native promptings of his pregnant soul. It were, therefore, idle to compare him with geniuses of longer, if not loftier, range. He essayed nothing of the kind. His aim and ambition is clearly set forth in the lines which he places first among his Later Lyrics:

"O little bird, I'd be
A poet like to thee,
Singing my native song—
Brief to the ear, but long
To love and memory."

Others might sing of arms and the hero, of the rise of nations and the fall of states; 'twas his to peal forth in brief bird-notes the tuneful echoes of his restless spirit—echoes which haunt the memory and embalm themselves in the heart.

Brevity was his passion. He was a niggard in the use of words. No miser was ever more jealous of his coin. And no man ever loved the dear old English tongue with a more passionate or truer devotion. Every syllable, every letter, was forced to do its best work, and, as it passed through the alembic of his gifted mind, it revealed capabilities unknown to the multitude. He aimed at compressing the greatest volume of thought into the smallest possible compass. And if we stop to enjoy all that his verses express and a tithe of what they suggest, we will find that he has given us full scriptural measure "pressed down, and shaken together, and running over." In this respect he has, on the authority of a competent over-ocean critic, achieved greatness. Measure, if you can, the suggestive power of this couplet:

"All men the painter Youth engage;
And some, the famous sculptor, Age."

Here we may note in passing two characteristics of Father Tabb's poetry: his passion for brevity and his love of contrast. But we are speaking of the suggestive possibilities of his verse; and these are limited only by the capacity of the reader. The writer invited three several admirers to tell what precise spark this piece of hammered steel gave forth as it struck against the flint of their fancy. One, the most matter-of-fact, said: "I think he means that great numbers die while they are yet young, and only a comparative few reach old age."

"Nothing more?"

"Nothing that I can see."

He of the broader vision replied: "The verses suggest to me that weakness of human vanity so well known to

the photographer; for all love to be pictured as they were in the bloom of youth, while few desire to gaze upon the image of their decrepitude."

The last, himself blessed with a slight poetic vein, declared: "I see the gay painter with the magic brush coloring the cheek of youth with tints of buoyancy and exuberant life; and, the colors faded, the pitiless Sculptor with envious chisel carving deeper and deeper the lines of care, and with deft blows bending the once noble and comely form towards Mother-earth." The couplet suggests that at least. But what worlds were not expanded before the mind that gave them birth!

What strikes even the most casual admirer of Father Tabb is the wonderful variety of subjects upon which he touches; and he touches nothing that he does not adorn. Apropos of this reference to Goldsmith, the writer recalls a reflection made by the poet when we were reading together "The Deserted Village." Goldsmith, he declared, had the rare gift of placing the homeliest and most commonplace things in poetic setting. Under his magic touch, the kitchen clock and the broken chair become a beauty and joy. Was not the admirer unconsciously describing his own transforming touch? Is there anything less poetic than a fagot? Yet listen as it falls under the eye of genius:

"If thou art fit to feed
A dying flame,
Supply the present need;
And God when sinks the light
Will give thy soul good-night."

The man who can apostrophize a harmless, necessary fagot, in language so sweet, has the afflatus in generous measure. When his fancy broods over higher things, his thoughts come to us like fragrance from the meadows of heaven. Under his muse, inanimate nature takes on life and beauty; and the abstract becomes concrete and personal.

Father Tabb's poesy was colored by his experiences. The year spent at sea had left upon him an impress of the ocean. He revelled in the poetry of Israel, and the imagery of her incomparable bards frequently finds its way into his exquisite numbers. For him, fancy is

"A boat unmoored, wherein a dreamer lies,
The slumbrous waves low-lisping of a land
Where Love, forever with unclouded eyes,
Goes wed with wandering Music, hand in hand."

Out of the sanctified union of love and music came his chaste verses, pure as diamonds from the virginal earth. Nor must we judge that he was forever singing of flowers and birds, of trees and winds and clouds. Man and his Maker were likewise the subjects of his song, for he was priest as well as poet; yea, a priest first, and then a poet. The chastity of his calling is delicately mirrored forth in the quatrain which he entitles Woman:

"Shall she come down and on our level stand,
Nay; God forbid it! May a mother's eyes—
Love's earliest home, the heaven of Babyhood—
Forever bend above us as we rise!"

Beautiful thought, worthy of the man whose chiefest love is in the God of the sanctuary, and whose love for woman is consecrated by that filial piety so much eulogized in the inspired word!

Our poet loved solitude. His cell, like that of the great Alcuin, was "the sweet dwelling of his soul." The adjacent forest lured him, and he revelled in its varied glories. It is Aristotle who says that the man who loves solitude is either an angel or a devil. Nor is this a meaningless conceit; for in solitude the soul comes back upon itself and from its mysterious depths brings forth things good or evil. Read and re-read his poems, study the children of his Muse, and you will judge graciously of the womb in which they were conceived. He was oft alone with the spirit of light:

"Like to the brook that all night long
Sings, as at noon, a bubbling song
To Sleep's unheeding ear,
The Poet to himself must sing
When none but God is listening
The lullaby to hear."

If the poet was alone, he was alone with God, and he that holds such converse has a message for the race. The forms of beauty which rioted in his restless brain found adequate and perfect expression. Those who saw him at the piano rapt in mystic thought as one in ecstasy, could hardly help feeling that he was wrestling with intuitions too refined for utterance. The poet alone understands the poet. In prison Father Tabb met a kindred spirit and learned to know him as only companions in misery learn to know each other. There he found that Lanier's Muse was dumb at times and unresponsive. It was at such times that the sweet sound of the flute called him back to earth and the things of sense, and to that gracious instrument the priest addresses these words:

"When palsied at the pool of Thought
The poet's words were found,
Thy voice the healing angel brought
To touch them into sound."

Although rarely or never an apostate from poetic rule, he was exceedingly averse to being tied down by mere measure. For this reason he conceived a mild disgust for the sonnet. The structure was too complex, and he strenuously objected to being limited and allowed fourteen lines wherein to embody the thoughts that were crystalizing in his brain. Only after repeated urgings on the part of one of his fellow professors would he submit to the perpetration of such poetic abomination. And so, in sheer desperation and to be rid of the annoying opportunity, he tried his hand; and with what success, his

admirers have reason to know. It would be difficult to find a group of sonnets more superb than those which came from the pen of the gifted Virginian. All lovers of Shelley have long admired, and no true lover of the beautiful language can refuse to admire, these lines:

"Shelley, the ceaseless music of thy soul
Breathes in the cloud, and in the skylark's song,
That float as an embodied dream along
The dewy lids of morning. In the dole
That haunts the west wind, in the joyous roll
Of Arethusan fountains, or among
The wastes where Ozymandias, the strong,
Lies in colossal ruin, thy control
Speaks in the wedded rhyme. Thy spirit gave
A fragrance to all nature, and a tone
To inexpressive silence. Each apart—
Earth, Air and Ocean—claims thee as its own,
The twain that bred thee, and the parting wave
That clasped thee, like an overflowing heart."

The man who could embody his thought in language so rich ought to live. Will he live? For the good name of English poetry, we hope and pray that time will deal favorably with him; for among so much that is beautiful, there is not a word nor the shadow of a suggestion of what is wanton. This is no great encomium for a priest, but it is the finest encomium which can be paid to a poet. Father Tabb always edifies. He points to a brighter world and leads the way. But will he live? Let himself give the answer:

"Their noonday never knows
What names immortal are;
'Tis night alone that shows
How star surpasseth star."

Whether immortal or not, one thing is beyond peradventure: the memory of John B. Tabb will be held in love and benediction till his last disciple leaves the earth; for envy herself cannot deny that he was a great teacher and a most amiable man. It is with a painful realization of their inadequacy that a grateful pupil places these few lilies over the ashes of his ancient master. And, as they wither, may some defter hand weave a wreath of laurels and cast it on his grave.

T. S. DUGGAN.

Archbishop Bourne has set the date of June 28 for the consecration of the new Cathedral, of Westminster, the extension of which is now complete but for the mosaic over the main entrance. Up to September of last year the cost had been £252,523.

The Pope has sent a kindly and generous letter to the Archbishop of Paris expressing his sympathy with the sufferers from the recent floods, and enclosing a gift of \$6,000 on the relief fund.

CORRESPONDENCE

Some Features of the Recent Floods in Paris

JANUARY 31, 1910.

To the American readers who have followed the accounts of the recent floods in and about Paris, it may safely be said that, for once, the newspapers have exaggerated nothing: neither the weird aspect of the submerged city nor the dramatic episodes that took place daily during a week of horror, nor the acts of devotion and charity that brightened the atmosphere of terror and of pain.

The flood, the like of which had not been witnessed for three hundred years, reached its maximum on January 28, a dismal and dreary day, when a leaden sky and downpours of rain added to the general gloom. Never, since the tragic days of the siege and the Commune, in 1870-71, the "city of light," as lovers of Paris call it, passed through so severe an ordeal. Almost from the first, the trains, telephones and telegraphs ceased to work, electric light failed in many quarters and the capital of France found itself in an incredibly short space of time cut off from the provinces. Then, as the Seine rose higher and higher, flooding streets, avenues, public and private buildings, all intercourse between the opposite banks of the river became almost impossible; on one particular day, only two bridges were available and the access to these became every hour more difficult.

It was curious to mark the varying moods of the people during a period of acute tension. At first, the light-hearted Parisians were amused rather than alarmed at the unusual aspect of the river. The quays were thronged with men, women and children of all ranks of society, who spent hours watching with an interest, unmingled so far with fear, the rush of yellow water. Even at night, when the theatres closed, women of the world, closely muffled in furs, drove in their motor cars to one or other of the bridges to watch the Seine under its new aspect. Then, by degrees, when, one after another, the streets and squares filled with water, when in the low lying suburbs of Grenelle and Javel people had to fly for their lives, when in the wealthy quarters, old-fashioned "hotels," that had been threatened by fire and revolution, but never by water, were slowly taken possession of by the stealthy, creeping flood, then curiosity changed into terror. It became evident, even to the most careless and optimistic Parisians, that the flood was assuming the proportion of a national catastrophe and that an appalling misfortune had fallen upon thousands of families. The papers have enlarged upon the aspects of Paris during the remarkable week; they described how the avenues that extend on the banks of the Seine seemed to form a part of the river, how boats moved to and fro in the streets and carried provisions to the imprisoned inhabitants; but more striking and impressive than the outward features of the calamity was the outburst of charity and devotion that it called forth.

As usual in similar cases the Church was active in relieving distress: the Archbishop was indefatigable in his visits to the stricken suburbs: his kindness of manner and the substantial help he brought with him, will long be remembered. The district of Grenelle was one of those that suffered most severely: Mgr. Amette came there on January 29, at an early hour and visited the different houses where the refugees, chiefly workmen and their

families, had been housed. One rough man, after watching the prelate's gentle and attentive manner as he inquired into the different cases, turned to his comrades: "Where," he exclaimed, "are our deputies? there is no fear that they will come to see us now that we are in trouble, as you do, Monsieur l'Archevêque," he added, taking off his cap. Then this worthy citizen, whose opinion of his political chiefs was evidently not a flattering one, launched into a loud denunciation of their selfishness and indifference, couched in language more forcible than polite. The association known as "la Croix Rouge," which is both wealthy and efficient, did wonders. Soup kitchens provided food for the refugees and in the suburb of Grenelle alone, two thousand people were fed daily by the white robed "infirmières," with the red cross badge, many of whom bear the greatest names in France. The meals given to the refugees were plentiful and excellent, and the gentle, cordial, encouraging words that accompanied the service added flavor to the gift. Close by one of these kitchens is a large room, used in ordinary times, as a "Patronage." Here a lady, Mlle. de R., whose life is devoted to charity, receives on Sundays and Thursdays young girls and children, on whom she exercises an extraordinarily happy influence. Last week, the "patronage" became a refuge for the homeless inhabitants of the submerged suburb: mattresses were laid on the ground and to whole families was extended a primitive, but warmly cordial welcome. Most of the sufferers came from Javel, a suburb adjoining Grenelle, that lies close to the Seine and is inhabited chiefly by rag pickers, *chiffonniers*, whose miserable homes were among the first to be invaded by the river. They flocked to the "patronage" in groups, wet, draggled, downcast, toddling children clinging to their mothers' skirts, men carrying bundles containing the poor possessions saved from the wreckage. It was an intensely pathetic sight; the silent suffering of these men, suddenly sent adrift chilled one's heart; the natural buoyancy of the Parisian was quenched for the time being, no words either of complaint or explanation passed their lips and at first they seemed hardly aware of the tender sympathy of their hostesses.

On the following day, the ice was broken and the cordial influences that surrounded them brought out the better feelings of the outcasts: "I shall never allow anything to be said against clericals again," said one, "and shall become one myself." Although no words of religion were unduly pressed upon them, the atmosphere of the place, the holy pictures and statues that lined the walls told their own tale and when evening came, one of the gentlewomen who assisted Mlle. de R. in her hospitable duties, proposed to say an Our Father and Hail Mary aloud. A willing assent was given and all present joined in the prayer. Next day, their kind hostess proposed to distribute medals blessed by the Pope to all who desired them; every rough, grimy hand was stretched out eagerly: "I, too, should like to have a medal for my little girl," said the policeman, who kept guard at the door of the "Patronage."

During the two worst days of the flood, the 28th and 29th, when the rain fell in torrents and the water came nearer to the "patronage," the time hung heavy on the hands of the refugees. Their kind hostess provided for their amusement: cards and dominoes were given to the men, games to the children and to the women needle work that kept them occupied. Occasionally Mlle. de R. related to them some anecdote, trait of history or reminiscence of travel; they sat round her on the floor, chairs being scarce, and these rough men, rag-pickers or coal-heavers, and women scarcely less uncivilized hung on her

every word. With a quickness of perception that is their birth-right, they grasped the drift of all she said, they understood, with curious rapidity the point of each story and their questions, answers or observations proved once more that the Parisian workman has a natural facility for entering into subjects far removed from the sphere in which he moves. It is this adaptability that makes him an easy prey to those who, for their own evil purposes, work on his feelings. Here, the influence may one day bring forth unexpected fruit! Gazing on the attentive listeners, with wide open eyes and respectful demeanor, we found it difficult to believe that these were the same men who are too often led away by Socialistic leaders, men who denounce the clericals and insult the *curés*, who preach war against the rich and build up barricades in the streets of Paris. Who knows if these dreary days of January, 1910 may not mark in the lives of some among them a beginning of better things.

Sceptical and careless as they seem, they have a child-like simplicity that is often pathetic. One of the refugees, although lame and old, insisted on going back to visit his submerged home as soon as the flood seemed to decrease. The object of his journey, neither an easy nor a safe one, was to find out whether his pet canary was alive. In the hurry of his departure he hung up the cage as high as possible and had the delight of finding his pet alive. Others touched us by their courtesy towards the women and children to whom they willingly gave the best places; others again brought Mlle. de R. loaves of bread: "Will you give these," they said, "to those who are worse off than we are." An old woman bringing a well worn cloak: "It has been of use to me," she said, "but now I want it to be of use to others," and she left it in Mlle. de R.'s hands.

AN ANGLO-FRENCH CATHOLIC.

Results of the British Elections

LONDON, JANUARY 29, 1910.

The election returns are now nearly complete. The last elections will have taken place and detailed figures will be in your possession by cable by the time this letter reaches you. But the few returns still outstanding to-day cannot alter the general situation. The essential fact is that the Government will have a nominal majority of a little over a hundred instead of a majority of 350 given to Mr. Asquith at the elections of 1906.

I say a "nominal majority." In 1906 Mr. Asquith's cabinet secured a majority of 271 seats exclusively of the Irish Nationalist members. But the present general election gives him a majority that includes 82 or 83 Nationalists. Even if we leave out of account the fact that nine of them are elected on an anti-Budget program, the Nationalists are at most allies, not followers, of the Government. If on any important question they differ with Mr. Asquith and go into the opposition lobby the Cabinet's majority disappears and the Government is defeated by some sixty votes.

The Irish party thus dominates the whole position. One result is that already some prominent Conservatives are talking seriously of the question whether it would not be good policy for Mr. Balfour to throw over his Orange following and come to terms with Mr. Redmond. This development may not come immediately but it is a probability of the future. The record of sixty years of British policy shows that many great reforms are originally proposed by the Liberals, and after having been at first declared impossible by the Conservatives are finally

accepted and carried by them. The successive extensions of the franchise; the introduction of Free Education; the establishment of local government by County Councils in England and Ireland, are cases in point.

When the Lords forced the appeal to the country and the whole Liberal press declared that England was on the verge of civil war, and the people seething with indignation at the interference of the Peers with the prerogative of the House of Commons, I assured you in more than one letter, that most people were indifferent on the subject. Instead of sweeping the country, the Liberals have secured the narrowest and most unstable of majorities. More than one of the Liberal candidates confesses that denunciations of the Peers produced little effect on the electors. "We lost time 'barking up the wrong tree' when we talked on the Lords," says one of them. What enabled Mr. Asquith's friends to hold any ground at the elections was the fear of dear food inducing the electors to vote against Tariff Reform.

For Catholics the most welcome result of the elections is that the new situation makes it certain that the Government will not be able to carry any hostile legislation against our schools. Mr. Asquith in his Albert Hall speech promised the Nonconformists a new education Bill and declared that the Government stood on this question precisely where it did four years ago. Several of his colleagues are pledged to support the Nonconformist campaign against denominational education. It was Mr. Lloyd-George who at the Free Church Council meeting of 1903 moved: "That this Council, being deeply convinced of the injustice of teaching sectarian dogmas at the public expense, suggests to the education authorities that they should refuse to give money out of the rates to support sectarian schools."

And only last year Mr. Runciman, now at the head of the Education Department, was present at the celebration of Dr. Clifford's jubilee as a Nonconformist pastor. Dr. Clifford is the very impersonation of the Nonconformist campaign against the Catholic schools. Yet the Minister of Education, Mr. Runciman, said: "I am not here as representing the Baptist Union or any other Nonconformist body but as representing the State. . . . On the education question we have been repulsed not defeated. Dr. Clifford is not prepared to lay down the sword, and where he leads we are prepared to follow."

However much Mr. Asquith and his colleagues may desire to redeem their pledges to the Nonconformists, they are powerless to legislate in the face of eighty Nationalist votes. The schools are safe so far as this goes, but not from the harrying and persecution invented by Mr. Runciman. As head of the Education Department he can vary a large number of regulations of detail. Let me give an instance. In more than one great centre our schools are threatened with an order to provide increased space for each scholar in the school buildings. Under the law not one penny of public money is given us for buildings. We have to provide and keep them in repair. In Liverpool if the order is enforced the Catholics will either have to raise £100,000 (half a million of dollars) for school extension, or see some thousands of children transferred from our schools to the undenominational schools. The undenominational schools can fulfil the new requirements with the help of public money drawn from the rates. Thus to insist on larger schoolrooms is an easy method of penalising and embarrassing the Catholics.

This is only one of Mr. Runciman's weapons. It is to be hoped that at an early date the Irish party will raise a protest in Parliament against his proceedings. At the recent elections they vigorously supported him and others

who are equally hostile to Catholic education. They issued a general mandate to the Irish electors in Great Britain to vote for Liberal candidates on the ground of Mr. Asquith having spoken favorably of Home Rule in his election manifesto at the Albert Hall gathering. Irish Catholics who hesitated to vote for Liberal candidates on the ground of their doubtful or unsatisfactory replies to the test question on education proposed by the Bishops, were told that they need not fear for the schools as the Irish party would protect them. It is true that many Irish Catholic voters nevertheless polled for the Conservative candidates and at some of the later contests the Irish vote ran still more strongly in this direction on account of the unsatisfactory explanations and restrictions of Mr. Asquith's Home Rule pledge given by some of his colleagues. But the final result was that the Catholic vote in Great Britain was sadly divided. In several places it was sufficiently united to secure the defeat of candidates of the Nonconformist militant type, the undenominationalists and the secularists. But in others enemies of Catholic education owed the security of their seats to the Irish vote.

The Nemesis of this division is that it is now plain that had the Irish leaders not interfered, but allowed the Irish Catholic voters in England to vote freely and unitedly against the enemies of Catholic education, parties would have been still more evenly balanced in the House of Commons and Mr. Redmond would have been a more absolute master of the situation. The action of the Irish party was no doubt controlled by the group of its members, who, forgetting Mr. Parnell's statesmanlike doctrine of party independence, hold that the best hope for Ireland lies in making the Irish party practically a wing of the Liberal organization. In their new zeal for Mr. Asquith some of these gentlemen actually referred to Mr. Birrell's Education Bill of 1906 as a kind of charter for the Catholic schools, and dwelt in their speeches on the grievances of the Nonconformists.

Like the Catholic vote our Catholic press was also divided. One paper mixed up its defence of the schools with openly partisan Toryism. Most of the others subordinated the School Question to that of Home Rule, and one of them made scandalous attacks on priests who had only carried out the orders of their Bishops, and put the facts bearing on the education question plainly before their people in order to guide them in their decision as to which candidate to support. As I looked through the Catholic papers each week end during the election campaign I often wished we had a paper here like AMERICA—Catholic and not partisan.

In England old prejudices handicap a Catholic candidate for the House of Commons. It is easier for a Jew or a Freethinker to obtain a seat. It is therefore satisfactory to note that nine Catholics have so far been returned for English constituencies, a small group, but larger than has sat in any House of Commons since Reformation days. Of the nine five are Conservatives, two Liberals, one a Labor member and one a Nationalist. But on the Education question all will vote with the Irish, giving a Catholic education vote of some ninety-two members—enough to put Mr. Asquith in a minority, and force a change of government.

Several distinctly anti-Catholic candidates have been rejected. Amongst these are the militant Orangeman, Mr. Sloan of Belfast, who lately appeared as a chairman at anti-convent meetings, and the Rev. Silas Hocking, author of the "Woman of Babylon" and other anti-Catholic novels in which a Jesuit usually figures as the villain and an imprisoned nun as a victimized heroine.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, FEBRUARY 19, 1910.

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Fake Journalism

The New York *Evening Post* would doubtless resent a classification among the fake journals of the Metropolis. It prints every day at the head of its editorial columns the reminder—for self-guidance no doubt—that “the design of this paper is to diffuse among the people correct information on all interesting subjects . . . and to cultivate a taste for sound literature.” What constitutes sound literature or how a taste for it may be cultivated are questions for discussion. Everyone knows, however, what is meant by correct information.

A recent Saturday issue of the *Post* had a catchy article entitled “Shelf of Fakers’ Writings—Boston Public Library Puts Dr. Cook’s Works Where They Will Have Company Annius, Du Halde, Psalmanazar, Mandeville, Lawson, and Others Included.” To find Du Halde linked with Dr. Cook and a motley company of more or less celebrated impostors is, to say the least, startling. His writings we have never seen mentioned save with respect. Glancing through the article in the *Post* we read: “There have been many minor incursions by fakers more or less clever. Du Halde’s lengthy discourse on China rings apparently true. The whole was taken from stories told by returning missionaries. Du Halde had never wandered more than a day’s journey from Paris.”

A man may give correct information about Boston, and never wander beyond the limits of Manhattan, but he should be sure that the source of his information is trustworthy. Du Halde’s “Description Géographique Historique . . . de l’empire de la Chine” was the first book written by a European which treated the history of China with exactness and detail. It has been translated into many languages and is always cited as a

standard authority. An English translation appeared in 1736.

Du Halde was also the successor of Legobien in giving to the world the “Lettres Edifiantes,” which he edited with great ability and of which numerous editions and translations have been issued. Both these works of Du Halde are among the references given in the really remarkable article on China written for “The Catholic Encyclopedia” by the celebrated Orientalist, Henri Cordier. From this it is clear that Du Halde is not a faker. Nor is he on the shelf of Fakers’ Writings in the Boston Public Library, because there is no such shelf, as the following answer to our inquiry shows:

“BOSTON PUBLIC LIBRARY, FEB. 5.

“DEAR SIR:

“I beg to acknowledge your favor of February 4. We have no ‘Shelf of Fakers’ Writings’ at the Boston Public Library. . . . We do not attempt to determine the value of travellers’ tales or to put a valuation upon what any book contains. To do that is manifestly beyond our power.

“Very truly yours,

“HORACE G. WADLIN,

“Librarian.”

The writer in the *Post* has made good a claim to a place on his imaginary “Fakers’ Shelf.”

The Emmanuel Movement

What is the Emmanuel movement in the Episcopal Church? Its physical side presents no difficulty. We comprehend the care of nervous patients or the amelioration of their condition by suggestion and similar means working through the imagination. What is more difficult to grasp is its spiritual side; how a church claims such a therapeutic as its function. In explaining this some take the ground that the gift of healing belongs to the Church; others, that the Church has a peculiar power over the intellect and will. It would be worth while to show how inconsistent with a right notion of the power of the Church and its ministry the practice of the Emmanuel movement is, were it not that its practitioners seem to lose sight altogether of the supernatural. The account they give of their work does not show them doing anything beyond the power of any so-called mental healer. They subordinate themselves entirely to physicians, a very proper thing to do, though it implies a certain abandonment of their professional claims; but whether this subordination is a part of their system or only a prudent means to preclude opposition, is not clear. This, however, is clear, that the movement makes for the natural against the supernatural and tends to the destruction of Christian dogma. It shuts out sin, sacraments and grace, and puts forward the unregenerate human will as sufficient for man’s salvation. It therefore will draw its followers farther and farther from Christianity.

Preying on the Dead

A real grievance due to the tyrannical exercise of authority is made public by the indignant citizens of Marcos Juárez, in the Argentine Republic. In that city, the town council happens to be controlled by Freemasons, who have made use of their legislative powers to frame an ordinance which is simply a blast of persecution. Although all creeds are tolerated in Argentina the Roman Catholic religion is the "religion of State" and is guaranteed by the Constitution. For this reason, the President of the republic, whoever or whatever he may be, proposes names to the Holy See for any vacancy that may occur in the hierarchy. The government also makes appropriations for the support of religion. In the face of such constitutional guarantees, the councilmen of Marcos Juárez have advertised their broadmindedness, freedom from prejudice and respect for religion by levying a tax of two hundred pesos (\$193.00, U. S. gold) on every corpse brought into a church for a funeral service. If the prayers for the dead are recited over the body at the church door, without any service within the sacred edifice, a tax of only fifty pesos (\$48.25, U. S. gold) is levied. In that country, what we call a house funeral is a thing unknown. The bodies of those who die in the Catholic communion, whether mighty or lowly, rich or poor, old or young, are invariably conveyed to the church. The town council, therefore, has aimed a blow at a pious custom in general use. The Catholic citizens have petitioned the government for relief on the grounds of the unconstitutionality of the measure. It seems strange that in any civilized country any body of lawmakers should be so degraded as to formulate such a measure and placard the town with it. Even though the ordinance should be annulled by the higher authorities, the cryptic councilmen have given a glaring proof of their hostility not only to the faith as a system but to those who find strength and consolation in its religious observances. As Argentina is now in the midst of a presidential campaign, the hateful ordinance may be taken as a sign of the conscious power and irreligious tendency of the Masonic fraternity in that country.

What Vestments Shall We Wear?

The proper form and colors of vestments is being discussed in the *Ecclesiastical Review* by two writers in favor of at least modified Gothic form and old-world tints, against the form we are accustomed to and aniline dyes. They represent a school long in existence in Germany and England, and are strong in art and esthetics. We fear the faithful are largely Philistines. Moreover, the Latin races are not likely to submit gladly even in this matter to the Teuton. There is, in these advocates of reform, what seems like exaggeration. French court abbés of prerevolutionary times may have been inclined to tight-fitting cassock, with sweeping

trails; but it is not clear how the cutting down of chasubles is to be connected with such vanity; and to attribute this to an imitating of the ladies' tailor-made gowns of the period, is to say something difficult of proof. The tailor-made gown, as we understand it, is a very modern invention. One glancing through a book on dress will see the ladies of those days affecting widespread skirts, and clinging gowns coming in only after the Revolution. As to the sweeping trail, it is something recognized by Rome as belonging to the costume of ecclesiastics of certain station. The old cry of "fiddle-shape" and "violin-case" vestments will not move those devotees to French forms; and the stout old pastor would probably look as clumsy in the voluminous Gothic as in the modern chasuble, while the youthful form of the assistant is as graceful in the latter as it would be in the former. If the Holy See so ordains, priests will all exchange our aniline-dyed, fiddle-shaped vestments for modified Gothic of subdued, esthetic hue. But many will do so with heavy hearts and there will be heavy hearts, too, among their people. It is hard to part with old friends, and the modern form and the bright colors have many to love them. For, after all, as Andrew Lang, singing in "The Galleries" the charms of the two schools of art, confesses:

"You still must win the public vote,
"Philistia!"

But should the day of the decree ever come, we shall not follow the advice of one advocate of the Gothic form, to go for our new vestments to the Benedictine monastery on the "Isle of Calday near England," because the so-called Benedictines of the Isle of Calday, South Wales, are a Church of England community, and not sons of St. Benedict at all.

The Fairbanks incident is closed. His fiasco in Rome was as sad an experience for him as his cocktail scandal at home. Archbishop Ireland promptly set public opinion right on the Pope's attitude to the sectarian politician, and the further explanation of Archbishop Farley and of the Apostolic Delegate at Washington said all that could be said in the matter except perhaps what Mr. Brisbane added in the *Evening Journal* of February 15, that all the Italians that could be made Methodists in a thousand years in Rome would not fill a taxicab.

Bartoli has fallen flat. The newspapers do not take him seriously. The Italian press treated him as a charlatan. It was too much to expect our American reporters to warm up to the Waldensian exploit. Had he come as a Christian Scientist, an Emmanuelite, a Doukhobor, or a Holy Roller, he might have expected some attention; but the Waldenses are a trifle too long sepulchred for resurrection, and would not stand an equal chance with the cold storage foods now under legal scrutiny.

The *Literary Digest* has shown the cloven foot. It has permitted an unknown slanderer to defile its pages with a series of manifest and wanton falsehoods about the morality of laity and clergy in South America. A few months ago the editors sent around a cringing letter to say that some Protestants considered them too Catholic in their selection of articles. Now, we shall expect another catch-penny circular to show how impartial they are. Why do Catholics take the *Digest*? It is cheap and common and occasionally coarse in its choice of extracts. We have reason to know that as a rule intelligent Catholics have dropped it during the past years. A prominent Catholic firm used to advertise in its columns frequently; but since its *faux pas* about Joan of Arc, the returns on their advertisement fell off by 90 per cent. Now they are patronizing other mediums which employ well-bred editors who, though occasionally incorrect on subjects of interest to Catholics, are always polite, never offensive.

The Protestant Bishop of London complained in a charge to his clergy in 1866: "There are amongst us churches in which the ornaments about the Communion Table, the vestments, the attitudes and conduct of the clergy, make it difficult for any stranger to know whether he is in an Anglican or a Roman Catholic place of worship." Now the stranger's difficulty commences on the outside: the architecture, crosses and pictured windows are faithful copies of Catholic models; and when the guileless man goes in, as not infrequently happens in New York, he finds altars, crucifixes, confessionals, and such statuary as is said to have elicited the exclamation: "When did the saints turn Protestant?" To such imitators of the externals of Catholic worship, two Acts of Parliament of 1643 and 1644, cited in the current *Irish Ecclesiastical Record*, should prove instructive reading. These Acts ordain under heavy penalties "that all representations of any of the persons of the Trinity, or of any Angell, or Saint, in or about any Church or Chappell, or in any open place, shall be utterly demolished; and that no such shall hereafter be set up"; likewise, "that all Copes, Surplisses, superstitious Vestments, Roods, Fonts, Tapers, Candlesticks, Crucifixes, Crosses, Images, Rayls, Altars and organs shall be utterly defaced." It would greatly convenience Catholics and subserve honesty if the children of Parliament would observe the injunctions of their parent.

The first great volcanic eruption in the republic of Costa Rica during the past sixty years took place in Mount Poas, distant nineteen miles from the capital, San José. The volcano belched forth great boulders like a charge of Titanic shrapnel. Eighty lives were lost. Fears are entertained that consequent seismic disturbances may destroy or injure some part of the Panama Canal works.

LITERATURE

Southern Rhodesia. By PERCY F. HONE. London: George Bell & Sons. Price, 10s. 6d. net.

This volume, as the author's note informs us, is an attempt to record the administrative and industrial development of Southern Rhodesia since its occupation by the British South Africa Company. Southern Rhodesia is that part of the chartered company's territory lying south of the Zambesi, and is subdivided into the two regions of Mashonaland and Matabeleland. Though it is smaller in extent than the northern section of the country, it is by far the more thickly populated and settled of the two, besides being the theatre of more stirring events within the last twenty years.

The author treats of many facts and many questions, and we venture to think his book is the best, if not the only one of its kind, for providing information for intending visitors and settlers. He shows how the country has passed through various stages of wilful waste and woful want until, at length, it seems to have emerged from its prolonged schooling of bitter experience into a state of reasonable satisfaction with the present and of healthy optimism with regard to the future.

The chapters on transport make entertaining reading. At a time when there were no railways and when, owing to rinderpest, practically all the oxen had been killed off, the situation was saved by the donkeys. It may be imagined how eagerly, under such circumstances, the colonists awaited the extension of the railway. In the rainy season coaches and wagons had often to wait for days on a river bank until the waters had subsided. Yet perhaps travellers in such a predicament were better off than Xenophon and his ten thousand Greeks, who were prepared to march up to the source of a river in order to effect a passage.

Though the gold area, which extends over most of the country, has been by no means completely prospected, and though the mining industry may therefore go on developing for a long time to come, yet, as the author points out, the future of Rhodesia will ultimately depend upon its agriculture. Its maize-growing capacity is extraordinarily great, and if a remedy be found for the wheat-rust, it may eventually rival Canada as a wheat producing country.

Unlike Canada, Rhodesia is not yet a poor-man's country. Farmers, it is true, are already making comfortable profits, and a Rhodesian farmer who has known country life in Canada will not be anxious to return; but then an initial capital of £500 is rather a modest outlay for a successful agriculturist in Rhodesia.

Referring to conditions in the Rocky Mountains and in Manitoba, Mr. Hone says: "This life of stern discipline and toil, though it offers a splendid school for building up a great nation, is not attractive to those who have the capital to seek a more romantic existence, especially when this is found in a tropical country with a temperate climate, in a land abounding in wild game, where the supply of native labor enables a man to make a living free from excessive manual toil; a country, too, where there is always a chance of winning or losing a fortune, and above all, a land undeveloped, boundless in its unknown resources and possibilities . . . where history is being made, and whose whole political, industrial and commercial destiny will be shaped by its early influences."

Both the early and the still outstanding differences between the settlers and the company are explained at considerable length, and the author shows how the work of adjustment was indefinitely delayed by the death of Cecil Rhodes, whose commanding personality compelled the confidence and embodied the aspirations of both contending parties.

J. KENDAL, S.J.

Bishop de Mazenod, his inner life and virtues. By the VERY REV. FATHER EUGENE BAFFIE, O.M.I. London: R. & T. Washbourne. New York, Cincinnati, Chicago: Benziger Bros.

As the title of this book indicates, it is not a chronological record of the venerable founder of the Oblates of Mary Immaculate. Most of the remarkable events in the seventy-nine years of Bishop Mazenod's life are, indeed, to be found scattered through the twenty-one chapters on his "endeavor to be perfect," "his spirit of piety," "his love of poverty and the poor," etc.; but in order to find them one must read the whole book, as there is no alphabetical index of proper names. The original work was written in French. The present English translation is very well done by an English-speaking Oblate now living in Dublin. The introduction by the translator gives a short biography of a dozen pages which adds greatly to the value of the book. The translator remarks: "It would not be fair to say that this excellent and edifying book presents us with a holy man 'chopped up into virtues,' as Cardinal Newman observed in reference to certain Lives of the Saints. Nevertheless, it leaves room for the mention in a little space of the salient outward facts in the career of Bishop de Mazenod, or at least in his early life." Father Baffie's work is a storehouse of instruction and example not only for all religious but for all ecclesiastics as well, and for those of the laity who value an interior life. Eugene de Mazenod was in his twenty-sixth year, a handsome and popular young nobleman, when his early and continued piety developed into the resolution to study for the priesthood. "Is it true, Eugene, that you wish to be a priest?" said his grand-uncle to him one day in 1802. "Certainly, uncle," replied the boy. "What!" said the venerable ecclesiastic, who had been the Vicar-General of Mgr. de Belsunce, Bishop of Marseilles. "How can you think of such a thing? Don't you know you are the last of our family? Is our name to die out?" Eugene answered as quick as thought: "Uncle, don't you think it would be a great honor for our family to end by a priest?"

One distinctive merit of this anecdotic and interesting inner life of a great priest, an exemplary bishop, and a wise and practical founder of a religious congregation which is doing noble missionary work, is that the narrative is thoroughly human. The author does not hide, nor even minimize, the defects of Bishop de Mazenod. He admits that he was quick-tempered, impulsive, and apparently, though not really, autocratic.

Charlotte Grace O'Brien: Selections with a Memoir. By STEPHEN GWYNN. Dublin: Maunsell & Co. 3s. 6d. net.

Mr. Gwynn apologizes unnecessarily for the imperfections of his work. His frankness in disclosing the domestic deficiencies of his grandfather, William Smith O'Brien, is excessive, and, we think, misleading, but the same quality enables him to give a full and charming picture of the patriot's daughter. It was said of the father that he was too much Smith, too little O'Brien; in the daughter O'Brien predominated. Original, independent, impetuous and altogether lovable, she held and ardently advocated views at variance with those of her family and class without ever losing a friend; while by identifying herself with the people and their interests—she was a Land Leaguer, a Parnellite, and even a Separatist—she won a devotion that had not been extended to her family since her ancestor, the Tanist of Thomond, bartered his Faith for English favor. Her personal characteristics, revealed on every page of her correspondence and in her nephew's deft delineations, will win the heart of the reader. She loved horses, dogs, flowers, children and the open air, and traversed the country in a pony cart, canopied by an aged umbrella, which she slit in front and thus converted into "a tent, window, and window-frame," through which she surveyed the ever-varying and, to her, unmatched beauties of Irish scenery. Her unconventional ways and her warm sympathies constantly led her into adventures that make delightful reading, but she was much more than an eccentric woman. "She was the lifelong champion, friend and servant of the poor." She had been

influenced as a child by Paddy Keily, her father's man-of-all-work, who worked discreetly, but taught her by nature stories and fairy legend "to see and think and feel more successfully than any other teacher of her childhood." She grew up with "a passionate love for her country and her race and a sense of kinship with its poorest people."

This found expression in a way that brought her name prominently before the American public. Finding, in 1881, the arrangements of a Queenstown liner for emigrant girls lacking in decency, she at once "tumbled into the fight" to reform the steerage system of the entire passenger service, and never flagged till she had bent Parliament and the ship companies to her will. Her interest in emigrant girls brought her to the United States, where the then Bishop Ireland, Boyle O'Reilly and Cardinal McCloskey greatly aided her, and she made friends everywhere. It was partly at her initiative that Father John J. Riordan was appointed chaplain of Castle Garden and the Mission of the Rosary established, in 1883. Her comments on American life are frequent but flatteringly appreciative.

Her American visit strongly influenced her conversion, a few years later, to the faith of her ancestors. "In America the great witness for Christian moral life as against divorce is the Catholic Church, and here in Ireland, where faith is a living power, morality is strongest. . . . I went into convent after convent and saw the saintly faces; everywhere I saw the intense reality of Catholic faith, of laymen and priests, shown in self-denial and works for God and man. . . . Worship in their churches is so devotional it makes the spiritual exercises of Protestant congregations seem hardly worship at all." It was the sight of the Foynes villagers praying at the deathbed of a child that finally determined her to examine the grounds of faith. Aubrey de Vere lent her books and Father Russell, S.J., received her into the Church. Thereafter, though her interest in the Irish language, industrial and political movements continued, her religion was the absorbing element of her life.

Her poems show true poetic power, if occasional contempt of technique, but the prose selections have all her own originality and charm. Her "Catholic Letter" to Standish O'Grady attains sublimity; though it thrills with Catholic feeling her Protestant nephew finds in it "the true accent of greatness." Its burden is that, by their fidelity to their religion and its duties, the Irish have attained the fulness of the Beatitudes: "'Blessed are they that mourn, for they shall be comforted.' Stand at a Catholic death-bed in Ireland. 'Blessed are the meek, for they shall inherit the earth.' Go abroad into the nations and see the children of God—monks and nuns, priests and laypeople—conquering the earth for Christ. 'Blessed are the pure in heart, for they shall see God.' Who ever really knew our people who had not first 'seen God'?"

The reader of this exquisite book will not wonder at Boyle O'Reilly's tribute to its subject: "I admire and esteem her almost above anyone I have ever known." M. K.

La France de Louis XIII, par NOËL AYMÈS. Paris: Nouvelle Librairie Nationale.

This is a volume of a series, "Les Idées Claires," edited by its author. As a study of a period, it glances at everything that went to make up the period: the Protestant political organization, a state within the state, the nobility, the army, the bourgeoisie, the clergy, the people of the country and town, the administration of justice, the financial system, literature, art, manners, the Thirty Years' War, trade and the colonies, and Richelieu. If it gives only a glance at so many of them, it is because in a small book of 331 pages anything more is impossible. In great measure, however, it is an apology for Richelieu. Catholics generally look askance at his policy during the Thirty Years' War, holding it rather scandalous in the Minister of France to have supported the Protestants. The author en-

deavors to show that Richelieu's policy was not only the best for the temporal greatness of his country, which could rise to the first place only on the ruins of the Hapsburgs, but also for its spiritual restoration. To have supported the Catholic side in Germany would have thrown the Huguenots into the arms of the Protestants as enemies of France. To support the Protestants, on the contrary, attached them to the crown, and therefore prevented an intimate association with their coreligionists, whence became possible their extinction and Catholic unity on one side of the Rhine and religious divisions on the other. The theory, if not altogether convincing, is worth considering. The author's sneering tone in speaking of the annulling of the marriage of Henry IV with Margaret of Valois, to which he gives eight lines, are unworthy of him and the general tone of his work. His account of the childhood and education of Louis XIII is sympathetic, and moves the reader to pity. English readers will be astonished at seeing an entire chapter of fifty pages given to Corneille, or rather to an analysis of his chief works. An English writer on the Elizabethan period would never dream of presenting to educated readers a literary analysis of "Hamlet," "King Lear" and "Macbeth." Can it be that educated Frenchmen to-day do not know their great dramatist? The chapter on Descartes is unsatisfactory; it attempts too much and says too little. But on the whole, the book is an interesting and useful one to the student of history, opening up views, often original, which he may follow up leisurely in his own way and at his own time. It contains a good bibliography.

The Education of the Will. By JULES PAYOT, Litt. Ph.D. Translated by SMITH ELY JELLIFFE, M.D., Ph.D.

The author considers his subject under two aspects; the Theoretical and the Practical: and divides his book accordingly into two sections. I. The Theoretical.—It is much to be regretted that M. Payot's use of technical terms is decidedly loose, so loose, in fact, that even a careful examination fails to reveal what *precisely* the author holds with regard to the very theme of his book. Nowhere does he define "education," "will," "man," or "soul;" his nearest approach to a definition being a somewhat vague description of these entities. This is all the more regrettable considering that the tone of the book is rather polemical; and M. Payot's language lets us know neither our opponents, nor the weapons with which we are contending against them.

It would appear, however, that M. Payot's views, when stripped of much verbiage, may readily be reconciled with the tenets of Scholastic Philosophy regarding the nature and function of the Will, though several passages might be alleged which at first sight would seem to contain principles somewhat heterodox. It may be that the influence said to be exercised upon the will by the passions and by certain pathological states are somewhat exaggerated; still, the author seems to hold, first, that there is such a soul-faculty as the will, and secondly, that in its operation this faculty is free. He speaks of himself as a "determinist" of a mild type, when condemning the theory of an antecedently determined will as enunciated by Kant, Schopenhauer and Spencer; but by "determinism" he seems to mean simply that the will must embrace its object *sub ratione boni*; and he explicitly denies that will is antecedently determined "*ad unum prae aliis*."

While M. Payot's theory may be explained into orthodoxy, still as a clear and connected statement of the Philosophy of the Will, this part of the book is by no means to be commended.

II. The Practical.—In his treatment of this aspect of the subject, M. Payot displays to advantage the qualities of clearness and conciseness so lamentably wanting in his discussion of the Theory. The result is an essay of considerable

value. This second section might well be called "On the natural means of preserving chastity." Chastity, he looks upon as synonymous with mastery of self, the proof of true manhood, the triumph of will-power and the highest perfection to which the education of the will can be carried. "The Church is right in considering chastity as the supreme guarantee of the energy of the will—an energy which in turn guarantees for the priest the possibility of all other sacrifices."

M. Payot may or may not be a Catholic; but his description of the temptations and dangers which assail the ordinary young man, and of the means to be used in overcoming and avoiding them, are fully in keeping with the spirit of the Church. However, there is one rift in the lute: when detailing the methods of strengthening the will against vice, M. Payot leaves the supernatural quite out of the reckoning. Still, it may be urged, that since M. Payot is dealing *ex professo* only with the *natural* means of educating the will, the supernatural does not fall within the compass of his argument.

Two remarks in this second section call for criticism. The first occurs on p. 303, and involves a direct contradiction of the author's main contention. Again, on p. 335, we are confronted with the startling information that it is hardly possible to observe chastity with absolute success. Still, when one remembers that the writer has rejected religion and the supernatural as necessary aids to morality, his confession of human helplessness is doubtless sincere and, from his point of view, truthful.

The Confessions of Saint Augustine, Bishop of Hippo. As Translated out of the Original Latin by EDWARD BOUVERIE PUSEY, D.D., and edited by TEMPLE SCOTT, with an Introduction by ALICE MEYNELL. London: Chatto & Windus.

Thackeray wrote that "even dull autobiographies are pleasant to read." We are all very curious about one another, and it is strange that we are, because our curiosity ordinarily has very little to feed on. The common intercourse of life is a mask rather than a revelation of intimate spiritual experiences, and one can always yield to a prudent hesitancy before committing himself to the statement that he knows even his closest friend.

Therefore, anything that a man tells us about himself in a deliberately undertaken self-confession is apt to prove of interest. When the man is an intellectual genius and, as in the case of Saint Augustine, combines unusual force of character with more than poetical ideals of human life and conduct, this withdrawing of the veil from the innermost secrets of his heart is more than a mere individual act; it is an epoch in the history of our race. For this reason the Confessions will always be a book of interest. Mrs. Meynell, in her introduction, calls attention to the sincerity of Saint Augustine and of all great men. It is a good point to make in regard to the Confessions; and, if the present reprint will do anything towards introducing more sincerity into the religious atmosphere of an age that confuses hygiene and social economy with religious spirit and obligation, we welcome it with enthusiasm. The book has been artistically prepared. The paper, letter-press and binding make it also a book for frequent use and not for mere display. The illustrations by Maxwell Armfield are delicate color-schemes, but are more decorative than illustrative.

Father Finn's stories present a remarkable instance of enduring popularity. It is some years since Father Finn retired from authorship under the stress of parochial duties. But the annual novel, so essential in ordinary cases to keep an author's name alive and his early books on the market, has not been necessary in the case of the author of "Tom Playfair," who writes that the sale of his books was larger during the past year than in former years.

Reviews and Magazines

The veteran journalist, Francis E. Leupp, writes in the current *Atlantic* on "The Waning Power of the Press," and gives the following list of causes for the phenomenon noted in his title: "The transfer of both properties and policies from personal to impersonal control; the rise of the cheap magazine; the tendency to specialization in all forms of public instruction; the fierceness of competition in the newspaper business; the demand for large capital, unsettling the former equipoise between counting-room and editorial room; the invasion of newspaper offices by the universal mania of hurry; the development of the news-getting at the expense of the news-interpreting function; the tendency to remold narratives of fact so as to confirm office-made policies; the growing disregard of decency in the choice of news to be specially exploited; and the scant time now spared by men of the world for reading journals of general intelligence." It is interesting to learn that Mr. Leupp believes strongly in a general desire on the part of the public for signed articles. In "La Maestra" Caroline Matthews writes engagingly about a school-teacher's life in Asolo; here, according to her, Church and State seem to hit it off together with remarkable success in the field of elementary education. Raymond M. Alden has an article contrasting recent literature with the old in the changed attitude towards "poetic justice." We suppose it is weakness, rather than lack of judgment which deters him from arriving at certain obvious conclusions. Katherine Tynan has a poem, "Lavender," in the prettiest neo-Celtic manner.

The February *Review of Reviews* contains the lament of a minister over the remarkable decrease in candidates to the Protestant ministry, instancing particularly the Baptist, Congregational, Methodist, Presbyterian and Episcopal Churches. In the universities law, medicine and dentistry completely outdistance theology, Yale, Harvard, Princeton and Columbia having less than two and one-half per cent. of church candidates. The reasons he assigns are significant. The first is that race suicide prevails in the source of supply. "In the class in which the larger part of the membership of the church is to be found there is a shocking and alarming decrease in the number of children springing therefrom. The decreased number of children in the church of the rich and the cultured (the Episcopal) is an obvious fact. The Presbyterian and Congregational churches . . . have the same melancholy tale to tell." And the pastors are little better than the flock, for "even

the ministry itself partakes of the tendency," the average in his own convocation being two children to a family, though he, by exception, had contributed six to swell the percentage. Other reasons for lack of candidates are continual splitting up of churches and "confusion of doctrinal standards." What is "insisted on to-day may be witnessed indifferently to-morrow, disregarded the day after, denied the next week, and laughed out of court at the end of the month." The writer attributes to "many high in the church" indifference to creed, treachery to solemn obligations, weakness in dealing with violators and "juggling," "chicanery" and "casuistry" in "paltering with statements which meant one simple thing when they were enunciated." The candidate asks with Pilate. "What is Truth?" but finds no wisdom "in the multitude of counsellors," who either have no "standards of belief" or have not "any power of maintaining them." They will have to accommodate their views to "the village tyrant and the urban ecclesiastical despot," a difficult task when, as often happens, these two are in conflict. In fine, this Protestant clergyman, unconsciously no doubt, accounts for the decrease of ministers in Protestant Churches by showing that these churches are truly Protestant.

The English *Fortnightly* for February rings loud with the clash of arms in the political battle waged during January. It contains no fewer than seven papers on questions likely to form subjects of debate in the next Parliament. In the article on "English and American Elections" we are surprised to find Sydney Brooks confessing that Americans show greater moderation of action and temperament in political campaigns than Englishmen. Mr. Brooks is inclined to see some justice in the harsh criticism that, in the conduct of political campaigns in their own country the English "are a nation of rowdies." Among the literary articles is one on Francis Thompson, by Katherine Tynan, in which nothing new about the poet appears, either in criticism or in biographical information. Francis Gribble has a sound and striking article on Victor Hugo, in the course of which he discusses the question "whether Victor Hugo was a great man or a great windbag," and arrives at the conclusion that he was the latter. The writer draws a convincing picture of the blatant Frenchman, posing as a noble and disinterested public preacher of morality and fine sentiment, and living meanwhile a private life governed by barnyard ideals, which, in his own case, he had the hardihood to defend in a spirit of sublime conceit.

Milan recently celebrated the three hundredth anniversary of the establishment of

the great Ambrosian Library by its founder, St. Charles Borromeo. It was a library of 30,000 volumes in his time, which seems a small number beside the 250,000 volumes of to-day. His collection of codices and palimpsests was a remarkable one. "He had agents, friends and assistants in all parts of the world," says *The Athenæum*, "who were on the lookout for treasures to enrich the collection. These, once deposited in the Ambrosiana, were guarded with the utmost vigilance, as is proved by the inscription on the black marble tablet still existing in the vestibule which forbids the removal of any book from the library under pain of excommunication. Of equal importance with the collection of books and MSS. were the works of art brought together by the Cardinal, and among those which he prized most highly were Raphael's cartoon for the fresco of 'The School of Athens,' in the Vatican; the Madonna and Child with St. Anne and the little St. John—a composition founded in part upon Leonardo's cartoon (now in the Diploma Gallery at Burlington House), Luini in his picture having added the figure of St. Joseph; and the beautiful portrait of a woman in profile which modern criticism no longer regards as by Leonardo, but assigns to Ambrogio de Predis. Many other pictures were acquired by the Cardinal for the Ambrosiana, and the collections have gone on increasing since his day. A number of new rooms have now been opened, among them one containing a celebrated fresco by Luini, well known to connoisseurs, but hitherto not always accessible."

"The minister of a Boston church," says the Boston *Evening Transcript*, "recently reported that he had four hundred families in his parish and an average Sunday morning congregation of fifty people. . . . Another minister with two hundred and thirty-five families reports an attendance of almost three hundred, and another with seven hundred and fifty families under his care seldom faces six hundred people at any one service. . . . A church could be mentioned that reports about a thousand members and a morning congregation of about five hundred. This discrepancy is due to a misleading church roll. It contains the names of several hundred church members who have moved away or disappeared, but whose names are still kept on the roll and reported. Another church has an attendance nearly three times its church membership. This is due to the fact that it appeals to the floating population which refuses to identify itself with the church, though attending the services when inclination and convenience encourage. Sometimes a difference like this is due to a lack of spiritual vitality and of the earnestness which leads to church membership."

What is true of the Protestant churches in Boston is doubtless equally true of all the big cities in the land. It is a proof that Protestantism is fast losing its hold on the one-time church goer. Incidentally it shows how unreliable are Protestant church statistics.

The annual meeting of the United States Catholic Historical Society took place at the Catholic Club, New York, on February 9. The meeting was called for the election of officers and the general transaction of business. The following ticket was presented by the Executive Council and elected for the coming year: President, Charles G. Herbermann, Ph.D., LL.D.; Vice-President, Stephen Farrelly; Treasurer, Richard S. Treacy; Recording Secretary, John E. Cahalan; Corresponding Secretary, Joseph H. Fargis; Librarian, Rev. M. J. Considine; Trustees, Rt. Rev. Mgr. Joseph F. Mooney, V.G.; Rt. Rev. Mgr. James H. McGean; Henry Heide; Thomas S. O'Brien, LL.D.; Thomas F. Woodlock, LL.D., Peter Condon and Thomas F. Meehan; Councillors, Hon. Edward B. Amend, LL.D.; Rev. Thomas J. Campbell, S.J.; Rev. Joseph F. Delany, D.D.; Edward J. Maguire and Andrew J. Shipman.

The "Catholic Who's Who" informs us that Father Russell has been editor of the *Irish Monthly* since 1873, and that Father Hudson began to edit the *Ave Maria* in 1875. The careers of these two veteran editors have been remarkable in other respects besides length of years. Perhaps no other living editor has done more than either of these men for the encouragement of Catholic writers and the improvement of Catholic literature.

For the relief of the victims of the earthquake disaster in Italy the Pope received and dispensed the sum of \$1,400,000. An illustrated report showing how this relief fund was distributed has been issued from the Vatican, the English translation of which has been prepared by Dom Gasquet.

BOOKS RECEIVED

The Biographical Story of the Constitution. A Study of the Growth of the American Union. By Edward Elliott. New York: G. P. Putnam's Sons.
Tennyson. The Leslie Stephen Lecture: Delivered in the Senate House, Cambridge, on November 11th, 1909. By William Paton Ker, M.A. New York: G. P. Putnam's Sons. Net 30 cents.
A History of the Catholic Church in St. James, Minn. By Father Durward. St. James, Minn.: St. James Church. Net 15 cents.
Ireland and Her People. A Library of Irish Biography, together with a Popular History of Ancient and Modern Erin. By Thomas W. H. Fitzgerald. Volume II. Chicago: Fitzgerald Book Company.
Die Freiheit Der Wissenschaft. Ein Gang durch das moderne Geistesleben. By Josef Donat. Innsbruck: Druck und Verlag von Fel. Rauch. Net \$1.50.

EDUCATION

Shortly after the breaking of the storm which followed the now famous address of Bishop McFaul, delivered at the commencement exercises of the College of St. Francis Xavier, New York, last June, the *Chicago Citizen* published an editorial on the stand taken by the Bishop of Trenton. The writer closed a strong defence of Mgr. McFaul's position with these words: "If Bishop McFaul had roused the people of the United States to the dangerous imposition that is being practised upon them by the toleration of these teachers of agnosticism in our public and denominational schools, he has but done his duty as a consecrated sentinel on the watchtower to warn us of the approach of the enemy. It lies with us Christians, Catholic and Protestant, to meet that enemy and defeat him." Action taken by the Pan-Presbyterian Alliance, in session in Chicago last week, is evidence that the spirit prompting the warning rules other than Catholic leaders. The following resolutions, urging an investigation of the public schools and state universities, with a view to determining their influence in religious teaching, were adopted: "We suggest to the churches here represented that they give careful attention to the intermediate schools, both public and private, in which so many of their children are under influences which at this age are bound to be potent and permanent.

"That the churches shall strive with unremitting zeal to strengthen their own colleges and to make them educational places fully equal to the institutions supported by the state; for Christian parents often choose to send their children where they believe there are higher educational standards coupled with a doubtful religious atmosphere, rather than where there is a good evangelical spirit but indifferent educational requirements.

"That the churches owe it to themselves to study conditions at the state universities and as speedily as possible to take such steps as may seem expedient and wise to them and to bring into these schools the influences of the evangelical faith and always in the most tactful and conciliatory spirit."

Still another resolution calls for the churches to cooperate in seeing that the great foundation truths of Christianity are sustained in these schools.

An announcement made in the Fifth Annual Report (1909) of the Education Department of the State of New York will be received with gratification by students of educational methods. The present syllabus of work covering the eight years' course hitherto followed in the elementary

schools will expire, according to agreement at the time of its adoption, with the school year ending July 31, 1910, and it has been determined that the syllabus which succeeds the present one shall cover a period of six years instead of eight. The change will be effected mainly through the elimination of all the non-essentials of the present eight-year course, and will be in line with the contention of experienced educators, who have insisted all along that the elementary course was unnecessarily protracted because of the introduction into its grades of work belonging to secondary schools or immediately preparing for these schools. Hereafter the instruction to be imparted in the elementary classes will be measured by what is generally conceded to be the proper training which pupils up to and including the sixth year should receive, irrespective of the course of study such pupils shall pursue thereafter. In other words, the officials in charge of the public schools of New York make practical admission that no small part of the obligatory work hitherto mapped out for children in the eight grades of elementary schools may be dropped without detriment to the interests of the children. That part of the work of the present seventh and eighth grades which is really essential in elementary school training can very readily find place in the revised six-year syllabus once the unnecessary features shall have been eliminated. The change simply means a reverting to the saner methods of earlier days, and when one recalls the fact that in the great State of New York little over one half (54.6) of the pupils beginning the first grade are found on the average to continue through the sixth grade, any arrangement which will assure completeness of elementary work within the specified years will be accounted a desirable change in school programs.

An exhaustive report on the physical condition of the children of the public schools of New York City has been presented to the Board of Education. The report is based upon examinations of pupils made by physicians assigned by the Board of Health to duty in the public schools. About one-half of the total number of children registered in the schools of New York last year were examined, and it is claimed that fully three-fourths of this number needed medical or surgical treatment. Physical defects embracing nearly everything on the calendar of human ailments were found to exist, and defects of vision, of nasal breathing and of hearing were especially noteworthy. Dr. Maxwell, city superintendent of schools, presenting the report, made the claim that physical defects, disease and malnutrition explain the slow educational progress of children, and are to a large extent the cause of the many

laggards in the public schools. He asks that the Board of Education employ a corps of physicians and of nurses to look after the pupils, and he further insists that these physicians should have authority to compel negligent or unthinking parents to take better care of the proper physical condition of their children.

The Minister of Education of the German Empire has issued an order which will effect a marked change in the policy hitherto prevailing in the public schools. Hereafter forty-five minutes is to be the maximum time for a subject, and six subjects will be treated during the school day. The shortened hours at school will be made up in home study voluntarily assumed by the pupils. The ministerial order directs that as little homework as possible of an imposed nature is to be required from pupils. "The child derives more benefit," the new regulation explains, "from its play and from the study which it does spontaneously than it does from grinding outside of the class-room over imposed tasks. Self-imposed mental work is of the greatest benefit to the school child, and the attainment of this is possible only when the child has several hours daily of absolute leisure."

The annual report of Andrew S. Draper, Commissioner of Education, gives the school attendance of New York State last year as 1,840,909, an army of pupils greater than the population of Minnesota or Alabama. This includes 1,284,729 children in the common elementary schools, 101,983 in the common high schools, 6,494 in normal schools, 36,287 in universities, colleges and professional schools; 42,802 in academies, 225,000 in other private schools of all grades, and 132,410 in night schools. There are 50,788 teachers in charge of these students, of which number 37,152 are in the common elementary schools.

At the end of 1909 there were 52,407 students at German Universities, of whom 1850 were women. In 1908 the number was 48,730, and ten years ago it was 32,800. There are also 3,314 men and 1,923 women attending courses as guests by permission of the university authorities. Berlin has the largest number of students, 9,242. Munich has 6,537; Leipsic, 4,761; Bonn, 3,652. There are 632 women at the University of Berlin, of whom 476 are in philosophy, 147 in medicine, 6 in law, and 3 in theology.

Shortly before resigning, Premier Moret of Spain, explaining the recent decree reopening those schools which had been closed in Barcelona following the rioting of last summer, distinguishes "free schools" and "Ferrer schools." The former term, used in the decree, covers those schools in

which religion was not taught, and does not, he claims, touch the legality of "Ferrer schools." Since it is contended that these latter violate the law against the propagation of anti-military doctrines, the legality of their existence must be first decided by the courts.

ECONOMICS

Some persons of experience, among them Mr. Hill of the Northern Pacific Railway, account for the increase of prices of food by the decrease in production. The growth of cities means an increase of consumers which is not compensated for by a corresponding increase of producers on the land. Moreover, production is no longer so easy. The cattle-ranges are becoming more restricted every day and the fields are losing some of their native fertility. This theory has some support in the report of the Department of Commerce and Labor, which tells us that the receipts of live stock at seven leading interior markets were less in 1909 than in any year since 1904, and the same is true of receipts at the principal Atlantic cities. The receipts of grain show a like falling off. There is, nevertheless, a satisfactory side to all this. It is very possible, as AMERICA pointed out some time ago, that the revival of profitable agriculture will be the solution of many economic and social problems.

The chairman of the Cardiff Chamber of Commerce congratulated his associates on the fact that the export of coal from Cardiff last year was the largest on record, surpassing that of 1907 by 176,000 tons. More than fifty years ago Lord Derby warned the Manchester school against excessive exportation of coal. Some in England are beginning to see that there was some wisdom in the statesman of the old type. It will not be very long before they will be confessing that on this point Lord Derby was right.

The average price of wheat in England last year was 36 s. 11d. a quarter. In 1908 it was 32s. In January, 1909, it opened at this price and rose steadily to 44s. 9d. in August. It then fell rapidly to 31s. 4d. in the middle of October, and on December 31 stood at 33s. 1d.

The reciprocity treaty between France and Canada was promulgated in Paris on February 13.

Bishop McFaul of Trenton has withdrawn his application for a permit to establish a tuberculosis sanatorium on a farm he owns at Hopewell, N. J., because of local opposition. He will seek a site elsewhere.

SOCIOLOGY

The City Improvement League of Montreal has issued a report of its first convention. Some of the objects it proposes to attain are unexceptionable. Montreal must have good water, and, as far as this is possible under modern conditions, an honest government. Others excite our suspicions. Juvenile courts, compulsory education, the housing of the poor are excellent in themselves, but unfortunately they give scope to the activities of faddists; and ecclesiastical superiors, especially pastors, must be wide awake to keep these people in their place, else they will find themselves elbowed out of the way, and will see verified: "while men slept the enemy came and oversowed cockle." Social works undertaken apart from ecclesiastical supervision too often exalt the temporal above the eternal, and benefit the body at the expense of the soul, and separate the faithful from their pastors. But there is worse behind. Let us turn to the report. Professor Carrie Derick spoke on the reduction of infant mortality, and the improvement of the race by ensuring the best possible parentage. We are not told what she said, but the editor, Mr. J. A. Dale, gives us in nearly half a page of footnote his ideas on the subject, which probably do not differ very much from those of the lady. He says that for the whole of Montreal one child in 3.85 died in its first year during 1908. He admits that these figures may be exaggerated, since births are not so exactly recorded as deaths, but then comes his comment: "The figures represent a terrible waste of life and labor, not to mention the useless burden of pain and sorrow. To reduce the birth-rate is to reduce the death-rate, and so doubly blest. What is the use of a high birth-rate if its condition be a high death-rate?" (page 29.) Catholic mothers hold that to be born and baptized is a good compared with which the duration of mortal life is insignificant, for it means eternal life in heaven. Of course, all wish to see infant mortality reduced as far as possible; but we do not want to see male and female professors of eugenics corrupting the morals of the Catholic Canadian women, and we are sure the clergy of Montreal will know how to silence them.

Under the direction of the Rev. W. B. Martin the Institute of Scientific Study has been carried on for several months at Cathedral College, with an average attendance of more than a thousand earnest students attending the various lectures. A series of discourses on social reform, and to indicate the attitude of the Church on Socialism, began on Wednesday evening, February 16, Archbishop Farley presiding, the speaker being the Rev. Dr. W. J.

Kerby, of the Catholic University, who had for his subject "Private Property and Socialism."

Mr. Charles D. Neill, Commissioner of Labor, will be the lecturer on February 23, and will speak on "Organized Labor." The subjects of the subsequent lectures and the speakers are: March 2, the Rev. Dr. Patrick J. Healy, of the Catholic University, "Christian Brotherhood;" March 9, Mr. John Mitchell, President of the National Civic Federation, "Recent Efforts for Industrial Peace;" March 16, the Rev. Dr. Francis P. Duffy, of St. Joseph's Seminary, "The Social Value of Christianity;" March 30, Dr. James J. Walsh, dean of the Medical Department of Fordham University, "What the Twentieth Century Might Learn from the Thirteenth;" April 6, the Rev. John J. Burke, C.S.P., editor of the *Catholic World*, "Publicity as an Agent in Social Reform;" April 13, Judge Martin I. Keogh, "Limitations of Reform by Law," and April 20, Mr. Thomas F. Woodlock, "The Obligations of Catholic Citizenship." These lectures are free and are given to men exclusively.

The American Guild of St. Luke, the society of Catholic physicians recently organized in this city for the promotion of sound medical ethics, will hold its second meeting at Cathedral College, on the evening of February 16, at 8.30 o'clock. Dr. Charles E. Nammack will then lecture on "The Relation of the Doctor to the Church." It is the purpose of the League to develop in all convenient directions the study among the profession of the ethical, moral and historical facts connected with the practice of medicine.

SCIENCE

In reference to the investigation undertaken by some astronomers as to the transparency of space, of which mention was made in AMERICA of May 8, 1909, E. E. Barnard, of the Yerkes Observatory, in the January number of the *Astrophysical Journal*, discusses some of his exquisite photographs of regions of the Milky Way, and calls attention to the dark lanes and black holes that are so very conspicuous in some of the pictures. He says:

"If these dark spaces of the sky are due to absorbing matter between us and the stars—and I must confess that their looks tempt one to this belief—such matter must, in many cases, be perfectly opaque, for in certain parts of the sky the stars are apparently entirely blotted out. It is hard to believe in the existence of such matter on such a tremendous scale as is implied by the photographs. As to its nature, if it does exist, it must in some way be related to the nebulae, for we find them in most cases to be intimately connected. Is it an

ultimate condition of nebulous matter, or is it something wholly different from the ordinary nebulosity of the sky? . . .

"While at the Lick Observatory, I once showed a plate of this region to Professor Tucker, who had such a large part in the making of the "Cordoba Durchmusterung." He said that this picture made clear an experience in his observing work at Cordoba that had always been a puzzle to him. One night he had set his telescope in the region a little north of Antares and prepared to record the transits of stars as they passed through the field. Presently no stars came into the field of his telescope. After watching for some time he finally concluded that the sky had clouded over, but on looking out he found it perfectly clear. He returned and watched a long time before any stars appeared. His telescope had been pointed to this lane and nothing but blank sky had passed."

WILLIAM F. RIGGE, S.J.

PERSONAL

Last week Mgr. Henry A. Brann, Rector of St. Agnes' Church in New York City, was received in private audience by the Pope. Mgr. Brann was the first student of the American College in Rome to be raised to priestly orders. His present visit to Rome is his first since he entered the holy city as a student, now more than fifty years ago. Early last December Mgr. Brann had enjoyed the privilege of private audience with His Holiness, and this second visit was sought in order that he might thank the Holy Father for his elevation to the dignity of Domestic Prelate. Mgr. Brann presented to the Pope copies of the several books he has written.

Mr. James Flaherty, of Philadelphia, Supreme Knight of the Knights of Columbus, and Mr. T. J. McLaughlin, of Newark, National Warden, recently visited Panama to initiate a class of sixty into the Panama Council. Returning by New Orleans, they were entertained by Cardinal Gibbons, Archbishop Blenk and the New Orleans Councils. At the request of Archbishop Blenk, Mr. Flaherty promised to take immediate steps to introduce the Order in Porto Rico. He is to return to Louisiana in a few weeks to visit all the Councils of the State.

We are happy to learn that the illness of Archbishop Messmer of Milwaukee is not so serious as reported. His Grace has been suffering from a severe attack of bronchial trouble and neuralgia but is rapidly recovering. He hopes to resume work within a short time.

ECCLESIASTICAL NEWS

On January 26 the Sacred Consistorial Congregation issued an important Instruction to all bishops in communion with the Holy See on their periodical visits to the Tomb of Peter and the reports of their dioceses which they are to bring. It has been arranged that in 1911 the bishops of Italy and the adjacent islands will pay their official visit; in 1912, those of Spain, France, Portugal, Belgium, Holland, England, Scotland and Ireland will come; 1913 is for the other European bishops; 1914 is for all American bishops, and in 1915 the remaining members of the hierarchy will appear. In 1916 the Italian bishops are to pay another visit, and so on through the list. But to bishops outside of Europe a visit every ten years will be permitted.

The Instruction consists of six canons containing sixteen paragraphs and a seventh canon which adverts to the Tridentine rule of making the pastoral visitation every year or two. It is thought that the Instruction will be embodied in the new codification of the Canon Law. As an appendix there is a detailed Interrogatory, which consists of one hundred and fifty heads on all that concerns the spiritual and temporal welfare of their dioceses. It is to serve the bishops as the model of their quinquennial report. This Instruction abrogates the practice established by Pope Sixtus V in 1585, and other enactments in 1673 and 1740.

Like the official Bulletin of the Holy See (*Acta Apostolicæ Sedis*), the *Gerarchia Ecclesiastica*, a sort of Vatican "Almanach de Gotha," is now in the hands of the Benedictines, who intend to perfect this most important publication. They have sent a circular letter to all the members of the hierarchy, with a request for certain diocesan and personal details which will be introduced into the volume.

It is announced by cable from Rome that the Pope has transferred the Right Rev. Denis O'Donaghue, titular Bishop of Pomario and auxiliary of Indianapolis, to the vacant See of Louisville, Ky., and appointed the Rev. John W. Shaw, now secretary and Chancellor of Bishop Allen, of Mobile, Ala., to be coadjutor to Bishop Forest, of San Antonio, Texas.

Bishop O'Donaghue was born in Daviess County, Indiana, November 30, 1848, and received his early education at St. Meinrad's College and St. Thomas' Seminary, Bardstown, Ky. His theological course was made at the Grand Seminary, Montreal, and he was ordained priest September 6, 1874. He was Chancellor of the Diocese of Vincennes for twenty-one years, and has been rector of St. Patrick's Church, Indianapolis, since 1887. He was consecrated Bishop of Pomario, April 25, 1900.

Father Shaw was born in Mobile, Ala., in 1863, and was sent with his brother to make his studies at Navan, County Meath, Ireland, whence he went to Rome, where he spent six years at the American College. He was ordained there May 21, 1885, and returning to Alabama, went to work at once on the missions near Montgomery. Later he was appointed rector of Mobile Cathedral and was chancellor of the diocese for the past sixteen years.

The vice-rector of the American College, Rev. Father O'Hern, when he sailed for Rome last Saturday, took with him by request of Archbishop Farley, for Pope Pius X, the first medal struck to commemorate the centenary of the founding of the Diocese of New York. The medal is of American gold, three inches in diameter, and weighs eight ounces. It is enclosed in a case of white kidskin, lined with yellow moire silk. On the front cover is stamped in gold the coat of arms of Pius X and on the back cover the arms of Archbishop Farley. Inside the case is an inscription in Latin, which translated reads: "To commemorate the centenary celebration of the founding of the Diocese of New York, 1808-1908." The case holder is enclosed in a white leather purse, shaped like an envelope. A second centenary medal, in silver, and enclosed in a scarlet leather case, was sent to Cardinal Merry del Val, Papal Secretary of State, and a third medal, in bronze, was sent to the American College in Rome.

The Church of England rectors of Thames-side parishes bordering on the course over which the University boat-race is rowed have protested against the date set for this event, Wednesday in Holy Week. The young gentlemen in charge explain why they are not able to fall in with the views of the clergymen, giving reasons which, they say, satisfied the Bishop of London. Lest the clergy should think too hardly of them, they undertake to abstain from the usual boat-race dinner and general celebration to which the night is devoted. How much better it would have been had the clergymen with their bishop humbly petitioned the young gentlemen.

Rev. John A. Ferry, of the diocese of Brooklyn, who has been chaplain of the Tenth Infantry of the regular army since 1903, has been selected by the War Department to carry out a recent order of the Secretary of War, which directs all newly-appointed chaplains to be placed under the tutelage of an experienced chaplain, who is required to give the new appointee daily instruction for a period ranging from three to six months.

The Church of Our Lady of the Blessed Sacrament was dedicated with imposing ceremonies in Philadelphia on February 6. The church is for the use of the colored Catholics of the city. Besides members of the local clergy many visiting priests honored the occasion with their presence. After the Mass Archbishop Ryan gave the episcopal blessing and made a short address. The sermon on the occasion was delivered by the Very Rev. John T. Murphy, Provincial of the Fathers of the Holy Ghost.

Rev. J. R. Heffernan, O.P., has been elected Prior of the Dominican Convent of St. Antoninus, at Newark, N. J. He was formerly Pastor of St. Peter's Church, Memphis, Tenn.

Because of the disasters of the recent floods the Archbishop of Paris has issued a special dispensation from the Lenten regulations.

By the will of the late John J. Ambrose Butler, of Buffalo, N. Y., nearly \$20,000 is left to fourteen Catholic charitable institutions of Buffalo and New York.

DRAMATIC NOTES

"Romeo and Juliet," Academy of Music.—The applause accorded Miss Marlowe and Mr. Sothern in this, the first play of their joint repertoire this season, was gratifying evidence of the public appreciation of the greatest of English dramatists, as well of the efforts of the actors who have undertaken to produce his plays upon the modern stage. Miss Marlowe has lost none of her grace and charm, though she carried the ardor of Juliet to an extreme; but her impersonation is, perhaps, the best on the English speaking stage. Romeo appears to be Mr. Sothern's favorite role, and while he rendered his lines intelligently, his characterization lacked the fire of Shakespeare's romantic wooer, who "with love's light wings did o'er perch these walls." The support on the whole was fair, but fell far short of that intelligent interpretation which Shakespeare demands even in his minor characters.

"Madame X," New Amsterdam Theatre.—To lovers of the highly colored artificial melodrama this play will no doubt appeal. It is crude in numerous ways, yet on the whole fairly effective. As a picture of vicious passion, marital infidelity, jealous rage, maternal love and devotion, it is vivid, though decidedly unpleasant. Plays of this type are essentially morbid, and their proper place is the rubbish-heap. To repeat the story here would be an unnecessary recitation

of a host of repugnant and harrowing details. The situations resultant from the exaggerated incidents afford abundant opportunity for acting of the sensational type, and are well executed by the company. Miss Dorothy Donnelly gave a lifelike impersonation of the cast-off and degenerate wife. The court scene in the last act is very effective, and the climax is reached with considerable skill on the part of the actors. The various characters would do well either to adhere to the French "monsieur" or the English "mister," not first the one and then the other.

"Mid-Channel," Empire Theatre.—An ugly drama of marital unhappiness, a man and his wife, who have been married some dozen years or more, are constantly quarrelling. They finally separate, and both become unfaithful. A common friend seeks to effect a reconciliation. The husband, however, upon learning of his wife's infidelity, refuses. In the end she commits suicide. There is an attempt to inject a moral in the play. The wife bitterly declares at the end of the third act, that had she children she would have been a different woman. Her complaint is, that in their selfishness, in order that they might not be "encumbered with brats," they had in the very beginning doomed their marriage to failure and this present disaster. This homily is excellent enough in itself, but bears no logical relation to the play, at least it is not obviously developed. Apparently other causes have led to the catastrophe, and race suicide seems to be lugged in to give some sort of an excuse for the series of morbid situations which the playwright has constructed into a purely realistic drama with an Ibsenistic undertone. When will there be an end to plays of this type? The picture they give may be true to a certain morbid phase of life, but they are not true to truth. It is a mistake to suppose that because a drama depicts an actual situation in life, that therefore it is typical. "Mid-Channel" presents an exceptional and decadent phase of modern life and that without any *Raison d'être*. It conveys no proper lesson and leaves a distinctly bad taste in the mouth. A catastrophe or tragedy has its dramatic reason if it purges the passions. A play which merely photographs a debased phase of existence, leaving the spectator dejected and disgusted, has no higher claim than a newspaper account of some sordid story of current events.

"Where There's a Will," Weber's Theatre.—A vulgar piece of foolish theatricalism of the cheapest type, with which certain managers, by lurid and unsightly

posters, have in the near past attempted to fleece the public.

"None So Blind," Hackett Theatre.—An example of a well-meant attempt by a good actor, to successfully carry a play devoid of dramatic construction and literary quality. The story and the obscure motive betray an inexperienced hand. The metaphor of the title is striking, but the playwright has so attenuated it with the commonplace that its significance is entirely lost. It is the story of a professional man so absorbed in his work, that he neglects and ignores those nearest and dearest to him, taking it for granted that their interest is equal to his own. He only awakes to his almost fatal error, when he is about to lose their affection. No doubt the play in the hands of a more experienced author could be made sufficiently effective to enable Mr. John Mason, by his clever acting, to make it worth while. Charles McDougall.

On Sunday evening, February 20, at Carnegie Hall, the Catholic Oratorio Society will produce Anton Dvorak's "Saint Ludmila," with soloists and the New York Symphony Orchestra. The oratorio is based on the conversion of Bohemia to the Catholic Faith, and is a work that has been seldom heard in this country. The Oratorio Society is composed of about one hundred and fifty professional singers and soloists, carefully selected and grouped as to quality and balance, and trained by Madame Selma Kronold, the directress, into a splendid body of musical artists. In the coming production they will be assisted in the solo parts by Miss Caroline Hudson, the New York oratorio soprano; Miss Eva Mylott, the Australian contralto; Mr. Reed Miller, tenor; and as basso, Mr. Frank Croxton, of Cornell's music department. Mr. Ewil Rey, of the Deutsches Katholischer Saengerbund, will conduct.

OBITUARY

Rev. Joseph Genier died on February 11, at Morristown, N. J., of paralysis. He was born at Grenoble, France, on March 19, 1831. He fought in the Crimean war, and afterward studied for the priesthood at Grenoble. He went later as a missionary to Algiers and his work won praise during an epidemic of cholera there. Coming to the United States he did missionary work in California and Texas, and eighteen years ago went to Morristown to assist the late Mgr. Flynn, in whose literary work he joined as translator of several books of devotion. For a number of years he also acted as chaplain of All Souls Hospital, which Mgr. Flynn established at Morristown.

Mother M. Regina Cosgrove died of heart disease, in her seventy-third year, at the Mercy Hospital, Pittsburgh, on February 1. She entered the Sisters of Mercy in 1858, and during the Civil War was engaged in caring for the sick and wounded soldiers at the Stanton Hospital, Washington, D. C. She served three times as Superior of the community in Pittsburgh. Her brother was the late Rev. James A. Cosgrove, and three of her sisters also entered the religious life.

William Bulfin, proprietor of the *Southern Cross*, Buenos Aires, died of pneumonia, in Birr, Ireland, February 1, after a short illness. Born in Derrinlough House, Birr, in 1862, Mr. Bulfin with several young men from his neighborhood emigrated to the Argentine Republic, some twenty years ago. Settling in Buenos Aires and its district they have prospered greatly and exercised considerable influence for Catholic betterment, largely owing to the initiative and guidance of Mr. Bulfin in the *Southern Cross*. Returning for a visit to Ireland in 1907, he wrote for the *New York Daily News* an account of his impressions in a series of breezy letters, which were after published under the title, "Rambles in Erin," and went through several editions. Mr. Bulfin was a strong advocate of the Gaelic Revival, and took his children to Ireland to be educated in the bi-lingual College of St. Enda, Dublin, where the teachers are all Gaelic speakers. He was on a visit to them when he contracted the cold that resulted in his death. For his services to the Catholic Church in Argentina he was invested by the Pope with the Order of St. Gregory. He had recently resigned the editorship of the *Southern Cross* to the capable hands of Mr. Gerald Foley, his fellow-townsmen, but continued to the eve of his death to contribute racy letters on Irish affairs.

Rev. James J. McGowan, senior pastor of St. Mary's Church, Fort Covington, N. Y., died in Hôtel Dieu Hospital, Kingston, Ont., January 31, in the eightieth year of his age. Father McGowan was born in the parish of Riverstown, County Sligo, Ireland, October 28, 1830. He made his preparatory studies in Mt. Melleray, Ireland. Afterwards, coming to this country, he finished his theological course in the University of Ottawa, where he was ordained in 1866. The first six years of his priestly labors was spent in Canada. In 1872 he was affiliated to the Diocese of Ogdensburg, where he since labored.

In an appreciative sketch of the late Father Michael, C.P., the New Orleans *Picayune* says that Father Michael was well known in that city, where thousands were swayed by his eloquence in the pulpit, and where he

preached successful missions in different parishes. Wherever he preached the churches were not large enough to hold the crowds who came to listen to him. It was Father Michael who founded the first Holy Name Society, in the parish of St. Vincent de Paul, the oldest parish in New Orleans.

Brother Edmund, former professor at Calvert Hall, Baltimore, and Rock Hill College, Ellicott City, died at Allegany Hospital, Cumberland, Md., on February 12. He was a native of New York City, and at an early age entered the novitiate of the Christian Brothers. From 1886 to 1895 he was director of the Junior Normal School at Ammendale, Md. Later he became director of St. John's School, Baltimore city. For six years he was president of St. Emma's Agricultural School, Belmead, Va., afterward he was appointed principal of La Salle Institute, Cumberland.

The Rev. Stephen A. Kelly, S.J., a former president of Loyola College, Baltimore, and at one time rector of Trinity Church, Georgetown, D. C., died on Feb. 13, at St. Joseph's rectory, Willing's Alley, Philadelphia. Father Kelly was born in Dublin, Ireland, on Dec. 26, 1833, and entered the Jesuit novitiate at Frederick, Md., when a youth of sixteen years. He was ordained to the priesthood forty-five years ago. He labored principally in Philadelphia, Baltimore and Washington, and was esteemed and loved for his piety and zeal.

WHAT IS SAID OF AMERICA

I beg to express my appreciation of your kindness in sending me your valuable Review for 1910, and also for the bound volume which I received some weeks ago. AMERICA is in a field of its own. You are doing a great service to the Catholic cause and I congratulate you on the eminent success which has attended your undertaking. The bound volume of AMERICA is a veritable treasure-house of information concerning things Catholic at home and abroad. In extending my New Year's greetings I wish for AMERICA a still more prosperous year than the past and a wider circle of influence.

A. CHRISTIE,
Archbishop of Oregon City.

Your Review is a wonderful factor for the Catholic cause in America, and in the whole world. Long life to the Editors!—*The Archbishop of St. Boniface, Manitoba, Canada.*

I would not be without AMERICA for any price. It stands alone in a class by itself. May its usefulness be ever on the increase. —Edw. Masterson.

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CHRONICLE

Week in Congress.—The Administrative measures recommended to Congress seem to have made little or no headway, and it is thought doubtful if their enactment can be effected at the present session. The week was enlivened with a defensive speech from the floor of the House by Speaker Cannon, his plea being that majorities should rule and that responsibility and power should be inseparable.—A sub-committee of the House Naval Committee reported adversely the bill to promote Robert E. Peary to the rank of rear admiral on the retired list. Some members of the House may demand that, before voting a gold medal and the thanks of Congress to the explorer, the verdict of the National Geographical Society should be confirmed by other scientific bodies of the world.—Senator Lodge was appointed chairman of the Senate's special commission which will investigate the high cost of living. It is believed that a committee headed by the Senator from Massachusetts can command the confidence and respect of the public to a far more notable extent than would be the case had a Senator of less high standing been placed at its head.—The House Committee on Naval Affairs, by a unanimous vote agreed to increase the cost of dry dock No. 4, at the Brooklyn Navy Yard, to \$2,500,000, so that it can accommodate the largest battleship. It will be 110 feet wide and about 700 feet long. The contractors will proceed with the work immediately on the assumption that Congress will agree to the recommendation of the Committee.—No return of in-

dictments is expected in the Federal Grand Jury's investigation into the methods of the Chicago Beef Trust until the entire inquiry is finished. Gathering of evidence concerning the relation of the National Packing Company to the New York Butchers' Dressed Beef Association is apparently finished.

Public Lands Withdrawn.—An extensive temporary withdrawal of lands from the public domain was made by Secretary Ballinger on February 17, involving 2,068,493 acres reserved from coal entry and 127,122 acres withdrawn from all sorts of disposition. He restored 56,431 acres to settlement. The lands reserved are found in Wyoming, Montana, Colorado and Utah. These withdrawals have been made owing to data collected by the Geological Survey indicating that these lands contained valuable deposits of coal, phosphate or petroleum and will be held pending their classification and appraisalment by geologists.

Disasters at Sea.—With thirty-two men on board, the United States Navy tug Nina, which left Norfolk navy yard February 6 for Boston, has been given up as lost. The warships which for five days had been searching for the missing tug were ordered by the Navy Department to discontinue their hunt.—The Pacific Navigation Company's steamer Lima was wrecked on a reef in the Strait of Magellan; a Chilean cruiser rescued the eighty-eight persons who were on board.—Two steamers were wrecked in a storm on the Persian Gulf and 200 persons perished.—The Italian freighter, F. S. Ciampa, hailing

from Castellammare, Sicily, with her crew of twenty, went down in a gale off the Irish coast.—The French coasting vessel, *Madeleine*, was wrecked off Bordeaux and five members of her crew perished.—The Danish steamer, *Cambodia*, sank near Grimstad, and sixteen of her crew are missing.—The steamer *Yucatan* of the Alaska Steamship Company, bound from Valdez to Seattle, was wrecked by an iceberg in Icy Strait. Her passengers and crew, sixty-five in all, reached Chichagoff Island and were afterwards rescued.

Miscellaneous.—Colonel Roosevelt and the other members of the Smithsonian African Scientific Expedition arrived at Gondokora on February 17. They have now passed through the most trying stage of their African journey and from now on will be in close touch with the outer world. Mr. Roosevelt will deliver the Romanes lecture at Oxford on May 18, which is the only engagement definitely arranged for his visit to England. Frederick G. Bonfils of Denver, representing almost every Chamber of Commerce between Kansas and the Pacific Coast, sailed from New York on February 19 on his way to Khartoum to meet Mr. Roosevelt and urge him to return to this country through Russia and the Philippines, making his entry at San Francisco. The program which will be suggested to Mr. Roosevelt will not interfere with his present engagements in Europe.—The Rhenish-Westphalian machinery works captured orders for three powerful turbines for use at the Niagara Falls power plants. Twelve other turbines have been built for Niagara by the same company. The orders were obtained in all cases in competition with leading American turbine builders.—Announcement was made that Charles M. Schwab, as president of the Bethlehem Steel Company, awarded a contract to firms in Berlin and Stettin for the erection of four hundred coke ovens at the Saucon plant of the Bethlehem Steel Company, at a cost of nearly \$5,000,000. The capacity of the ovens will be 3,000 tons a day. Saucon is eight miles south of South Bethlehem.—Louis R. Glavis, former special agent of the General Land Office, acknowledged on cross-examination that he made no charge of corruption against Secretary Ballinger, Commissioner Dennett, or any official of the Government, and on further questioning before the Congressional Committee reiterated his belief that no official, except Ballinger and Dennett, had been actuated by other than wholly proper motives.

Cost of Canada's Navy.—The new naval college Canada is to build, according to the estimates presented to the Ottawa House of Commons, will be situated at Halifax and its initial cost will be \$150,000. It will be provided with barracks at a cost of \$200,000, and probably an Admiralty yard estimated at \$100,000. Halifax will also be the headquarters for the Atlantic fleet to be composed of two Bristols, six torpedo boat destroyers, and the *Niobe*, all of which will cost \$1,075,000. The

annual cost for the maintenance of the Halifax naval station is estimated at \$2,402,000. At Esquimalt, British Columbia, where two Bristols and the *Rainbow* will be stationed, the total annual expense will be \$1,278,000.

New Brunswick Legislature.—The third session of the fifth Legislative Assembly of New Brunswick was opened in Fredericton on February 17 by the Lieutenant-Governor, attended by a large military staff. The speech from the throne, which was not so long as usual, promised the introduction of a bill to promote the speedy construction of the St. John Valley Railway, expressed gratification at the honors won by New Brunswick fruit at the London horticultural show, directed attention to the development, by the local government's assistance, of the Cuban market for potatoes, foreshadowed during the coming year a settlement of the fishery dispute with the Federal Government, and announced the introduction of a bill for the appointment of a Public Utilities Commission and another to provide pensions for teachers.

Montreal Eucharistic Congress.—A cablegram was received on the 18th inst. by Archbishop Bruchési from the Right Rev. T. L. Heylen, Bishop of Namur and President of the Permanent Committee of Eucharistic Congresses, announcing that the Holy Father has appointed Cardinal Vincent Vannutelli, Bishop of Palestrina, as Papal Legate to the Montreal Eucharistic Congress. The finance committee, of which Sir Thomas Shaughnessy and Mr. Rodolphe Forget are joint chairmen, held a meeting the previous evening at the Archbishop's palace under His Grace's direction. A sub-committee for subscriptions to defray the expenses of the Congress was appointed, consisting of Mr. Tancrède Bienvenu, general manager of the Banque Provinciale, ex-Judge Doherty, Mr. Michael Burke, Mr. J. U. Emard, K. C., and Mr. Albert Hébert, treasurer of Notre Dame Hospital. About seventy leading Catholic laymen were present. It was agreed that one hundred thousand dollars would be the outside limit of the estimated expenses. Of this sum almost two-thirds, or to be more exact, sixty-five thousand dollars, have already been subscribed. The Sulpicians have given \$25,000, Lord Strathcona \$5,000, His Grace the Archbishop \$5,000, the Congregation of Notre Dame \$5,000, and other direct contributions to His Grace amount to \$25,000. What remains to be collected from private citizens is, therefore, only \$35,000. Cardinal Gibbons has accepted His Grace's invitation to be present at the Congress next September.

The British Crisis.—Parliament opened February 21. The King's speech touched only the Peers and the Finance Bill. The latter, it is assumed, will be dealt with first. Regarding the former, the Government proposes to secure the undivided authority of the Commons in finance and its predominance in legislation, to reform the constitution of the Upper House and to restrict its power.

Henry George, Jr., and Louis I. Post, who had been engaged in the British electoral campaign, speaking nearly every night for the Liberals, have returned to New York. They told the Manhattan Single Tax Club that the real issue was the Taxation of Land Values and the victory was for Single Tax.—Public attention has been drawn to the deficiency of horses suitable for military uses. A law is proposed forbidding their export and promoting stud-farms.—6,268 carcasses of frozen pork from China have been ordered to be re-exported on account of having no sufficient guarantee of wholesomeness.

Nationalists and the Crisis.—Of the Nationalist members who ran successfully in eleven constituencies against the official candidates, only one, Mr. O'Sullivan, of Kerry, was summoned to the party meeting for the election of a sessional chairman. Mr. Healy sent a letter of protest to Mr. Redmond on the grounds that the chairman had no right to exclude from the meeting any Nationalist member who came prepared to sign the pledge to sit, act and vote with the party. That pledge had been drawn by Mr. Healy and every member who accepted it was a juror on the acts of his colleagues. No chairman had a right to select the jury arbitrarily. However the Party of 72 made the conditions more stringent, empowering a majority of a called meeting, instead of two-thirds as heretofore, to disqualify a member, and a majority of an ordinary meeting to interpret the application of rules. Efforts have been made to settle the differences that hinder united action at such an important crisis, and the arbitration of Cardinal Logue and Archbishop Walsh has been suggested, but Mr. O'Brien insists as a preliminary condition that what he calls the domination of the Hibernian organization shall be eliminated. The insistence of Mr. Redmond that the Liberal cabinet shall first destroy the Lords' veto or obtain a guarantee therefor as the price of his acceptance of the budget, may lead to an early dissolution, but his attitude is generally approved in Ireland, which being admittedly overtaxed, is opposed to any increase, though it is in accord with the general principle of proportioning taxation to wealth. Partly owing to the growth of the Temperance movement and partly to the incidence of the liquor tax, not only consumption of liquor has greatly decreased, but likewise the industry, spirit exports having fallen at the rate of \$4,000,000 a year.

The Colonies.—Both houses of the Australian Commonwealth Parliament have passed unanimously a resolution declaring that sixteen years experience in different states and nine years experience in the Commonwealth, have proved Female Suffrage a success.—Another expedition in search of the Waratah, a new 10,000 ton steamer which disappeared mysteriously six months ago off the South African coast between Durban and Port Elizabeth, is setting out from Cape Town. It will take

three months to examine the Prince Edward and Marian Islands, the Crozets, Kerguelen, St. Paul and Amsterdam Islands in the Southern Ocean. She was given up at Lloyds in December last, but many seafaring men hold it impossible that she could have been lost so close to shore without leaving a trace, and maintain that she must have broken down and drifted off into unfrequented seas.

Indian Press Law.—The native press is very indignant at, what it terms, the violation of its privileges, otherwise the Seditious Utterances Act meets with general approval. Nevertheless during its discussion in the Council the maximum guarantee deposit by printers, its chief point, has been reduced from \$1,600 to \$650.

Electoral Reform in Prussia.—"The Government does not permit itself to be influenced by public clamor." It may be that Chancellor von Bethmann-Hollweg did not mean that this declaration, made in his speech of last week in the Prussian Diet, when he opened the debate on electoral reform, was to be received as a challenge in answer to the threats of the Socialist party, but the events following the utterance render it apparent that the words were so accepted. Meetings of protest against the stand of the Chancellor in favor of the existing electoral system have been held in every part of the kingdom. Thirty-eight immense demonstrations were announced for the Sunday following the speech in Berlin and its vicinity. Some of these assemblies were orderly enough, others developed into riotous gatherings in which the police and soldiers were called upon to use force to quiet the disorderly mob. The demonstration in Frankfurt on Thursday and Friday night developed into a bloody conflict between the populace and the troops. More than 300 were seriously wounded before the tumult was quelled. Meanwhile but little progress was made in the consideration of the bill proposed by the Chancellor, although the commission to which it has been referred declared against the secret ballot by a vote of 15 to 13.—In the Reichstag on Saturday von Bethmann-Hollweg was sharply attacked by the Socialist leaders for his speech before the Diet. The Chancellor was called upon to explain what he meant by his criticism of the universal suffrage guaranteed by the Imperial Constitution and by his contention that a democratic franchise exerts an evil and degenerating influence upon political morals. Though the Chancellor in reply assured the House that the universal suffrage of the empire was in no danger of attack on the part of the Imperial Government or the Bundesrath, the bitterness of the debate was in no wise lessened. Finally Vice-President Spahn was compelled to call the Socialist speakers to order and to rebuke them for saying that the blood shed in the rioting of the week is upon the Chancellor's hands.

Criticism of the Payne Tariff.—During the conferences of the Council of Agriculture in Berlin, which met:

last week for its thirty-eighth annual session, Graf von Kanitz read a paper in which the prospects facing German industries were rated as very unfavorable in view of the relations resulting from the Payne Act. The speaker thought that the injury sure to be wrought would affect German manufactures, but that agricultural interests would not suffer in any marked degree. There seemed to be no inclination on the part of the delegates to urge reprisals, but a resolution was unanimously accepted urging on the part of the American Government a reasonable discretion in the interpretation and administration of the new law.

Tariff Relations With Austria.—As announced in the Chronicle two weeks ago, the "minimum rates" clause of the Payne Tariff Act has not been extended to the Austro-Hungarian Empire. Last week, under the presidency of Graf Aehrenthal, Minister of Foreign Affairs, a conference was held to consider the changes to come into play at the end of March when the new tariff will be effective. Representatives of the Department of Commerce and Finance conferred with delegates from the commercial and industrial bodies of the empire. Information was laid before the assembly that the Washington Government insisted upon certain conditions as preliminary to the extension of the privilege of minimum rates to Austria, the chief of these being a marked lowering of the Austrian tax on imports of cotton-seed oil. The conferees agreed to empower the Austrian Ambassador in Washington to make known to the American Government the present impossibility of any change in the Austrian tariff schedule. The delegates affirmed a readiness to comply with the wishes of the American Government in the conditions set down, but declared that such action would require legislative approval, which, in the existing disturbed state of parliamentary life in Hungary especially, could not be immediately looked for. The necessary legislative action, it was added, would undoubtedly be later secured, and in view of this the hope was expressed that the privilege might be extended to the Empire before the Payne Act became effective.

Party Strife Scored by Austrian Emperor.—Prime Minister Bienerth, of the Imperial Ministry of Austria, has been in consultation with the different party leaders regarding despatch of business in the approaching session of the Reichsrath to open February 24. The question of possible changes in the cabinet was considered, and it was officially communicated to the leaders that the Emperor had sharply criticized the repeated changes in the ministry marking the last few years. His Majesty affirmed that party ambition and strife were destructive of the stability and progress of the nation.

Firmness of French Catholics.—A Paris cablegram, dated February 19, states that the Diocesan Congress, which has been considering the public schools question,

concluded its deliberations on that day with the adoption of a resolution affirming invincible attachment to the Church, "the benefactress of the people," and pledging the use of every means to protect the faith of the children and liberty of teaching. Mgr. Amette, Archbishop of Paris, declared that the Catholics, if united, would be victorious in the coming general elections.

France and Morocco.—On the 18th inst., France sent to the Sultan of Morocco an ultimatum, calling upon him to accept the conditions of the loan intended to settle the indemnities due by Morocco to residents of various nationalities who suffered from the Casablanca revolt. Moulaï Hafid is warned that if he does not accept within forty-eight hours, M. H. Gaillard, French Consul, will, with the whole military French mission, leave Fez. Moreover, France will immediately seize several of the Moroccan custom houses. This ultimatum has been communicated to all the powers that signed the Algeciras convention.

Preventing Paris Floods.—The commission composed of engineers, technical experts, and scientists, appointed to inquire into the causes of the recent Paris floods and to agree upon measures for the avoidance of future inundations, held its first meeting on the 18th inst. under the chairmanship of M. Alfred Picard, civil engineer and former Minister of Marine. Besides elaborating a plan for higher revetments to prevent the Seine from overflowing into the city and for an overflow canal around Paris to carry off the high water, the commission will prepare reforms in the public services likely to be affected by floods, such as the tramways, the underground railways, the sewers, the gas, electric, telephone and telegraph conduits.

Philadelphia Car Strike.—During the week another street car strike threw the normal repose of the whole commercial and civic life of Philadelphia into a whirl of riot and confusion. The trouble began on Saturday, February 19, and reached an acute stage in the early part of the week with the summary arrest of Clarence O. Pratt, leader of the striking motormen and conductors. Turbulent crowds resorted to violence in several city districts, cars were smashed and burned, and some persons were killed. Three thousand special policemen were sworn in to help preserve order, and the State Militia was called on to reinforce the local authorities. In the first conflict four companies of the "Fencibles" were worsted. It is claimed that 6,200 of the 7,000 employes of the transit company left their cars. There is a political element in the situation as John J. Murphy, president of the Central Labor Union, was a defeated candidate last fall for city treasurer in opposition to the dominant political organization in Philadelphia. Local political leaders are credited with taking an active interest in the management of the street railway system.

QUESTIONS OF THE DAY

Church Insurance.

The old-established fire insurance companies do a safe business, because their reputation enables them to choose in great measure their risks. They require these, first, to be sufficiently safe individually, and to be widely distributed. To obtain the latter they have, on the one hand, agencies everywhere; but, on the other, the amount of insurance to be written for any country, state or city is carefully limited, nay, in every city the amount to be written in each district, even in each block or square, is fixed. Moreover, when an individual risk is large, say a building worth half a million or more, a conservative company will rarely underwrite the whole. It may write its own policy for the entire sum, but it protects itself by reinsuring a considerable part of it in other companies.

With regard to premiums, a large percentage of the sums received goes to the cost of carrying on business, and even of getting it in these days of strong competition. Out of them, therefore, brokers, agents, salaried officers, advertising, have to be paid. Besides, the shareholders in the company have to get their profits. If, therefore, all business came unsolicited, if there was no competition, and if no profits had to be paid, it is clear that insurance might be much less costly to the public than it is.

Churches and religious houses are held to fulfil the conditions of good risks. Individually they are good because they are generally detached, more or less, from surrounding buildings and are carefully watched. Collectively they are good because they are well distributed as regards country, state and city. The question is often asked: Why should not the Church carry its own insurance? As business would come to it by diocesan laws, brokers and agents would be unnecessary. Then there would be no profits to distribute. Hence a large part of the premium could be saved for each parish.

Some will say: "It can not be done. It has been tried and has failed." It has failed sometimes, we cannot deny. Let us see why, and then we shall see whether it be true that it can not be done.

There are three dangers to which such a scheme is exposed. The first is that of a great loss before premiums have accumulated into a fund. There is no more dangerous time for a fire insurance company than its first years, just as there is no easier time for a life company than the same period. During this time business must be watched most carefully and distributed most judiciously and its volume must bear a relation to the subscribed capital, upon which it may be necessary to call, since, despite all prudence, a serious loss is possible. Gradually the strain passes, premiums accumulate and as the reserve-fund grows business may safely increase.

Now if a diocese, or a province, or a number of provinces take over their own insurance without providing at least a temporary fund against possible losses in excess of premiums, the position is that of an insurance company which begins business without capital or guarantee. Luck may be good and things may turn out well, or luck may be bad and then comes collapse. This is the danger that constantly confronts mutual associations which generally come to an end after a succession of heavy losses.

The second danger is the attempt to carry too heavy individual risks. Even though the entire insurance of the Church in the United States were pooled, this would not justify the managers in attempting to carry from the beginning all the insurance say of St. Patrick's Cathedral, and still less of adding to it that of Georgetown or Notre Dame University. Of course the temptation would be great; for if all went well a strong reserve fund would quickly be accumulated. Nevertheless, what would be reckless in the estimation of the managers of such companies as the Royal or the Hartford, could not be tolerated in ecclesiastical managers.

The reducing of premiums to too low a figure is the third danger. It takes an actuary, with all his statistics, the result of long years of experience, to determine just how low a rate may safely be. Ecclesiastical insurers have not these statistics and they cannot get them. Their desire to make things easy for pastors and congregations may easily lead them to exaggerate the profits of the companies, the amounts paid to agents and brokers, etc., and in consequence to make rates that will forever prevent them from putting their business on a solid basis.

The first danger would be met by a temporary guarantee-fund, to which each diocese would contribute proportionately to its interests. Probably it would remain intact. Even if it had to be drawn upon, it could be restored out of future profits. Its existence would mean that those engaged in the work had made up their minds not to be frightened by difficulties into thinking a perfectly sound undertaking to be ruinous.

The second would be obviated by fixing a limit beyond which no individual risk might be taken. As funds accumulated the limit might be raised. In the meantime the pastors and congregations would derive real benefit. Smaller risks would be carried entirely at a much lower premium; the larger would be reinsured in the companies at a rate lower than could be obtained through agents or brokers.

The third danger would be met by moderation. Any reduction would be acceptable to those interested, and if at first premiums were placed too high, they could be reduced in the course of time. Meanwhile the reserve fund, which is everything, would be accumulating more rapidly than if the premiums were at the lowest possible figure.

These sound principles seem to have governed the operations of the Catholic Mutual Relief Society of America, which, organized by the late Bishop O'Connor

of Omaha, is watched over by seven Ordinaries with Archbishop Glennon of St. Louis at their head, and operates in many dioceses, religious orders and congregations. Up to December 31 last it had received as premiums and interest on investments \$359,733.56 and had paid out \$167,392.70. Its reserve is at present \$156,750, almost equal to the losses paid, invested in convertible securities such as United States, state and first mortgage railway bonds. This suggests another remark. A reserve must always be treated as this is, as every man of business knows. The temptation to lend it on mortgage in order to get higher interest must be firmly resisted. To lend it to churches and ecclesiastical institutions would be to confound an insurance association with a building and loan society, two things that can no more be mixed than oil and water, and would mean nothing else than ruin.

We may add that in any plan devised for the carrying by the Church of its own insurance, a system of rigid inspection no less thorough than that carried out by the underwriters' associations will conduce greatly to its success. All electrical work should be done under such inspection, and inspectors should examine carefully the heating apparatus and, in places subject to thunderstorms, the lightning rods and their connection with the earth. On great feasts, Christmas especially, they should visit each church and satisfy themselves that the arrangements made for illuminating the altars and the crib are perfectly safe; and they should see that there is in the sacristy a fireproof place for lighting the charcoal for the censer and keeping this in safety after service. If such precautions are taken the danger of fire in churches is small indeed. Similar inspections should be made in pastors' residences, schools and religious institutions.

HENRY WOODS, S.J.

Religious Life in Italy in the Sixteenth Century*

A most important contribution to the "History of the Society of Jesus," now in course of publication, is the book before us—the first volume by Father Tacchi Venturi, S.J., on the career of the Order in Italy. The text of this book presents a preliminary view, necessary for the right setting of the history to follow. The sub-title shows the scope and comprehensiveness of the treatise: "Religious Life in Italy during the first period of the Order," that is, during the sixteenth century, without omitting antecedents in the century before. This general framing of the specific subject exhibits the manifold bearings, which the subsequent course of events, in the life of the Order, will limit and define.

The religious spirit in the peninsula was vigorous still in part; but for the greater part was much decayed. It

had now to face the critical times of the Protestant Reformation, the spirit of which was rife in many a learned or publishing centre from Venice to Naples. The Catholic reformation, which came to operate officially through the decrees of the Council of Trent, was effectually begun and carried on by the zeal of new religious institutes, a revived clergy, and the restoration of old ideals. The historical elements which portray the process of revival are the following: the condition of theological, biblical and historical studies in the clergy, secular and regular; the monasteries of religious women; the episcopate; the prevalent abuses; the restoration of reverence for the Holy Eucharist; the frequency, or rather infrequency, of Holy Communion; sacred eloquence, its state of decline, its propagandism of error, and the cure effected through new agencies of apostolic zeal; religious instruction; the catechism; the infiltration of the new doctrines from Germany; the organization of beneficence or charity.

The amplitude and accuracy with which these matters are treated may be sufficiently inferred from the vast array of literature drawn on for the development of each head. Fruits of original research are given in the second part of the volume, where documents of singular merit for their novelty and value substantiate the tissue of the text before us. Half of the documents here produced are materials for the volume immediately following, on the foundation of the Society of Jesus in Rome, and the local establishments of charity or piety established or promoted in the Eternal City by St. Ignatius of Loyola. The archives drawn on by the author, in strenuous personal research, are some thirty within the Italian peninsula. But many of them, which are denominated now State Archives, represent a vast collection of monastic, collegiate and community depositories, all expropriated at the late revolution or unification of Italy, and now massed together as State property.

The Society of Jesus takes rank in this volume among the elements, new, quickening and vigorous, for the revival of Catholic spirit in the clergy and laity. The setting thus prepared for the history of the Order is clearly an augury of the thoroughness and judiciousness with which the subsequent course of events will be treated. The literary merit of the volume is attested by the solemn act of the Italian Academy, the time-honored *Crusca*, which crowned a preliminary redaction with the first honors, and awarded to the author, among the historical competitors of 1906, a premium of 2,000 francs.

If one will compare this treatment of Italy at the epoch of the Protestant Reformation with Janssen's similar presentment of Germany for the same period, and will supplement both with Pastor's "History of the Popes," he will see that the circumstances of Christendom at the time were very uniform, were all sadly in need of a sound reconstruction, and were just ready for a religious conflagration when the spark should be applied. As to the question why the northern nations seceded from the Papacy while southern countries like Italy remained

* *Storia della Compagnia di Gesù in Italia*. Vol. I; *La Vita Religiosa in Italia durante la prima età dell'Ordine*; con *Appendice di Documenti inediti*. By Pietro Tacchi Venturi, S.J. Rome, 1910.

faithful, we are more convinced than ever by the perusal of this volume that, secondary motives apart, only one main and adequate reason can be assigned for the line of demarcation which was drawn between Catholic and Protestant Europe. That was the greater or less proximity to the centre of unity, and the greater or less influence received, owing to mere geographical conditions, from the Papacy, which had Christianized Europe in spite of geographical obstructions.

England, Germany, Italy, showed the Catholic sentiment under identical forms up to the moment of the Reformation. But the clergy and the religious Orders in far-off Scotland and Sweden showed less of the Christian spirit than in England and in Germany; and in England and Germany the same salt of the earth had less savor than in Italy. And, as the clergy went, so went the people, when the chance came for cutting adrift from the law. No doubt, there were secondary reasons which operated one way or other: that clannishness in Germany, which may be dignified by the name of nationalism; the bull-dog sensuality of a Henry VIII; the predatory instincts of princes and barons, who had an "aspiration" to appropriate the Church's goods. But, again, these princes and barons were distant in the north, and were remoter from the restraining arm and Christian influence of the Papacy.

We consider that Father Venturi's work takes rank with the best historical productions on the period, and is a worthy introduction to the history which will follow.

THOMAS HUGHES, S.J.

Our South American Neighbors

II.

PERU.

The Republic of Peru ranks fourth in South American politics. It must be admitted that Peru is a long way behind Chile, to whose persistent and relentless warfare much of her backwardness is due. Peru has a special interest for us because all through her history the United States has been her friend, and she now looks upon us with Argentina, as allies in her unequal fight. No Peruvian has forgotten that in the massacre of the defenders of the Morro of Arica perished John More, the plucky American, whose expedients prolonged resistance until the Chileans despaired of taking the stronghold.

Singularly enough, while the victors were at their bloody work, the admiral of the British squadron in the bay saw fit to show his country's Chilean bearings by a formal salute to the lone star flag, when it displaced the red and white upon the walls.

A still more remarkable coincidence of that memorable assault was the presence among the Peruvians, fighting at the side of More, of a young Argentine, Roque Saenz Peña, who is to-day the popular candidate for the presidency of his native land.

In Peru especially have the old Spanish influences been preserved. Lima, with its beautiful cathedral, its old-world atmosphere and its bull-fights, might well pass for a town in Spain. Fine characteristics of the people are their reverence for their faith, and their respect for age: a less creditable trait is the national indolence which is coupled with a weak physique; both so unnatural to dwellers on inhospitable and mountainous soil whose natural riches are only to be extracted by the hard but invigorating labor of mining at high altitudes.

The *cholo* or Indian laborer is a direct descendant of the Incas, that wonderful race whose monuments abound in Southern Peru to-day, built so skilfully that, after the lapse of centuries, their walls, innocent of mortar, will not admit the blade of a penknife between the huge stones.

URUGUAY.

This article, treating of the principal factors in South American politics, would be incomplete without a few words about the gallant little "buffer" state of Uruguay.

The people of this country, the smallest on the continent, are not one whit behind their Chilean and Argentine brothers in courage and manliness; but unfortunately these qualities have found vent only in the many revolutions which have been the country's curse. The two political parties, "Colorados," and "Blancos" stand for no particular principle, but solely for the ambition of their leaders. Elections are a farce, so that the outs, at present the "Blancos," must fight for control if they are to regain it, and this is made almost impossible by the vigilance of the Government which has so far prevented the introduction of arms into the country. The question of which faction is to rule in Uruguay is of importance far beyond her borders, for the "Blancos" are ancient friends of Argentina, the "Colorados" of Brazil. These two antagonistic nations, therefore, take a deep and lively interest in Uruguayan politics, for in the not impossible case of a war between them, the fiery little army of the buffer State might easily turn the scale in favor of one or other.

LESSER STATES.

The remaining Republics, Bolivia, Colombia, Ecuador, Paraguay and Venezuela, may be dismissed with a few words, for the purpose of this article. Although steadily advancing, not one is of sufficient strength to be a considerable factor in international affairs.

Bolivia is a mountain republic of large area and small population, containing probably a very great proportion of the mineral wealth of the continent. Hemmed in by the four great powers, her position is not an enviable one, and her ultimate destiny, if she does not succeed in regaining a seaport, in all probability will be to lose most if not all of her territory to one of her neighbors, or to be divided between them, a South American Poland.

Colombia has been cursed with misgovernment perhaps more than any of the other states except Venezuela. Her natural resources are considerable, but her cities are commercially inaccessible, her five hundred miles of railways pitifully inadequate, and her treasury is so depleted by wholesale official corruption that the present value in United States currency of a Colombian dollar is exactly one cent. Under these conditions years of strong, honest government are necessary before her influence can be felt, even remotely, beyond her own borders.

The small Republic of Ecuador has made greater strides of late years than any of the other four, and will perhaps receive more benefit than any other from the Panama Canal. The recently completed railway from Guayaquil, her one important seaport, to Quito, the capital, although from all reports mismanaged and badly run, is an encouraging start in the right direction. The most serious drawback to her progress is the unhealthiness of Guayaquil, perhaps the worst, certainly one of the worst cities of the continent in this regard.

Of unfortunate Paraguay, hidden far up an affluent of the River Plata, out of the way of commerce and progress, there is little to say. Plundered, laid waste and depopulated by the allies after her one attempt to win her spurs, under Lopez, a bloody tyrant but an able fighter, she lies prostrate to-day without the power, and indeed almost without the will to recover. Absorption by Argentina, although not likely to take place in the near future, seems a foregone conclusion, and is probably her only path to ultimate progress.

It is sad to think that, of the noteworthy men Venezuela has produced, the first should have been the splendid patriot, Simon Bolivar, the last the adventurer Cipriano Castro. In the course of time, she will no doubt free herself from the clutches of self-seeking officials, but for the next decade, at least, her progress must needs be small. Nature has given her exceptional advantages, and properly ruled she should occupy a position of dignity and importance; but she seems doomed to a constant course of misrule which has made her the laughing stock of the world, and incidentally a permanent thorn in the flesh of her patient, long-suffering Uncle Sam.

C. LOUIS COFFIN.

The Art of Gardner Symons

Some five or six years ago, a visit to a Chicago picture gallery where there was an exhibition, a one-man exhibition, gave the immediate impression of strong work. The canvases were almost all pictures of California, with one or two quiet views of English landscape intermingled. But in the memorable pictures of the coast, with great mountains towering in the clear air, hills and plain of a velvet greenness, an extraordinary limpidness and softness of atmosphere, and marvelous strata of wild

flowers, mauve, or rose, or pale gold brushed across the canvas, the achievement was rare and of the highest quality. The color may have been the brilliant color of California: the artist's way of painting colored objects in bright light, and the robustness of the workmanship were peculiarly his own. The signature, "Gardner Symons," seemed one to be remembered.

The other day, at the Winter Exhibition of the National Academy of Design, it was almost a personal triumph to find the jury awarding the Carnegie prize "for the most meritorious oil painting in the exhibition" to a large canvas bearing the same signature; and the picture was further honored by acquisition for the Metropolitan Museum. It is needless to say that Mr. Symons is pleased with this recognition of his "Opalescent River." He will tell you, laughing, that it is the first and only prize he ever received, boyhood not excepted.

What has he been doing between the Chicago private exhibition and his arrival among us; for he is here, it is hoped, to stay? Mr. Symons does not speak of himself willingly. He will tell you all you care to know about his pictures, but the personality shrinks from questioning. He volunteered that he still kept the old studio in California and that he has another in Cornwall, a fisherman's cottage, from which you can throw stones into the blue depths of the Cornish Sea. He has been working all the time—you really hardly need to be told that—and almost always out of doors. When you get a man weather-beaten as a deep-sea fisher or an Alpine guide you are apt to believe that he lives in the open air. For further signs, he cannot endure fire in his studio and paints standing, in a bracing atmosphere of thirty-two or thereabouts. "I do most of my work out-of-doors and prefer to do it in winter." He trudged through sixteen inches of snow, laden with his painting paraphernalia, to the banks of his "Opalescent River," Deerfield Valley, Mass. Yet there are still people in the world who consider artists soft.

Of his early studies Mr. Symons has not much to say. He drew at the Art Institute, Chicago (his native city), at the Julian School in Paris, and followed classes in Munich. After a first trip to Europe in 1887, he returned thither, with the formal purpose of study, in 1893. He esteems that he owes less to academies than to the artists with whom he associated as a friend, with whom he sketched, and by whom he was criticized. It is his earnest belief that the landscape painter should "go to Nature" for his training. Mr. Symons himself has gone to Nature with some purpose. A perfect simplicity and directness of view, no affectations of manner, no sign-manual to his craft; but a steady, honest and persevering effort to render what is before him. For special qualities a clean, vigorous and brilliant color, an unusual clearness and limpidity of atmosphere, an altogether personal sense of width and depth, and light painted with a ruddiness and rutilance that almost dazzles the eye.

Mr. Symons smiled at the suggestion that his color and light are done by magic. "I don't know whether I could call them that. I know too much about the hard work and the years of striving." He resents the imputation, however (which no true lover of nature could make), that he puts into his canvases more than the landscape gives him. "As if I could! As if anybody could! There are days when Nature herself gives nothing and it is almost impossible to work; other days when things come, and work is a joy and a glory. But I never finish without feeling how inadequate the picture is. Only a year or two after, I begin to think it not so bad."

"Because you bring to it a fresh eye and mind?"

"No; because I have forgotten my vision."

The vision in question seemed not so much the trained eye, learned in the subtle harmonies of line and color in nature, the orchestration of delicate effects, as the specific inner gift of the artist which makes him own-brother to the poet. In Mr. Symons' interpretation, a bright day is not only blue but smiles its promises; rain-clouds are turbulent, like an army in battle-array; trees in shadow seem to brood sadly; a clear, sudden ray rings out in trumpet-notes; where the wind has played over the sand-dunes they take great, sweeping rhythms of motion that suggest dancing; ebbing light has the soft pulsations of organ tones dying out in the dusk. And yet, everywhere and in all things, true and close faithfulness to Nature.

During his long absences abroad Mr. Symons has exhibited frequently in Munich, at the Royal Academy in London, and at the Paris Salons. He appeared first at the Old Salon in 1898, with his two canvases, "Rock-Bound Cornwall" and "Cornish Hill-sides," both of which were hung on the line. In 1900 his picture, "Vibrant Notes of Autumn," (afterwards purchased for the Art Gallery, Lincoln, Neb.) was similarly distinguished. About this time Mr. Symons was elected to the Society of Western Artists; in 1907 to the Royal Society of British Artists, of which Whistler was sometime president; and in 1909 to the Union Internationale de Beaux Arts. His picture "Winter" was considered one of the great successes at the Royal Academy in 1907, and he followed it up, in 1908, with "Snow Clouds," the placing of which gave him genuine pleasure as it hung under Sargent's decoration, with Shannon and East for company.

Although Mr. Symons considers himself purely an American, and he is a good one, he has a number of pictures in private collections in England. One of the earliest was acquired by the Marquis of Lorne, and Lord Ronald Gower, no insignificant critic, has five in his gallery. In this country the Woman's Club of Chicago owns the "Coast of San Juan," and the Cincinnati Museum a landscape called "Sorrow," illustrative of the poet's line, "Behind the Clouds is the sun still shining." Recently the "Live Oak, California," was exhibited in Munich, and Mr. Symons has just sent to the Pennsyl-

vania Academy a picture painted in Germany, "The Moon and Morning Light." It is treated in a rather decorative way and shows an eerie, frosty winter's day-break with two dim sources of illumination. A big oak tree is in the foreground. "The icicles kept dropping on my palette while I worked," is the artist's suggestive comment. Next March twenty-four canvases are to be shown at the Art Institute, Chicago.

The paint is barely dry on the large picture now exhibiting at the National Arts Club (American Landscape Painting). It is another view of the Deerfield River and admirable in quality, big composition, powerful and significant color, and wide reaches of far space. (The latter means a genius for perspective and values true as tones in music; but knowledge is kept out of sight in the artistic production.) The more delicate and subtle beauties are not neglected. In first line one would place the perfect clarity and transparency of the atmosphere; you can almost taste the freshness of the limpid, bracing January evening, one of those incomparable days when the air is brilliantly pure and its edge keen. A lovely passage of bank and faraway trees lies reflected in a reach of tranquil water. Across the horizon an exquisite shade of hyacinth, a genuine end-of-day color, is drawn. Nearer at hand swirls the vibrant deep-blue of the moving river, green where it pours over cakes of ice. Low down on the bank nestle roseate reflections, vivid and glittering, as the last sun-rays strike. The level above is cold already, showing in transparent pale-almond shadows. This painting of shadows in translucent tints belongs to impressionism, but we must insist on the strength of the face-to-face, breezy out-door coloring and on the dazzling effect of the snow in light. The title is "Winter Sun."

One more canvas Mr. Symons was kind enough to bring forward, and he said of this, "Last Lights—Angarrac," that it held a very special place among his works. It was painted in a remote nook in Cornwall and, to the superficial glance, looks sombre and uninviting. Dusk is approaching; along the country road a cart drags slowly, and field laborers trudge homeward. A strong decorative motive of trees, gloomy and large-looming, starts at the left hand and almost traverses the canvas. Beyond rise the moors, green-clad and showing rifts of soil. The sky is full of jostling clouds that threaten rain. At first blush, the mood of the picture, sullen and foreboding, and the low tone depress you. But have patience a moment. The mass of lowering trees is not solid. Interstices open and, of a sudden, your sight has escaped from all this gloom into perfect fugues of vivid light. Warm and joyous lie the last sun-rays on the palpitating flank of the moor, on roofs clustered together, on faraway faces of distant cottages, radiant in this last glory, on one tendril of curling smoke that beckons home. Here, and there, and again, your eye and your soul plunge together into the glow with a sense of sudden freedom and jubilation. "For me that picture holds a

suggestion," Mr. Symons says; "there really is in it something of the spot and the hour." He is quite right; it is potently suggestive in its subdued and restrained key. The minor predominates: evening, work done, silence coming—and the dark. But the light is there, far away, in the background, and the lure of the distance and the gleam is surely calling. The fine reticence of the brush makes us feel all the combat and the peace of this hour of ending and beginning. In the valley of shadow the bugles of animate nature are waiting to sound taps until the Prince of Day shall have flung upward the last gleam of his sword, in salute and in benediction. Afterwards comes the night—but it will have stars.

Millennium of a Great Abbey

II.

"The Great Abbots" is the title assigned by history to the first nine rulers of Cluny, among them Sts. Berno, Odo, Majeul, Odilo, Hugh and Peter the Venerable, and from their hands four popes went forth to rule the Church; yet we are told that Hildebrand was the only really great man that Cluny produced and his establishment of papal theocracy and sacerdotal celibacy was worse than failure. To elaborate this conclusion, with the aid of an occasional sneer and partisan perversion of fact from Voltaire and others, seems the real object of the *Independent* writer. As a matter of fact Hildebrand, though trained in the Cluniac spirit at Santa Maria in Rome, was not, strictly speaking, a monk of Cluny, where he spent but one year, after his ordination and profession, and then apparently by accident. Born about 1020, he was appointed chaplain of Gregory VI in 1045, accompanied him to Cologne in 1046, and, on Gregory's death, withdrew to Cluny late in 1047, whence in January, 1049, he returned with Leo IX to Rome. There he acted as chief administrator to Leo and his successors, Victor II, Nicholas II, and Alexander II, till his own election in 1073, strengthening the hands of the pontiffs and directing their policy against the corrupting influences of the times.

For nearly three decades Hildebrand, under the advice of St. Hugh, was endeavoring at Rome to do for the Church in general what Cluny had done for the Benedictines. Cluny had abolished the system by which court or crown nominated religious superiors, appointed lay-abbots, held monasteries as fiefs and made them receptacles for incompetents and undesirables of noble blood. Uhlric of Cluny had laid down that men must embrace monastic life, "not in the age of caprice or levity, or at the command of their parents, but of their own free will, at a mature age, and in single obedience to the command of Christ." Gregory VII would apply this principle to the priesthood of the entire Church. As the monk Hildebrand he had seen the German Emperor

nominate popes, make them and unmake them. He had traveled with one such pope as a suppliant to the imperial throne, and he had been compelled to go himself as a suppliant for another. He had seen benefices and bishoprics put up for sale, and worthless henchmen and unprincipled self-seekers thrust into the most important churches and sees by the princes and potentates of France, Italy and Germany. As a consequence of this simony and laic usurpation he had seen the law of celibacy disregarded and shameless incontinency parading itself in holy places.

He saw one ray of hope. The Benedictine monasteries and monks, animated by the spirit of Cluny, were holding up to the eyes of the people the true ideal of the priesthood; and Hildebrand resolved to devote his life to extend that ideal, to re-establish primitive conditions by driving simony and incontinency out of the Church, and for that purpose, to free her from the lay hand that was strangling her. His predecessors from Clement II to Alexander II had renewed the ancient laws of sacerdotal discipline, but secular opposition had largely nullified their efforts. As chaplain and chancellor he had inspired or directed the reformatory measures of five popes and had noted the causes of their failure. Now that the authority of Peter had come upon him, Gregory VII bent all the resources of his genius and experience with indomitable will and holy zeal to overcome the opposition of the world and the flesh. His object was not to set up a papal theocracy but to re-establish Christian law; not to enslave the civil power but to free the Church from its grasp; not to dethrone kings but to dethrone Simon Magus, who, as St. Bruno put it, "was lording it over the Church."

In his first Lenten Synod the new pope forbade all clerics who had purchased their orders or were incontinent to exercise the ministry, prohibited the retention of a purchased church and the buying and selling of ecclesiastical rights, and commanded the people to reject the services of clerics who disobeyed these injunctions. His known character made it clear that he meant his decrees to be executed, and at once the simoniacal and state ecclesiastics of Italy, France and Germany rose up in open revolt. These he promptly deposed and excommunicated, regardless of their powerful patrons, and replaced them by worthy men. Then the mighty Emperor of Germany took up their cause and his own. It was as Gregory had foreseen: civil domination in the Church begat simony and incontinence and would defend its progeny. Henry IV had expressed regret in 1073 for his simoniacal spoliation of churches and promotions of unworthy men to ecclesiastical offices, and promised amendment; but when put to the test he refused to relax his grasp on the power and pelf that thereby accrued to him, and set the Pope at defiance.

To the secular power Gregory opposed the spiritual. He meted to the emperor the same penalty that he would assign to his humblest subject for like offense. He ex-

communicated him from the Church for public and contumacious violation of its laws. Deposition was the logical consequence; an excommunicate was then constitutionally disqualified to rule. Henry had repeatedly broken faith; and therefore when his people abandoned him as a leper, and he repented or feigned repentance at Canossa, it was necessary to put his sincerity to the test and fit the punishment to the crime. Before all his people he had set himself in matters of religion above the Vicar of Christ; hence he was forced to kneel in lowly submission to Christ's Vicar, not through pontifical resentment but as an object lesson to his subjects, and to all people, that in religion the Pope and not the King is supreme. The rulers of France and Italy profited by the lesson; Henry again forswore himself, and the result of his persistent opposition was pithily expressed in reference to another imperial usurper of pontifical rights: "He who eats pope dies of him."

Henry IV of Germany was the last monarch who claimed the right to nominate a pope. The people proved loyal to Church and pontiff rather than to king, and though Gregory died in exile, his purpose was achieved. Simony was driven out of the Church; soon clerical celibacy prevailed, and the next Ecumenical Council (First Lateran, 1123) reiterated his decrees and pronounced marriage of clerics not only illicit but invalid. The fearless and holy heroism of the pontiff saved religious liberty and the sanctity of religious life; but it must not be forgotten that, had not the example of the 37,000 Benedictine monasteries enabled the people to distinguish between true priests and state-made clerics, they would never have rallied to the call of the Pope against Emperors, Kings, princes and corrupt ecclesiastics. And in that day the animating spirit of the Benedictines was the spirit of Cluny. If Hildebrand's vindication of religious freedom has been the occasion of countless wars and bloodshed, grasping kings and states have made it so, for Henry had his successors. And if it has been and still is a "stone of offence," so is Christianity itself, as St. Paul found it in his day and as its Founder predicted for all days.

"Its system of centralization," says Dom Gasquet, "was the glory and weakness of Cluny." It was its glory while state interference was excluded and it was controlled by saintly abbots, freely elected according to the rules of its institute; but when, in the fifteenth century, the state began to encroach on its liberties, and appoint its rulers, its well-knit organization only served to subject the whole congregation to the civil power, and its decline became inevitable. One state system hampered and weakened it; another confiscated and destroyed it. That is roughly the history of the Benedictine monasteries, as of most religious institutions, in France, England, Italy and Germany: first, officious intermeddling by the State, then spoliation, persecution and destruction. The State, grasping for power, has ever tried to usurp the functions of the Church, and when she resists the

wolf calls the lamb a meddler. Her meddling in civil affairs is merely her assertion of religious rights against civil aggression. A stone of defence would be a better metaphor to represent her mode of warfare in the past; and a study of history will dispose many of her sons to regret that she did not hurl it hard or often enough.

Vandal reformers and atheistic revolutionists could tear down the walls of Cluny and other Benedictine monasteries, but they could not pluck out the spirit which upreared them. The Benedictine Order still flourishes. They have returned to England and again lecture in the halls of Cambridge and Oxford. They are firmly established on the continent of Europe where they are nobly upholding the scholarly traditions of Cluny, Solesmes and St. Maur. Their teachers, missionaries and ascetics have carried the Rule of St. Benedict, and the discipline of St. Berno, to distant lands of which their founders never dreamed, and in Australia, South Africa, India, the Philippines and North and South America, the spirit of Cluny has found a new and beautiful life.

M. KENNY, S.J.

Duty to God

General Washington called religion and morality the two "great pillars of human happiness" and the "firmest props of the duties of men and citizens." He also said that "reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle." This firm foundation has been our safeguard in the past, shall we not defend it in the future? That question must be answered by the American people themselves.

There is a neglect of religious education and of spiritual development in our American colleges for young men which is a threat of future danger. Our attention as a nation has been called to it. The duty to God, as the one end and aim of all human endeavor, is a very dead letter in the education of most of our American young men of to-day, but it was a living power in the lives of those great men who laid the foundations of our government.

This is a heritage which it is a sacred duty to preserve. To swerve from religion is to endanger the life of our nation. Already modern materialism has changed the duty to our neighbor into a mistaken and twisted philanthropy called "humanitarianism" which leaves mankind discontented with this life and without hope as to any future one. Take from the poor the patience and the faith in a future life, which religion alone can plant in the human heart, and socialism and anarchy will surely follow. We should accept as a warning not only the word of General Washington spoken in 1796, but some of our own mistakes. As religion grows dim socialism becomes more threatening.

In France, too, great men who were patriots have fearlessly defended religion, and urged the necessity for religious education. They foresaw the ruin that would

come if their warning words should be unheeded. On the 15th of January, 1850, Victor Hugo made a speech before the Assemblée Nationale, for even so long ago, some of the members wished to drive God and religion from the public schools. "Religious instruction is, in my opinion," he declared, "more necessary for mankind to-day than ever before. The greater man grows the more imperative is his need of religious belief. One of the misfortunes of our modern existence, I may say the misfortune, is a tendency to concentrate everything into this life. In giving to man (as the supreme end and aim of his earthly existence) material welfare only, every form of suffering is aggravated, because at the end there is nothing; to the burden of misfortune is added the insupportable weight of annihilation, and what before was only pain, that is to say, a law of God, becomes despair! Such doctrines as these produce dangerous social convulsions. I most certainly wish to ameliorate in this life the condition of those who suffer, but I do not forget that the best of all gifts to them is Hope. As to myself I believe absolutely in that better world: and here and now I declare this faith to be the supreme certainty of my reason as it is the supreme joy of my soul. I advocate sincerely—I will even say ardently religious instruction in the public schools!"

When we consider that an irreligious socialism is the danger which threatens the whole civilized world in the twentieth century, let us hope that the American people may be aroused in time, and may see clearly the need of religious education in all our American colleges and the cultivation of those virtues which are distinctively Christian, and with regard to which the Father of our Country has said: "Humility and a pacific temper of mind were the characteristics of the Divine Author of our blessed religion. . . . without an humble imitation of whose example in these things we can never hope to be a happy nation." The Father of his Country was wise and far-seeing. We have been heedless children. If we wish to get back these virtues we must correct some of our mistakes as a nation and reform the present trend of our American colleges.

"For frantic boast and foolish word,
Thy mercy on thy people, Lord!"

MARIA LONGWORTH STORER.

The missionaries of the Belgian Congo, in a letter which has been made public, state that 325 missionaries and 130 Sisters are devoting themselves to the work in the Congo, where, at present, there are 35,270 Christians and 74,080 catechumens. They lament the death of King Leopold, saying: "In the judgment of the history of the Church, the colonization of Central Africa will assure to his memory an imperishable renown in spite of envious calumnies."

CORRESPONDENCE

Golden Jubilee of Manila Ateneo

MANILA, P. I., DECEMBER 10, 1910.

The Ateneo de Manila has been celebrating its golden jubilee. Fifty years have passed since the Fathers of the Society of Jesus took over the little school known as the "Escuela Pia," and in short time developed the institution now famous as the Ateneo de Manila.

The exercises marking the celebration lasted three days, December 7, 8, 9. A dinner to some five hundred of the city poor was the opening act of the jubilee. Before the hour appointed they began to gather—a motley throng of men and women, the blind, the crippled, the aged, all of them unmistakably of the poorer class. When they were seated under the sheltering porches of the atreo, distinguished alumni of the college who acted as waiters, sallied forth, lawyers, doctors, city officials and prominent business men. Among them were the Alcalde Sr. Felix Roxas, Sr. Pedro Paterno, Sr. Dominguez, Sr. Maximino Paterno, Sr. Manuel Ravago, Sr. Eleizegui, Sr. Menije, Sr. Alberto, Sr. Fernando, Dr. Quintos, Sr. Fernandez, Sr. Bernardino Hernandez, Sr. Barrera, Sr. Jose Gonzalez, Dr. Luis de Castro, Sr. Camps, Sr. Albert and other well known citizens.

The menu was worthy of a Delmonico. The wine was the gift of Sr. Pueo, who personally assisted in dispensing what he had generously contributed. The plentiful desserts were donations from the firms of La Campana of Calle Dulumbayan and of La Palma de Mallorca. There was no stint of supplies and after the feast most of the guests carried away in baskets a goodly store for those who had remained at home.

At the church services in the afternoon the number of men in attendance was remarkable. The sacred edifice was brilliantly illuminated and every corner of it was filled with a congregation that extended to the doors and out into the street. Literary exercises in which the alumni took a leading part were held in the evening. The college hall was tastefully decorated and speeches and poems filled out the program. The address of Dr. Manuel Ravago was an eloquent résumé of the successful work accomplished by the Ateneo which, the speaker said, was "the glory of the Philippines." It had produced her most illustrious lawyers, her doctors and scientists and patriots, the mention of whose names was greeted with applause. Among the honored sons of the Ateneo was Rizal, the Filipino patriot, whose memory, the speaker declared, would always be lovingly entwined with the names of his Jesuit preceptors. The Hon. Rafael Palma spoke on the scientific work of the Jesuits and of the famous observatory of Manila. During the festivities the college building was ablaze at night with thousands of electric lights and the Santa Rita band entertained the crowds that gathered in the neighborhood of the college.

The second day of the celebration coincided with the Feast of the Immaculate Conception. The jubilee Mass was sung by the Right Rev. Dennis J. Dougherty, Bishop of Jaro. Archbishop Harty, owing to illness, was unable to be present. Bishop Carroll of Vigan, Mgr. Joseph Hendrick of the diocese of Rochester, N. Y., brother of the lamented Bishop of Cebú; Mgr. Tuñon, Vicar General of Manila; Mgr. Singson, Vicar General of Cebú; Mgr. Padilla of Lingayen; Mgr. Petrelli of the Apostolic

Delegation and others of the clergy were present in the sanctuary. A choir of two hundred voices accompanied by the Rizal orchestra fittingly rendered the music of the solemn Mass.

In the evening there was a procession of students and alumni and various societies connected with the church through the principal streets of the city. Six thousand persons joined in the parade and twelve bands of music representing 350 musicians were distributed among them. The scene was impressive as the long line of marchers, candle or torch in hand, passed through the crowded streets of the city and were reviewed in the open amphitheatre near the college. Here a multitude of 10,000 persons were addressed by the Rev. Joachim Anon, S.J., president of the Ateneo, who thanked the people for their appreciation of the works of the Ateneo and the magnificent testimonies of their good will. Enthusiastic "Vivas" were given for the Patroness of the college, for the Church, for the Pope and for the Ateneo.

On December 9, a solemn Mass of requiem was celebrated for the deceased students and professors of the college. The celebrant was the Right Rev. Monsignor Singson of Cebu, assisted by the Rev. Anastasio Corro and the Rev. Francisco de la Torre. The festivities were brought to a close that evening when the college tendered a banquet to four hundred of the alumni.

China's Present Outlook

SHANGHAI, JANUARY 3, 1910.

To record but the principal events of this vast empire during the past year is not an easy task. There is a glamour of reform and a plethora of Imperial decrees, which at first appearance impart to the onlooker the impression that things are moving, while in reality the obsolete ways of the past have a terrible hold on the nation and obstruct the forces that make for the betterment of the people. When the first reforms were inaugurated, there was a general opposition to the movement. They were contrary to ideals held in the past, to customs and traditions supposed to be part and parcel of national life. Little by little, however, the movement was taken up and some changes effected, but with such a half-heartedness that this period may be well styled the farcical age of the new methods. Some pretend they were adopted only to fool the foreigner, but this can hardly be credited to the central government, which seems at all times to have been well-meaning but is baffled in many of its attempts by provincial incapacity, sluggish conservatism, procrastination and inertia, all of which constitute a dead weight counteracting the good will of the Court.

The recent phase of reform is a little more consoling, though it would be still unwise to think that China has attained a status enabling her to be placed on a footing of equality with Western Powers. The ball is however a-rolling at present, but as all new measures are entrusted to old hands while the men trained in foreign methods are practically excluded, the results are generally unsatisfactory, crude and below standard. A detailed list and a critical examination of each reform are reserved for further communications.

After reform, the principal phase of national life is the rights recovery craze. China has signed treaties with the Powers whereby rights and privileges have been established, but now attempts are made to elude obligations, interfere with the administration of the Settlements and Open Ports, restrict rights of navigation, boycott commerce and industry, and recover by hook or crook

whatever has been granted in the past. The tendency assumes at times a boisterous and almost insolent attitude, which if indulged in to excess may prove dangerous to international peace. What seems extraordinary to the outsider is that the school element is constantly allowed to dabble in questions regarding foreign countries. These youthful politicians are filled with exuberant patriotism but ignore altogether that others have rights and will not fail to defend them if imperilled. Such a solution is doubtless to be deprecated, but if it becomes necessary it will be brought on by China's own fault.

Another feature which becomes more and more prominent throughout the country is the growing hatred of the foreigner. China was an exclusive nation for forty centuries, and this accounts for her quaint type of civilization, her conservatism, inertia, adherence to all kinds of primitive and clumsy methods. The coming of the foreigner, and contact with him, caused her to move much against her will or be absorbed. This event marks a new and important turning point in her history. It signifies progress and advancement, a dawn of better things; foreign ideals and methods have conquered; China has been compelled to adjust herself to outer civilizations, to get along with the new comer, and to use a popular phrase, to swim with the current or drown. For such a proud and self-satisfied people, the pill was unsavory, and has ever left a profound bitterness rankling in the minds of the ruling and literary classes. Though the foreigner has been admitted, it has never been on a footing of equality. He is neither a friend nor a teacher, and has against him that his ability, learning, superiority and success cast into strong relief the incompetence of the Chinese. He is moreover suspected of casting a longing eye on the land, and this is corroborated by the German grab of Kiaochau, the present-day policy of Japan and Russia in Manchuria, and the international rivalry for railway and mining concessions.

For these and sundry other reasons, the foreigner is hated. There hovers around him an atmosphere of opposition, prejudice and suspicion which cannot be removed except by mutual trust, recognition of all that is good in each other's civilization, genuine cooperation for the betterment of the country and the strict application of treaty rights, foreign Powers avoiding all undue interference with China's internal administration, development and various reforms. China on the other hand should carry out all necessary reforms in due time, effectively and not on paper, for the benefit of the people and not for that of the official class, and utilize for this purpose her ablest men instead of degrading them for silly and obsolete motives of ritual. In all international relations, she should also maintain towards foreign countries a spirit of cordial reciprocity and sympathy and discard prejudice as unbecoming a great nation.

On Tuesday, December 23, 1,014 sailors and marines from the United States squadron, Tennessee, Washington, Wilmington, Cleveland, Helena, Callao, Samar and Villalobos were entertained at the Town Hall by the American Women's Club, and a very enjoyable time was spent. During the treat, the municipal band discoursed national music. At the conclusion of the luncheon, Dr. A. P. Wilder, Consul-General for the States, delivered a short address of welcome and said that Shanghai was a model of efficient government and honesty in finances. Here British, Americans, French, Germans, Japanese and Chinese all walked hand in hand. He then reminded them that the protection of their country's flag extended to the Far East, and the 80,000,000 people of the United

States hoped that their men in the navy would show themselves brave in times of war and gentlemen in days of peace. Judge Rufus Thayer, Mr. Cheshire, Inspector of U. S. Consulates in China, A. Basset, U. S. District Attorney, Dr. Ferguson, ex-Protestant missionary adviser to the Nanking Viceroy, Dr. Hinckley, clerk of the U. S. Court and other prominent members of the American community were among those present on the occasion.

Admiral Sebree returned suitable thanks to the ladies and gentlemen for the excellent entertainment provided and requested the men to give three cheers for the American ladies of Shanghai and three others for the Consul-General.

The fleet left Shanghai on the 30th for Japan, the men having been delighted with their short stay in the great commercial metropolis of the East and the generous hospitality lavished on them by their countrymen.

M. KENNELLY, S.J.

Notes From Japan

The Japanese Government has decided to convert Port Arthur into an auxiliary port of Dalny or Tairen. The reasons are that Tairen is imperfect in its equipments as a port, and moreover the port is frozen over during winter, so that small freight goods from South China are imported to Manchuria via Newchwang. The railway between Tairen and Port Arthur is, therefore, not serviceable in winter except as a military line. If Port Arthur is opened goods from South China would be landed there instead of Newchwang. It is, however, well understood that the Government will not abolish the naval station in any circumstances, but Port Arthur will be made a half military and half commercial port.

Tokio and Osaka are vying with each other as to which shall furnish the greater scandal in connection with municipal corruption. Thus far victory rests with Tokio in the number of arrests made, but in the quality of the crimes committed, Osaka easily takes the lead. The charges in Tokio are limited to mere dishonesty in carrying out contracts; in Osaka they include theft, forgery, attempted murder and other heinous crimes. What renders the Osaka case particularly detestable is that the frauds were perpetrated at the expense of the sufferers from a recent conflagration. Instead of extending to them the relief which their charitable fellow-citizens provided, the provisions and clothing furnished for that purpose have been sold to supply the pilferers with funds for purposes of riotous living.

K.

Anglican Church Elections

LONDON, FEBRUARY 5, 1910.

The general election is over, but there is another series of elections in progress of which the average politician and newspaper reader hears very little, but which have a certain interest for Catholics, partly from the history of the bodies that are being elected and partly because of their bearing on the religious situation in England generally. When Parliament is dissolved and a general election takes place, there is a simultaneous dissolution of the two Convocations of Canterbury and York, and an election of new Convocations follows. The two Convocations are the synods of the Established Church of England. Their origin dates back to Catholic days, and the contrast between their position before and after the Reformation throws a striking light on the strange theory of Anglican continuity.

The medieval Convocations were the Provincial synods of York and Canterbury, in which bishops and clergy met under the presidency of their archbishops, first to make purely ecclesiastical regulations, and secondly to grant subsidies to the Crown at its request, for the clergy and church property were not taxed by the lay Parliament. When Henry VIII began his process of enslaving the Church, one of his first acts was the passing of a law by which the Convocations were forbidden to enact any new ecclesiastical canons without special license from the king.

Queen Mary restored the freedom of the Convocations and under Elizabeth the last important act of the Catholic Convocation of Canterbury was a formal protest against the Act of Royal Supremacy and the substitution of the Book of Common Prayer for the Mass. In its resolutions presented by the bishops of the House of Lords, Convocation declared its belief in the Real Presence, Transubstantiation, the Sacrifice of the Mass, and the Supremacy of the Pope, and protested that to decide on doctrine, sacraments and ecclesiastical discipline belonged not to any lay assembly, but to the lawful pastors of the Church (Wilkins, *Concilia*, iv, 179).

The protest was overruled by the lay Parliament. Those who signed it were deprived of their benefices, imprisoned or exiled. The Convocations formed out of the new Protestant episcopate, and the clergy of the Elizabethan establishment, were mere deliberative bodies having no effective power whatever. Parliament was to rule the Church of England and the lay judges were to interpret the new legislation. So things went on until, in the days of King George I, the Convocation of Canterbury made an ill advised attempt to assert itself. It was in 1717 when Bishop Hoadly, most subservient of State prelates, preached a famous sermon before the King, who did not know enough English to understand five words of it. The text was "My Kingdom is not of this World," and Hoadly's thesis was that Christ had not delegated His powers to any ecclesiastical authorities whatever. Convocation adopted a resolution condemning the theory of the courtly bishop, and the King's ministers replied by proroguing it, and then for a century and a half Convocation was not even allowed to play at Church government.

The meetings of the Canterbury Convocation were revived in 1852, and of the York assembly in 1856. The clergy of every diocese elect representatives or proctors whenever there is a general election to Parliament, and these proctors and the bishops form the Convocations. They have not the smallest vestige of legislative power. The members can only express pious opinions and pass recommendations. Not a word, not a rubric of the Prayer-Book can be altered by Convocation. The Book is, strictly speaking, a schedule or appendix to an Act of the lay Parliament and only that Parliament can alter it in any way. Neither can Convocation or the Bishops' courts decide on the meaning or effect of any canon or rubric; the ultimate decision rests only with the King's courts. The contrast between the actual position of Convocation and that asserted by the Catholic Convocation of 1559 is sufficiently clear.

A "House of Laymen," made up of lay delegates of the southern dioceses, now sits concurrently with the Convocation of Canterbury, but forms no integral part of it. The House of Laymen can of course only express opinions. In the elections now proceeding there is a trial of strength between the High Church party on the one side, and on the other the Low Church and the ration-

alizing parties which combine forces against the advocates of "sacerdotalism" in the Establishment. The High Churchmen are better organized and are likely to carry most of their candidates. They are putting forth special efforts in order to be in a position to resist in Convocation the agitation for the revision of the prayer book. Of course the actual revision would have to be the work of Parliament, but the Government is likely to be influenced in its attitude towards any Bill in Parliament by the resolutions of Convocation. The late Convocation of Canterbury adopted by a small majority a resolution the practical effect of which would be to remove from the Church Service the Athanasian creed, on account of its definite assertions of the doctrines of the Trinity, the Incarnation and Eternal Punishment. This has caused much searching of heart as to their whole position among the more orthodox members of the establishment, and serious anxiety as to what a general revision of the Prayer Book might lead to.

Then there is another thorny question arising out of the decision of the King's courts that although the canons of the Established Church rigidly forbid marriage with a deceased wife's sister, and declare it contrary to the law of God, the new civil law on the subject overrides the canon, and a clergyman who stands by the canon may incur serious consequences. The High Church position is becoming more and more untenable.

It is difficult for one who does not closely follow the development of affairs in the Establishment to realize the existing confusion. For instance—the Bishop of London is a "sacerdotalist"—a High Churchman, who believes he is a priest and the legitimate successor of St. Augustine's Bishop of London, the Roman monk St. Mellitus, and of the miracle-worker St. Erconwald of Saxon days. Yet in his ecclesiastical court, his diocesan chancellor, Dr. Tristram (a lay lawyer, by the way) has twice lately decided that a stone-topped communion table cannot be erected in a church of the Establishment, for stone suggests an altar and the English church has no altars only "communion tables." Further one of the prominent members of a Council of laymen that this High Church bishop has formed to help him in church work is Lord Kinnaid. His Lordship is, however, one of the candidates put forward by the Low Church or "Evangelical party" for the Canterbury "House of Laymen." And one of the High Church papers points out that Lord Kinnaid goes to Scotland each year to preside as the King's representative at the annual assembly of the Established Church of Scotland, which is a Presbyterian and Calvinistic body. This does not prevent him from being one of the trusted helpers of the High Church Bishop of London in diocesan work. But then when the King goes to Scotland, at the moment when the royal train reaches the middle of the Tweed railway bridge he ceases to be an Anglican and becomes a Presbyterian. He always attends the Presbyterian Sunday service in Scotland, as his mother used to do. He rejoins the Established Church as the train runs back into Northumberland.

No wonder that there is a gathering force in favor of Disestablishment among the members of the Establishment itself. Zealous High Churchmen resent the slavery of the State, though it spring from the very origin of their church. Low Churchmen hope that in a disestablished Church more effective measures could be taken against Ritualism than is possible under the present system of compromise, and with the slow process of the law courts. Then there is among the younger clergy a

growing Socialist party that resents State control on other grounds than those of the "Anglican Catholics." Changes come slowly in an Establishment the first principle of which is that the greatest point in Church government is to avoid definite decisions, and keep things much as they are, without doing anything "to force earnest men out of the Church" no matter what form their earnestness takes. Newman once described the typical prelates of the Establishment as "sensible, temperate, sober, well-judging persons, fit to guide it through the channel of No-meaning, between the Scylla and Charybdis of Yea and No." But fundamental questions are now being pressed home, and such steering is more difficult. Critical times are coming for the Established Church of England.

A. H. A.

Ferrer's Schools

MANRESA, SPAIN, JANUARY 28, 1910.

Just one week after the demonstration held in Barcelona in favor of the condemned rioters of last fall, the militant element of Catholic Cataluña held a meeting, in the same city, to protest against the action of the present government in reopening the "Escuelas Modernas," and to prevent a similar action in favor of those that remain still closed.

These so-called "Escuelas Modernas" were put on foot by Ferrer, with money received from the infatuated Miss Le Meunier, for the purpose, if you please, of caring for destitute children. The "Escuelas Modernas," though, are nothing else, but hot-beds of godless anarchy, as is evident from Ferrer's own words, from the textbooks written for these schools, from the answers given by their pupils, and lastly from the deeds of last fall. I need not quote, as AMERICA must have received, by this time, the official documents.

Last Sunday's meeting was, indeed, a success, especially if we take into consideration, that it was gotten up in less than a week. It was held in the Tivoli theatre, which is said to seat about four thousand. The place was fairly packed. They say, in fact, that many had to return home, since they were not allowed to gather in the streets adjacent.

When Don Dalmacio Iglesia came forward with his opening speech, he knew that he was backed by no less than 705 different associations. The five speakers, with eloquent and convincing arguments, treated the theme of the day—the "Escuelas Modernas" and stigmatized them as godless, unpatriotic, illegal and unscientific. Their most convincing arguments were based on the very textbooks written for those schools. The last speaker, Señor Conde de Pomés, as an introduction to his speech, said that he was proud to place before the house fifty thousand signatures of the ladies of the land, protesting with them against the reopening of the "Escuelas Modernas."

After formulating a vigorous and dignified protest to be presented to the government, the meeting was brought to a close.

Letters and telegrams from various quarters were read during the session and the telegram of Cardinal Aguirre, the Primate of Spain, was received with great enthusiasm and acclamations.

They say that they are thinking of holding a large meeting to counteract the demonstration held in favor of the condemned, but I have seen no confirmation of the report.

Jos. M. MINOR, S.J.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, FEBRUARY 26, 1910.

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Lectures on Socialism

Under the auspices of the Institute of Scientific Study, the Rev. Dr. W. J. Kerby, of the Catholic University, lectured on "Private Property and Socialism" in Cathedral College, this city, on the evening of February 16, to an audience of about twelve hundred men of all creeds, classes and political convictions. Archbishop Farley presided, and the Director of the Institute, Rev. W. B. Martin, at the opening, announced that, while no interruptions of the speaker would be permitted, as he was making an exposition of his subject and was not conducting a debate, at the close of Dr. Kerby's address all questions would be answered. This program was carried out, and when Dr. Kerby ended he aptly replied to several queries put to him by unmistakable partisans of Socialistic theories.

The next day in the daily press, notably the *World*, there appeared an alleged report of the lecture that not only distorted what Dr. Kerby had said, but gave wholly mendacious details of a disturbance supposed to have taken place inside and outside the hall. There was no disorder as thus stated, and no interruptions of the speakers. The report, like the words it put into Dr. Kerby's mouth, was at entire variance with fact.

Catholics, however, sometimes are partially responsible for such disorders. They do not know the malice of Socialists, and, hoping for their conversion, invite them to a conference. These accept the invitation expecting to convert their hosts by confounding the lecturer. In a western city a parochial society of young men invited a priest, a professor of Ethics, to address them on Socialism in their parish hall. When he stepped upon the platform he saw to his surprise the front benches occupied by a compact body of men bearing all the external

marks of the demoniac. The young men were not to be seen. In their simplicity they thought they had done a good work by collecting all the Socialists in the neighborhood, who were nothing loth to come in. Fortunately the lecturer did not lack courage. He went through with his task. But from the beginning his lecture was accompanied with a running commentary from the front benches and interrupted with contradictions, the usual charges of ignorance, insults and clamors. Three morals may be drawn. First, don't invite Socialists to Catholic meetings, as the devil within them will break out. Second, if a lecturer is to address Socialists, let him know beforehand, and have sufficient material force to compel these to be as decent as possible. Third, learn from what has happened, what tyrants Socialists will be, if ever they get the upper hand.

Reform of the Russian Calendar

Professor P. M. Saladiloff, a writer in the *Novoe Vremya* of St. Petersburg, has proposed a workable plan for the reform of the Russian Calendar. As is well known, the Russian Empire uses the old style or Julian Calendar, which is now thirteen days behind the new style or Gregorian Calendar, in use in all western European countries and in America. Russian business men and government officials have earnestly wished for the adoption of the reformed Gregorian Calendar so as to bring them in chronological harmony with the rest of Europe. The great obstacle is the Russian Orthodox Church, which is unwilling to change any of its old forms and associations, aided by the Russian popular idea that no innovations affecting Russian life should be adopted from outside nations.

The Russian Orthodox Greek Church regards the reformed calendar as a "Latin novelty" not to be adopted or encouraged, and in the eyes of the people such adoption could be considered equivalent to yielding several points to Rome. On the other hand, learned Russian savants have made much of some minute errors in the Gregorian Calendar, whereby a day is lost in a little over 3,000 years, and have proposed a much more accurate calendar of their own devising which will avoid this. But this calendar does not at all coincide with the Gregorian, or new style calendar, and the writer in the *Novoe Vremya* will have none of it.

He points out that its adoption would alienate the users as much from the church people as the adoption of the Gregorian Calendar, and on the other hand would not bring the Empire a whit nearer the usages of other European peoples, and thus would give rise to two inconveniences instead of one. At the same time he admits that to drop out thirteen days at once (as the English Government dropped out eleven in 1754) would be almost revolutionary, and, among the more fanatic and ill-educated churchmen, might produce schism and dire confusion, especially as the moveable feasts in the year

(such as Easter, Ascension, and the like) would be vastly changed. He proposes a simpler plan whereby the old calendar will catch up with the new calendar by the year 1912, after which the Russian calendar will be the same as that of the rest of the world.

As there are seven months in the year (January, March, May, July, August, October and December) which have thirty-one days, Professor Saladiloff suggests that if the government will direct that, for the years 1910 and 1911, commencing with March, 1910, these months be reckoned with only thirty days, the whole thirteen days may be dropped and the first of January, 1912, fall according to the new style. Thus June 1, 1910, will only be ten days behind; January 1, 1911, will only be seven days behind; June 1, 1911, only four days behind, and November 1, 1911, only one day behind, which will be wiped out by leaving the day off December, 1911. In this manner the writer thinks that the change can be accomplished with the least amount of inconvenience, and without making the change too apparent and too sudden.

Canada and the Empire

When the proposal for Colonial navies was accepted almost unanimously in England a few months ago, AMERICA pointed out that such a step would lead necessarily to colonial independence. Events seem to be justifying our view. In Canada, Sir Wilfrid Laurier has determined that the employment of his navy in imperial affairs must depend upon the consent of the Canadian Parliament; and, lest any should suppose the consent a mere formality, he is claiming for the Parliament a power hitherto unheard of.

"We are under the suzerainty of the King of England, and we bow the knee to him. But the King of England has no more rights over us than are allowed him by our own Canadian Parliament," said Sir Wilfrid Laurier last January in Toronto; and as Prime Minister, standing in his place in Parliament, he accepted the responsibility of his words. These seem to contradict facts and theories alike. The Dominion of Canada is the creature of the Imperial Government. It exists by virtue of the British North America Act, 1867. Its Parliament has the same origin and can do only what the Act empowers it to do. Before the Canadian Courts the constitutionality of an Act of Canada's Parliament would turn upon this point: is it within the powers conferred by the Act, or not? And the last resort in such a question would be to the Court of Appeal of the Imperial Parliament. Constitutionally the suzerainty of the King of England and the supremacy of the Imperial Parliament are antecedent to the existence of the Canadian Parliament and therefore are not the matter of any grant by it. As a constitutional lawyer Sir Wilfrid Laurier knows this quite well: as a popular leader he puts it all aside to assert its contrary.

Nevertheless, his position is perfectly clear. Canada is past the time of tutelage. Coming to her majority, she holds herself no longer bound by facts which she connects essentially with her long minority, during which England was, so to speak, her trustee, administering for her those things to which the title was her own and of which the use had to be hers in the end. He cannot be called disloyal, for the principles he uses have been commended by English statesmen over and over again to the revolutionists of Europe and South America; and the so-called constitutional development working out in England under our eyes, rests upon them. No political right can be founded on a mere fact, every modern politician says virtually, but upon the fact in relation to its environment, and more upon this than on the fact itself; so that when relations change old rights disappear and new ones come up. Whether this gives a stable or a moral political system, is a question which does not touch the statesmen of the British Empire at home or over-sea. The practical point now is whether the Canadian people follow Sir Wilfrid Laurier or not. If they do, the suzerainty of the British throne, as admitted by him, is nothing, since the Canadian Parliament is free to recognize or reject it, and the frail legal ties that bind Canada to the Empire will snap one after another. If they do not, there is still a chance for Imperial Federation, England's only hope.

In his *Supplementa et Monumenta Periodica*, Father Vermeersch, S.J., publishes a Rescript signed by Mgr. John Bressan, private secretary to His Holiness, in which, under date of July 19, 1909, it is declared that His Holiness will view with pleasure the wearing of a medal as a substitute for any and all scapulars; that the scapular itself, properly made, must be used when one is invested, as no other pious object should replace it for this ceremony; that greater cleanliness or convenience is a sufficient reason for wearing the medal instead of the scapular, or scapulars, nor is it necessary to disturb one's self in looking for other motives; that it suffices to carry the medal about one, and it is not required to carry it suspended from the neck or concealed by the clothing.

Father Ferreres, S.J., the famous Spanish moralist, writing in *Razón y Fe* for February, 1910, comments on the Rescript as follows:

"After having been invested with any scapular with all the prescribed prayers and ceremonies, the recipient may lay it aside and wear in its stead a medal blessed for this purpose by His Holiness or by any duly authorized person. One and the same medal will represent not only all the scapulars that have been duly conferred already, but also all others with which one may be invested after getting the medal. With regard to the scapular of Mount Carmel, which enjoys certain promises made by Our Lady, as well as privileges granted by the Popes, it may be held that the form and way of wearing that scapular are left to the judgment of the Vicar of

Christ. The medal may be worn suspended from the neck over the inner garments, or sewed to the clothing, or fastened in a buttonhole, or loose in the pocket, or attached to a rosary. Upon retiring, it may be left with the garments or laid on a table or hung on the wall."

At present, it seems that few outside of Rome have the necessary faculties for blessing medals for this purpose. Thus far, as no particular form has been prescribed for them, the one essential condition is that they be blessed for this particular use by His Holiness or by some person duly authorized by him.

In some parts of the world, notably in England, when a newspaper transgresses the limit of truth, or otherwise offends the sensibility of a subscriber, he straightway writes a letter to the editor, not always in the most courteous terms. Whether his screed be published or not, he has the satisfaction of having discharged the vials of his wrath upon the head of the offender. The practice might with advantage be more commonly adopted in our own country. Here the offended reader too often writes to the editor of a non-offending paper in which he hopes to read the correction. There was a time when our newspapers generally prospered, or imagined they did, by attacking one or more "esteemed contemporaries," and religious organs, we regret to say, were not more irenic than the secular press. Editorial courtesy is the rule now. Rarely does any leading newspaper advert to another to correct misstatements. Whether it be that each has its distinct group of readers few of whom ever read another newspaper, or because editors attach but slight importance to what they publish, true or false, they give little time or space to criticising or correcting what appears in other journals. It is doubtful if they see it at all; but they, or their subordinates, do see the letter to the editor.

In commending letters to the offending editor, we are not implying that we object to receiving letters about misstatements in newspapers or other periodicals, in such, especially, as we have not an opportunity of reading. We examine weekly about two hundred publications, but we are aware that hundreds of others occasionally lapse from the truth, not always intentionally, but as a rule for lack of proper sources of information. Very frequently these lapses concern religion or morality, and it is the province of AMERICA to correct such errors, not with the vain hope of setting the offending newspaper aright, though this also may often be the result, but in order to provide our readers with information they cannot easily obtain elsewhere and to enable them to meet the difficulties and doubts which such misleading statements occasion in the minds of others. We are not so presumptuous as to imagine we can correct every such error, but we shall do our share. Still this does not relieve the reader who writes to us of the responsibility of writing to the offending editor as well.

The revelations about our food supplies should dispose the nation to a more ascetical mode of life, at least as regards eating and drinking. With so few edibles fresh and scarcely anything pure, the fundamental pleasure of appetite is impossible. The most exquisite condiments cannot long palliate decay. All that medical research can do to promote longevity must be undone by the adulteration and spoiling of the simplest food stuffs. The crust and water, the herbs and lentils of the hermit, were honest and nourishing, if not stimulating sustenance. If we join anti-meat movements because of the high prices, why not also because of the quality, or loss of quality, in what is sold for fresh meat? We have been living in the illusion that we were deriving our strength and sustaining our native energies by taking meat at almost every meal. Now that the cruel illusion has been dispelled, perhaps we may not find Lent the great hardship or the strength reducing season we imagined it to be, because forsooth we abstained from a food that had lost its savor.

The country is in a whirl of investigations. The courts are investigating trusts; Congress is investigating Departments; Departments are investigating general conditions; public prosecutors are after trade combinations, and State assemblies are unveiling their own venality. The chief aim of the investigators as well as the investigated seems to be to put limits on discoveries and disclosures. One would like to believe that these inquiries are conducted in good faith, even when they have been started reluctantly. The scandal they cause would in some degree be offset by the sincerity of examination and by the punishment either of the guilty party or of the unjust accuser. When so many investigations end without clear conviction or exoneration of the accused, the impression obtains that the parties are not in earnest, or that they are seeking at most some political effect. In any case the number and the futility of official investigations which have become the order of the day, is demoralizing. They confirm the suspicion that our political and commercial ideals are as low as they can possibly be. One rich corporation dissolved, one dishonest financier or venal legislator behind prison bars, and we should need fewer if any investigations for years to come.

The success of the sixth annual performance of the Catholic Oratorio Society should encourage the promoters and patrons of this difficult enterprise. Those who recall the first performance at Mendelssohn Hall can appreciate the progress which has been made in so brief a period. All this has been achieved without money foundation, and with an organization almost entirely of volunteers. Dvorák's "Saint Ludmila" was given for the first time in this country last Sunday evening at Carnegie Hall. The story of the conversion of Bohemia was unusually well narrated in the libretto.

LITERATURE

PASCAL'S LATEST EULOGIST.

In the *Revue des Deux Mondes* for February, M. Victor Giraud, one of the editors of this review and one who has published special editions of some of Pascal's works and two books on his philosophy and influence, writes on "L'évolution religieuse de Pascal." The facts and quotations are of course critically correct, the tone of the article is deeply religious and ascetical, but the tendency is distinctly in favor of Jansenistic spirituality. Anent the convent of Port Royal, of whose inmates Bossuet said that they were pure as angels and proud as devils, M. Giraud says that "the attitude so generous and so truly Christian of the entire holy household, of Mother Angélique in particular, made a keen and lasting impression on" Blaise Pascal.

However, M. Giraud's admiration for Jansenist virtue does not delude him into defending the "Provinciales," that blot on Pascal's otherwise pure memory, that book which Joseph de Maistre aptly styled "les immortelles menteuses," immortal because the matchless style needs no verbal change after more than two centuries and a half, and marks the earliest specimen of French classic literature, and yet full of misrepresentations and garbled quotations, for which he trusted blindly, as M. Giraud himself admits, to his friends of Port Royal. In fact M. Giraud assures us that the nuns of that famous convent, especially Mother Angélique, had doubts and scruples as to the righteousness of the weapons used in their defence, and points out that Pascal himself, dismayed at the wrong his bitter onslaughts might do to the cause of the true religion, left his nineteenth and last "Provinciale" unfinished, and turned to other work.

M. Giraud goes so far as to aver that even if Pascal had been right on all points in his controversy with the Jesuits, "he was completely and deplorably mistaken on the fundamental question of casuistry. No one but a mere theorist can believe that morality is always very clear, and that the problems which it presents may be solved as easily as a theorem of geometry. No, duty does not always speak so distinctly as Pascal seems to think. Very often the difficulty lies not in doing, but in knowing well what we are to do. Besides, there are contradictory duties, and we all know of very sincere and very pure consciences that have long struggled in anxious doubt between the conflicting claims of morality. Moral life, when properly understood, is, perhaps but a succession of cases of conscience to be solved. How, then, and in virtue of what right can one proscribe casuistry, which, coeval with humanity itself, will doubtless disappear only with the human race? But royal intellects like Pascal's have not always such scruples: the real, in its humble truth, escapes them sometimes; and they find it hard to die to themselves and give up once for all the systems over which they linger and with which they are charmed."

These words of M. Giraud's may perhaps help to explain what does not seem to have puzzled him, viz., how so habitually conscientious, so self-denying, so God-seeking a man as Pascal can have been so infatuated with Jansenist errors as never to have forsaken them even at the hour of death, and never to have had the honesty to retract the clearly proven falsehoods of the "Provinciales." He was a man of one idea. Possessed by it, he despised everything else. At first his mind was absorbed by mathematics and physics. Then he became intellectually converted to God. Finally, his heart was touched. He thought he had received a supernatural vision of the God of Abraham, of Isaac, of Jacob, and of Jesus Christ, of the greatness of the human soul.

This brought him joy and tears of joy, and made him feel that he must become a saint. M. Giraud thinks he did. He gave up his beloved geometry cheerfully, bore sharp bodily pain, practised corporal mortification, tried to be humble and to despise himself, he who had so long delighted in excelling, as he did, by the sheer strength of his genius, all his fellow countrymen. We have no right to sit in judgment on the sincerity of a man whose mind was too theoretical to be thoroughly sane and human. We may safely leave him to the uncovenanted mercies of the only All-seeing and just Judge.

SOME LITERARY BOOKS.

G. P. Putnam's Sons (New York) are the American publishers of the Leslie Stephen Lecture on "Tennyson," delivered last year at Cambridge by William Paton Ker. The little booklet is a worthy memorial of the Tennyson centennial. The style of the lecture is academic and dignified, and not verbose. A large amount of ground is covered, and some important principles of poetic criticism clearly enunciated and aptly illustrated.

"The Social Ideals of Alfred Tennyson," by William Clark Gordon (Chicago: University of Chicago Press) is a book that has been before the public for several years. The author tells us in his preface that it was written originally as a thesis for the degree of doctor of philosophy at the University of Chicago. As a consequence, the contents of the book are somewhat formal in their presentation and over-conscientious in their thoroughness. But a lover of Tennyson will find it pleasant to follow the author in his gathering of data wherewith to determine the attitude of the poet towards such momentous subjects as man, woman, the family, society, "State and Church" (the precedence is noteworthy), democracy and progress.

We are inclined to agree with the conclusion that Tennyson "believed in God, in Christianity, and the Established Church, though he steadfastly refused to become the partisan of any creed." Of course, there seems to be a contradiction somewhere in the above statement: but even the contradiction has objectivity in Tennyson's own confessions.

Professor C. T. Winchester discourses entertainingly and instructively on literary subjects in "A Group of English Essayists of the Nineteenth Century" (New York: The Macmillan Co.) Six essayists are chosen for treatment in as many chapters—Jeffrey, Hazlitt, Lamb, De Quincey, John Wilson and Leigh Hunt. While the author's main purpose is critical his method is largely biographical, and the subjective quality in the writers whom he deals with justifies him fully in his course of interpreting each writer by the facts of his life. It is needless to add that this method also ensures attractiveness, as well as clearness, to the professor's criticisms, which are marked in general by excellent judgment and unaffected style.

The "Brother Luiz de Sousa" of Viscount de Almeida Garrett has been translated from the original Portuguese into English by Edgar Prestage, and published by Elkin Mathew (London). The author of the original lived in the first half of the nineteenth century and owed his un-Portuguese surname to a strain of Irish blood in his father's family. "Brother Luiz" represents his best work and is a successful acting play, still able to command large audiences in the theatres of Lisbon. One is struck by its air of weird symbolism,—a quality which modern critics credit Maeterlinck with introducing into literature. Indeed, the play anticipates so notably some of the latest peculiarities of the drama that a reader, unacquainted with the history of its origin, would be inclined to see in it the influence, not only of Maeterlinck, but of Ibsen also. The translator has been

successful in his work, if the proof of a good translation lies in giving it the freedom and naturalness of an original composition. In the second scene of the first act, however, there is a curious mistake. Magdalena is made to speak of the Redemptorists. As the action of the play takes place in the seventeenth century and the Redemptorists did not come into existence till the eighteenth century, the Redemptionists, or Trinitarians, must be the order referred to.

It is nearly twenty years ago since Coventry Patmore deliberately placed Mrs. Alice Meynell among the foremost living writers of English prose. This was an authoritative classification which no one has ever disputed. Mrs. Meynell's latest publication, "Ceres' Runaway and Other Essays," (New York: John Lane Company), is in her characteristic manner. One cannot analyze these essays, laying bare their logical structure and following them down to their roots. They are the flowers and fair petals of thought, suggesting intellectual processes, but mainly occupied in flinging fragrance upon every wind.

A NEW JESUIT REVIEW.

The French Jesuits have inaugurated a bi-monthly review, entitled *Recherches de Science Religieuse*. In their foreword to the first issue (Jan.-Feb. 1910) they state that the review will publish short articles which purpose to keep one in touch with the advance of religious thought. Bulletins will tell the actual state of research along various lines of ecclesiastical studies. Now and then short documents will be published, so long as they have not hitherto been in print or are practically out of reach of the ordinary student. The spirit of the review will be one of entire submission to the authoritative teaching of the Church and of up-to-date scientific method.

The leading articles of this first number of *Recherches* are by Fathers Lebreton and Lammens. Father Lebreton is professor of the history of dogmas in the Catholic Institute of Paris. He contributes a scholarly article of twenty-four pages on the question of the faith of the new born Church in the Lord Jesus. This article is to be incorporated in Father Lebreton's "Histoire des Origines du Dogme de la Trinité" (Beauchesne) which he announces will shortly appear.

Father Lebreton's article is brim full with learning, and at once discriminates *Recherches* from *Etudes*, the semi-monthly review written by the French Jesuits in more popular form. Critical references in Hebrew, Aramaic and Greek, as well as citations from the modern German and English exegetes are given in notes; so that the learned text is not heavily packed with an erudition that may not be of use to priests who have not kept up their seminary studies.

Naturally the arguments of Father Lebreton are drawn from the apostolic writings. The preaching of the apostles, as set forth in the Acts, portrays Jesus as the God's Anointed, the Messiah; nay, gives to Him attributes that can be explained only in the hypothesis of the divinity of Jesus. The sum and all of the preaching recorded in the Acts, Father Lebreton shows, is a faith in a Messiahship of Jesus such as the Jews did not reach; the Messiahship of Jesus was much more universal and far reaching in its influence than the Messiahship that the Jews of His time conceived. The Messiahship of Jesus meant that which Jesus came to bring. He brought salvation, and that not to the Jews alone but to all the world. His double office of Lord and Saviour of all depends upon his altogether unique relation with God. From God He has received all that He has; with God He is united in such wise as no man ever was or could be

united; He is God's Son. The preaching of the divine Sonship, Father Lebreton shows, is not recorded in the Acts outside of two passages (9-20 and 13-33); and even in these two passages, it is the preaching of St. Paul that is recorded. Father Lebreton makes a thorough study of the preaching and teaching of the great Apostle on the subject of the divinity of Christ. The argument is against the French Modernist.

The Rationalist and advanced Protestant scholar of to-day outside of France will readily admit the thesis of Father Lebreton and most of his proofs. That the new born Church believed in the divinity of Christ is admitted by many who deny that divinity either by their frank avowal of Unitarianism or by a covert giving up of all the ground of the old belief in the Godhead of the Christ. Today Harnack, the Lutheran Professor of Church History in the University of Berlin, brings Christianity down to its lowest common denominator. What is that lowest common denominator of the Christianity of Christ,—i. e. of Christ of Harnack? The belief in God the Father! Christ did not reveal Himself but only His Father! Christ is not the revealed object but only the revealing subject of the revelation of Jesus. Christianity does not at all include the belief in Jesus as God! Christianity is essentially the belief in God the Father! Such being the case, we can understand how Presbyterian ministers invite their fellow Jewish rabbi to preach Christianity to a Christian congregation. If Christianity be boiled down to a belief in God the Father of us all, the Jew is as much a Christian as is any one of us.

How came it then, that Christianity was for so many years discriminated from Judaism? Paul is to blame! "Away from Paul! *Los von Paulus!* Back to Christ." Such is the latest cry that springs upon us as a "chip from a German workshop." Jülicher of Tübingen, Schmiedel of Zurich and others send that cry over the land. Paul foisted on the Church Jesus as God; Paul fabricated the whole doctrine of the atonement! Away from Paul! Away from all these ideas! All this is not Christianity but (to coin a word) Paulinity! Paulinity must go! Christianity must come! Such is the tenor of the writings of the men I have cited. They follow in the wake of Harnack's work, "The Essence of Christianity." If any one thinks all this an exaggeration, he has only to read the current writings of Jülicher, Schmiedel, Drews (who does not even admit that Jesus ever existed) and other "ministers of the Gospel" who teach the future Lutheran and Calvinistic preachers of the Word of God in Germany and Switzerland. Indeed there is no need to go so far over the sea. The latest contribution to Christian apologetics is a work entitled "Jesus or Christ" (Boston, 1910). Of the ministers that contribute to this symposium, twelve deny the divinity of Jesus, many deny that He was even the Christ, only one gives an unreserved and a safe defence of the divinity and Messiahship of Jesus; that one is the Catholic contributor, Father Rickaby, S.J.

WALTER DRUM, S.J.

Under the Sanctuary Lamp: The Hills that Jesus Loved. Reflections for the Holy Hour. By the Rev. JOHN H. O'ROURKE, S.J. New York: Apostleship of Prayer. Price, 50 cents.

The reflections contained in this excellent little volume have been reprinted with some revisions from the pages of the *Messenger of the Sacred Heart*. There are twenty-one papers on some mysteries of our Lord's life from the Visitation to the Ascension. Priests will find in the book passages suitable for reading during the celebration of the Holy Hour; religious and the laity will welcome it for spiritual reading.

Reviews and Magazines

The first contribution in the February issue of *La Revue Canadienne* is "Un Souvenir de 1838," two letters from J. N. Cardinal, one of the Canadian rebels who suffered the death penalty. On the eve of his execution he wrote to his wife two separate letters the same night, December 30, 1838. They are here published by the Rev. Elie-J. Auclair, who adds some valuable historical notes. Father Auclair received them from a daughter of the writer, Mrs. Barcelo, who is still living. The letters are full of sorrow for past faults, resignation to God's will, and exhortation to frequent reception of the Sacraments, so that his wife, soon to be his widow, may be better able to bear her cross. Cardinal wrote these letters because he had been refused a last interview with his wife; but at 11.30 that night she was finally allowed to see him with two of her children. Rev. Canon Choquette, head of St. Hyacinth College, and a popular lecturer, chiefly on scientific subjects, contributes extracts from a lecture he delivered last autumn in Quebec and Montreal. The title of the paper, "Les Revenants du Pôle Nord," which may mean either "those who came back" or "the ghosts" from the North Pole, is justified by the Canon's contention that the only thing certain about Dr. Cook and Lieutenant Peary is that they both came back from the arctic regions. It has yet to be proved, thinks Canon Choquette, that either of them reached the Pole. This opinion, expressed long before the University of Copenhagen had repudiated Dr. Cook, would carry more weight if the writer had mentioned the extraordinary and hitherto unexplained similarity between the two narratives of Cook and Peary as first published in the New York newspapers. "Un Saint Inconnu," a biographical sketch of the Blessed Jean Eudes, beatified on the 25th of last April, is interestingly written by the Eudist, Father P. M. Dagnaud. The history and aims of the International Catholic Truth Society are effectively treated by the Rev. Philippe Perrier, who pleads for the founding of a similar society in Canada. In "Pages de Littérature Sociologique" the Rev. Emile Chartier shows the wholesome tendency of that recent literary movement in France which emphasizes and develops the resources and traditions of each writer's native province. Thus Taine is redolent of the Ardennes country, Botrel sings of Brittany, Mistral of Provence, Barrès mourns over Alsace-Lorraine, René Bazin is at home on the banks of the meandering Loire, and some of these are the foremost writers of France. Father Chartier thinks the same home-studying method should be adopted by French-Canadian men of letters. The Rev. M. Tamisier, S.J.,

thoroughly dissects and exposes the fallacies of Jean-Jacques Rousseau's "Contrat Social." "Pages d'Histoire" is one of a series of historical sketches by M. Ernest Gagnon, a learned Canadian historian. This chapter covers part of the most anxious period in the history of New France, the ten or twelve years immediately preceding the advent of the Marquis de Tracy with his Carignan regiment, which put an end to the Iroquois reign of terror. This particular period, when the very existence of the French colony was trembling in the balance, is, as handled by M. Gagnon, more thrilling than any novel, and, like a skilled novelist, he leaves the reader gasping over the probable fate of the fifty heroic French Catholic laymen who, when starting to found a white settlement in the heart of the Iroquois country, were ready to die for the Faith. "A Travers la Nature," by M. Luc Dupuis, is a sprightly description of some of the more peculiar birds, quadrupeds and insects, the paragraph on the gnu being particularly graphic. The veteran journalist, M. Thomas Chapais, writes, with a distinctly literary touch, a review of current events, dwelling especially on the result of the British elections, the parliamentary session in France, recent receptions into the French Academy, and the Canadian Naval Bill.

In the current number of *Razón y Fe* is a masterly article from the pen of A. Pérez Goyena on "The Scourges of France Today." A French writer had already included Spain among France's "intellectual colonies," namely, those countries which show a more or less marked tendency to ape French thought and action. Before his elevation to the office of Prime Minister, probably before he dreamed of such a metamorphosis, Señor Canalejas, Moret's successor as head of the Spanish cabinet, translated into Castilian, and put forward as a plank of his platform, Waldeck-Rousseau's laws against the Congregations. Certain elements in Spain's political world see in those laws the ideal that should exist in Spain between Church and State, between religion and politics, between conscience and action.

The first scourge is put down as race suicide, a disgustingly criminal state of affairs, which has attracted the attention of sociologists and publicists throughout the civilized world. "When there are more graves than cradles, it is the beginning of the end. Thus, on account of their own sins, must disappear from the world's stage those peoples that have torn to tatters the fundamental laws of life." A Spartan generation, breathing strength and life, was what the freethinkers proposed to develop by banishing monkish bias from the schools. Since 1902 school enrolment has fallen off, illiteracy has increased, and the

attendance is only two-thirds of the enrolment. Delinquency, and even suicide, have increased so alarmingly, even among mere children, that it was not without reason that the French Academy of Moral and Political Sciences offered a prize of 2,000 francs in 1908 for the best paper on the causes of the increasing criminality among the young and the remedies therefor. This is the second scourge.

Antimilitarism has reached such a pass that agencies for the promotion of insubordination and desertion have been opened in France itself, with what success the frequent mutinies of soldiers under arms, and the monthly, and almost weekly, announcements of flight from barracks and escape to the nearest frontier, bear eloquent witness. The condition of the fleet is not a whit better than that of the army. The state of the army and navy constitutes the third scourge.

The laboring classes, crushed with heavy taxes, flee to the cities, where they are lost to sight as individuals and become factors in the ever-increasing army of Socialists. Alcoholism, crime and divorce have so sapped the vitality of the national character that together they form another scourge under which the country groans.

Dr. Hogan, the editor, in this month's issue of the *Irish Ecclesiastical Record*, closes the history of Maynooth in the British Parliament with the debate on the National University Bill of 1908. Contrary to numerous precedents in English Universities, several English members, Liberal as well as Conservative, were strongly opposed to the contention of the Irish members and the mild desire of Mr. Birrell that Maynooth should be affiliated with the new University without being compelled to subject its Arts students to residence in Dublin. Mr. Balfour was averse to such affiliation, though the provisions therefor were the same as in the English Universities' charters. Clergymen predominated in the English and Scotch boards of control, but priests would have more influence on teaching than Protestant ministers, hence such influence should be barred. Messrs. Redmond and O'Brien could not see that what was proper for parsons should be denounced as clericalism in priests, and finally Mr. Balfour reluctantly agreed that the powers of affiliation of the Irish University Board should not be limited. Barry O'Brien, in a well written paper, overemphasizes the influence of nationality as against that of religion. His view that national sentiment was at the root of English Protestantism is well sustained, though if Mary had reigned as long as Elizabeth or if James II were as strong a character as Henry VIII, their foreign alliances would hardly have hampered them. His contention that Ireland rejected Protest-

antism because it was offered by the "Sassenach" foe is against historic fact. The Celtic Irish were as opposed to the "Sassenach" before the Reformation as afterwards, and it was only then that the Anglo-Irish of the Pale joined hands with the "mere Irish" on the common ground of religion and became one with them. In Ireland, as in Belgium, it was religion that fostered and strengthened nationality. Other informing articles are "Catholic Ideals in Education," "The Philosophy of Energy" and a review of Father O'Kavanagh's translation of Cardinal Mercier's Conferences, which is called a classic in ascetic literature. "Rights and Privileges of Inferior Prelates" will be particularly useful to the clergy.

The February *Canadian Magazine* opens with "Evolution of Aerial Craft," by J. E. M. Fetherstonhaugh, who describes clearly the recent developments and the present state of aviation. Eight diagrams, giving sketches, plans and elevations of the Voisin biplane, the Curtiss biplane, the Blériot monoplane, and Mr. A. V. Roe's triplane, are great helps to laymen who have hitherto had but a vague understanding of the way these new machines work. "Catholic Church Extension," by Margaret Lillis Hart, frankly relates what has been done in the United States and Canada by the promoters of this praiseworthy movement. It is quite refreshing to find in a magazine that has thus far been somewhat pronouncedly Protestant an article condemning the Presbyterian proselytizers who try to capture unwary Ruthenians in the Canadian Northwest by masquerading as priests, saying Mass, administering the Seven Sacraments and distributing pictures of the Blessed Virgin. In reference to the Navy Bill the editor of this magazine, in order to prove how difficult is the settlement of such a question, briefly reviews, with fairness and competency, the needs and aspirations of each of the nine provinces of Canada, concluding with the remark "that Congress is not so important a body as the Dominion House of Commons, but the State Legislatures have a wider scope than the legislatures of the Canadian Provinces."

In the February *New Ireland Review* Philip Hanson completes his very practical paper on the causes and remedies for unemployment; Prof. Meldrum shows that William Higgins of Sligo (1768-1825) was, with his uncle, Bryan Higgins, the pioneer of modern chemistry; and Lena Butler, M. A., defends the utility of examinations in school-work, presumably written examinations on a set program after the manner of the Intermediate Board and the Royal Irish University. When the program is well devised and the questions are judi-

ciously set, examinations serve as a stimulus and a direction, and conduce to clearness and exactitude of thought. These are useful and thoughtful articles worthy of *New Ireland*; there are two others that are unpleasantly new. Philip de Courcy attacks Irish ideals of the past, as the Norman de Courcy stormed the churches and monasteries he found in Ireland; however, the Norman set up new shrines on the sites of the old, but his destructive scion has nothing to replace what he demolishes. Colonel Pilkington takes up this task in "Ireland and the Crisis." Home Rule is coming, he thinks, but it will come only by instalments. Mr. Redmond is foolish in relying on the Liberals, who are not very anxious to solve Ireland's problem if they could, and could not if they would. The Unionist protection program suits Ireland's needs; hence the wise and magnanimous thing to do is to vote against the Budget, throw out the Liberals, put in the Tories without asking a single *quid pro quo* and rely on their generosity to give Ireland everything she wants; she has only to show her zealous attachment to the Empire to get it. This would make her a new Ireland indeed, but the condition seems unlikely of fulfilment.

The monthly, *Truth*, published by Father Price at Mazareth, near Raleigh, N. C., is deservedly regarded as one of the most tactful, capable and efficient defenders of our Faith. Moderate but uncompromising, it meets every difficulty squarely and gives a straightforward, simple answer, based on sound knowledge and an acquaintance with the needs of its readers. Its charity is as strong as its faith; in expounding Catholic doctrine fully and fairly, it never hurts the sensibilities of non-Catholics, and hence it has a large circulation among them, directly and indirectly. Many Catholics subscribe for several copies for distribution among their Protestant friends, a custom which is facilitated by the extremely low price of one dollar a year. The February number contains a lawyer's view of Infallibility, a remarkable tribute to the Church by a Protestant minister, a continuation of a most convincing exposition of the Church as established by Christ, the witnesses for a celibate priesthood, a full Question Box and apt Notes and Remarks.

BOOKS RECEIVED.

- A Life of Christ for Children. Illustrated. New York: Longmans, Green & Company.
 Old Criticism and New Pragmatism. By J. M. O'Sullivan. New York: Longmans, Green & Co.
 The Last American Frontier. By Frederic L. Paxson. New York: The Macmillan Co. Net \$1.50.
 The Snare of Circumstance. By Edith E. Buckley. Boston: Little, Brown & Co. Net \$1.50.
 Social Relationships in the Light of Christianity. (The Hulsean Lectures for 1909-1910). By W. Edward Chadwick. New York: Longmans, Green & Co.

EDUCATION

The *Cornell Daily Sun*, edited and published in Ithaca, New York, by the students of Cornell University, in its issue of February 11, chronicled a gruesome tale of fatalities resulting from the mid-year examinations recently brought to a close. No less than one hundred and sixty-two undergraduates have been dropped from the University, and fifty have been put upon probation, following the rigid tests imposed in January. The number is the largest in years, and shows a notable increase over that of the year 1907, when but fifty-one failures were posted from all the schools and colleges of Cornell. The School of Medicine alone is honored by non-appearance in the list, but all other Cornell colleges are more or less prominent in the schedule of failures. The Civil Engineering students were especially unfortunate, fifty of them being dropped from the college lists. The student-body is much wrought up by the results and the student editors of the *Sun* have published a mighty protest against "the diabolical idiocy of final examinations." The writer makes much of the danger resulting from the nervous strain of immediate preparation and trial of final examinations, and some of Cornell's professors appear to agree with his contentions that the system serves no direct or useful pedagogical end. Of course, educators are not unaware of the arguments advanced for the elimination of final examinations as a just and satisfactory test for all parties. In an ideal condition a system of class-room grading which should settle the destiny of every man on his actual daily class-room record—the record of a term instead of a day—would unquestionably be the fair test of a student's standing, but unhappily, in the ordinary experience of educational institutions to-day conditions are not ideal. Classes are frequently entirely too large, to mention but one element of difficulty, to permit that careful personal attention necessary to enable the teacher to form a judgment of the diligent application and the progress of his pupil. The nervous strain accompanying the preparation for "finals" is easily exaggerated in argument. The college student who really works will find no great hardship in summing up the term's labors, and the benefit that comes to him in return for his special effort at the year's close should not be ignored. The whole question of school examinations is a delicate one, and one which mere rhetoric will never aid in solving. That the system of "finals" has its value the experience of centuries as well as the actual practice in all the great schools of the day surely proves. That it should not serve as the exclusive test of a student's

standing seems equally clear, and hence it is that the professor's judgment, based on his actual record of day-by-day work, has come to be generally admitted as a helpful factor in determining a student's standing in educational institutions.

Readers will recall the attack on college education and college professors made a year ago by Richard Crane, the multi-millionaire manufacturer of Chicago. Mr. Crane has chosen to repeat his attack in a book recently published. College education, he claims, is in no wise a benefit but rather a deterring force to greatness, and it were, therefore, better if all colleges and universities were burned to the ground. He says these institutions agreed to make civil engineers out of anybody, an impossible task; and he further questions the sincerity of college professors and presidents, except in the case of some few engaged in medical research. The book has called forth a storm of indignant criticism from the educators of the West, the President of the Minnesota University scoring the volume as "outrageous emptiness." Rev. John P. Frieden, S.J., President of St. Louis University, issued the following statement regarding the Crane attack:

"Mr. Crane's charges are based on a misconception of the purposes of higher education. It does not claim to manufacture either brains or ability, but it aims at developing brain power and increasing and directing ability.

"Hence, no university holds 'that it can make a great engineer out of anybody.' On the contrary, its object is to aid a young man in the choice of his natural vocation; and only after he has found it does the university claim to be able to guide him to success or eminence in proportion to his talent and application.

"Mr. Crane thinks it a fallacy that, 'all other things being equal, the college man is better than the non-college man.' Why? Because the non-college man has an 'experience' that his college brother has not. But, surely, the temporary advantage of that experience which has been obtained by blundering will not long keep the non-college man in advance of the student whose brain power has been matured and all his faculties sharpened. If there is an exception, then that non-college man is an unusual exception, and educational establishments are founded for average men, not for the rare exceptions.

"His fling at college professors is amusing, leaving out the fact that men can and do devote themselves to education for far higher motives than seem to have entered the mind of Mr. Crane, who measures all things by dollars and cents. These professors do not say they are 'able to manage affairs better than business men themselves.' They modestly contend that the broadening

of a man's faculties will aid him in business, and add, moreover, a power of appreciating other things which are superior to mere business and round out a complete man's life."

Longmans, Green & Co. have published a companion brochure to the "Quick and the Dead" favorably noticed in this column some time back. "The Fountain of Life," written by one of the authors of the former production, is a further development of the ideals of a Christian teacher, and it is quite as full of helpful suggestion as was its predecessor. It is concerned entirely with the teaching of the mysteries and obligations of faith, which the author holds to be the main duty as it is the highest privilege of the Catholic teacher—the element "which, precisely, lifts for us the function of teaching above the rank of a mere profession." Needless to say, the book is redolent of the spirit which has made the members of the Institute of School Sisters of Notre Dame so deservedly successful in the direction of Catholic schools. No one is unaware of the danger facing the Catholic teacher to lose sight of the supernatural in the fevered fret for the development of the natural, that too often marks the course of even well-intentioned Catholic school life, and it is well to have attention called to the need of carrying religious teaching in its true sense into every subject touched upon in the classroom. The Catholic ideal in teaching looks not to mere periodicity of religious sentiment and atmosphere, peculiar to day or hour; it would have the entire routine of the day's work impregnated with faith and colored by its light.

This booklet, which comes to us from the well-known training-school of St. Mary's Hall, Mount Pleasant, Liverpool, is written on the lines of this ideal, and its precepts are illustrated by model lessons which make clear the immense advantage it possesses over the cold modern pedagogic theory of the ethical values of school subjects. The attractive make-up of the "Fountain of Life" is in keeping with the contents.

Commenting on criticisms directed against a course announced by Dr. Wesley, a professor in the Ann Arbor University, which was recognized to be antagonistic to the fundamental ideas of Christianity, an editorial writer in the *Detroit News* says:

"After all, this matter must turn on the question of dealing fairly with the student. It is not fair to him to allow him to think, to virtually compel him to think, that all scholarship is on the side of the rehearsed destructive temper in which religion is handled in the university. The present course in philosophy would appear to be deliberately planned to take from him every spir-

itual support he ever knew, and then leave him alone and unguided in the stony wastes of negation. The very best a multitude of students can do after this treatment is to struggle back to what Carlyle calls 'the center of indifference,' and drop the matter as nearly as their natures will allow them to drop it. They are not reminded by any circumstance that there is as superb a scholarship in the service of sane faith as there is in that of the destroyers. They are confined to one man's mood and mind; they are not permitted to see that strong minds have grappled with the same big problems and have drawn light and help from them. Until the student is given a fair statement of both sides of the matter by men competent to do it, no university can ever claim the credit of dealing fairly with him."

ECONOMICS

The Trade Statement of the Department of Commerce and Labor for January deserves serious study. Imports free of duty amounted to \$70,449,819: dutiable imports, to \$63,208,245. Total value of imports, \$133,658,064. The total value of exports was \$144,015,350, the excess of the latter over the former being only a little over \$10,000,000. In the corresponding months of 1908 and 1909, imports were in round figures \$85,000,000 and \$103,000,000; exports, 206,000,000, and \$156,000,000, and the excess of exports \$121,000,000 and \$53,000,000. The value of exports has therefore decreased greatly while that of imports has increased, and consequently the excess of exports has decreased to a most notable degree. Moreover this state of affairs is not exceptional for January only, but has existed for some time. The imports for year ended January 31, 1909, was \$1,100,000,000; and for the year ended January 31, 1910, \$1,500,000,000, while the corresponding exports were in each year \$1,700,000,000. The imports of gold were in each year \$43,000,000, while the exports were \$89,000,000 for the first year and \$131,000,000 for the second. That is an excess of \$134,000,000 for the two years, which more than exhausts the importations which followed the panic. The causes of high prices are more universal than people think.

The total value of minerals produced in Alaska from 1880 to 1908 inclusive, was \$148,000,000, of which \$142,000,000 was gold. More than half of this, \$80,000,000, was obtained during the last four years of the period. During the next few years we may look for an increasing production in coal. A remarkable characteristic of the Pacific Coast coal measures is that the quality improves steadily the farther north the fields are found. California

coal is almost worthless. Coos Bay is inferior to Puget Sound, and this bears no comparison to Vancouver Island coal. Nearly fifty years ago anthracite was found in the Queen Charlotte Islands, though it occurs nowhere to the south. The Alaskan fields may therefore be expected to produce coal of all kinds most excellent in quality, and exploration tends to prove that the facts will correspond to the theory. Iron also abounds. The Pacific Steel Company has been organized in Vancouver, British Columbia, with a capital of \$20,000,000, some of the wealthiest men of San Francisco, Portland, Seattle and Vancouver being interested in it. It is probable that British Columbia and Alaska will within a very few years be one of the chief iron and steel regions of the world.

In the United States \$100,000,000 is invested in silk manufactures, and the value of the product is about \$133,000,000 per annum. In 1870 there were 86 factories producing the value of \$12,000,000; in 1880 the factories were 382, and the product \$41,000,000. The silk manufactured is consumed almost entirely within the country, the export never having reached \$1,000,000 in a single year. More than half the raw material comes from Japan; the remainder in equal proportions from China and Italy, less than 3½ per cent. coming from France. The value of manufactured silk imported during 1909 was \$33,000,000, of which nearly half came from France.

SOCIOLOGY

Having made clear that the British Poor Law of 1832 and the Unemployed Workman Act of 1905 were both failures because they did not touch the causes of the unemployment or enable the unemployed to help themselves, Philip Hanson, in the current *New Ireland Review*, shows that the system of Labor Exchanges recently established by Mr. Lloyd-George and soon to be set up in all the principal towns, is likely to succeed because it grapples with the sources of distress. A Labor Exchange is a place where workmen can register their names and qualifications and employers can make known their needs and have them met. It is a market-place for labor in each district. It saves the workman from the wasteful and demoralizing process of searching for employment. When the system is complete one district will be able to help another; laborers who are not wanted where they are will be informed of openings elsewhere, and each center can ascertain whether the applicant is a bona fide laborer or only a tramp. Thus demand and supply can be made to fit one another and the employer is protected, provided the system becomes

universal. There is opposition from a certain class of employers and workmen, notably trades unions who have a similar system of their own on a restricted scale, but it is hoped that the difficulties will be overcome. Among other remedies that the Government intends to provide by legislation are: (1) A system of insurance against unemployment, to be managed and partly controlled by trades unions and similar bodies. (2) A diminution of the labor supply by raising the age of employment for boys and girls, who shall be kept longer at school. (3) Arranging the work given out by Government departments and town councils so that less shall be done in good years and more in bad years. (4) Industrial, Farm and Detention Colonies shall be established for the residue of the Unemployed, according to their capacities, needs and limitations.

Hon. William H. De Lacy, Judge of the Juvenile Court of Washington, D. C., lectured at the Catholic University on February 10 and 17. The first lecture was on the "Rise of the Temperance Movement;" the second, on "What Temperance Means for the Child." Beginning with an account of the abuse of liquor in this country up to the earlier years of the nineteenth century, he explained the work undertaken by secular and Protestant organizations on the principle that the use of liquor is wrong. He then took up the Catholic temperance societies springing out of the preaching of Father Mathew, which, refusing to accept the false principles of the others, drew more powerful motives from their religion and the personal devotion of their members to Christ. The lecturer laid down very earnestly this practical point, that in such societies temperance means total abstinence. In his second lecture he developed most convincingly the absolute necessity of temperance in the families of the lower orders, if the children are to be reformed. This is impossible if the child is to be born of drunken parents, to grow up in a drunken home, to be given strong drink in the cradle, and kept in contact with it during childhood and youth. He appealed for the suppression of the drink traffic by the Government, and urged this to seek out some means of supplying for the revenue arising from the tax on drink.

When the Hospital de San Pablo (St. Paul's Hospital) in Barcelona, Spain, is completed it will place the beautiful Mediterranean seaport in the front rank of the cities of the world well provided with modern facilities for the care of the sick. While the new Hospital Clínico, opened in 1907, occupies some 27,700 square metres of land and has accommodation for five hundred patients, the San Pablo, more scientifically constructed in accordance with

the most modern ideas, will embrace 145,500 square metres of land and will accommodate a thousand patients. This great hospital, now almost ready for use, will be one of the largest and most perfect hospitals in the world. Besides being fire-proof, the nine separate beautiful buildings, or pavilions, as they are called, will be as germ-proof as modern sanitary science can make them. Plaster and wood are not used; floor, ceilings and surface walls are of artistic glazed tiles, while in the great main building, which has a frontage of four hundred meters, highly polished stone and beautiful mosaic work adorn the floors, walls and ceilings of the spacious corridors, chapel, museum, library, reception rooms, etc. Subterranean passages connect the different pavilions, excepting, however, the pavilion of infectious diseases. Work on the great hospital was begun in May, 1905, and was made possible by the rich legacy of Pablo Gil, a wealthy Catalan, who died in Paris. The buildings overlook Barcelona and the Mediterranean.

Right Rev. Mgr. Shahan, D.D., Rector of the Catholic University, is planning to have a call issued for a great national convention of Catholic charity workers. The project has the approval of Cardinal Gibbons. To consider the advisability of such a gathering in the near future, a meeting of representative Catholics interested in such work was held in Washington, D. C., last Saturday and Sunday. The gentlemen present, in each case designated by the bishop of the diocese represented, assisted at a series of conferences in which Mgr. Shahan's plans were discussed; the decision regarding the convention is not yet made known. Right Rev. Mgr. D. J. McMahon, Thomas M. Mulry, Edw. J. Butler and Chas. F. McKenna were the New York representatives named. Cincinnati sent Richard Crane.

Under the auspices of the Ladies of Charity of the Society of St. Vincent de Paul, Philadelphia, a course of Sunday evening lectures is being given at the Bellevue-Stratford Hotel in that city. The opening lecture, by Dr. Maurice Francis Egan, Minister to Denmark, was delivered on February 13. The subject was: "Denmark in the Olden Times." The rest of the program is as follows: February 20, "Ideals in Education," Very Rev. Edward A. Pace, D.D., of the Catholic University; February 27, "The Mission of Humor," Miss Agnes Repplier; March 6, "Divorce," Hon. Walter George Smith; March 13, "How Old is the New in History?" (an arraignment of Modernism), Dr. James G. Walsh, Dean of the Medical School of Fordham University. The proceeds of the lectures will be devoted to the Summer Home for Poor Children at Port Kennedy.

ECCLESIASTICAL NEWS

The Lenten Pastorals of the Irish bishops deal with a variety of matters of religious, national and social interest. All emphasize the dangers of bad books, papers and magazines, and insist on the duty of supporting the efforts of the Catholic Truth Society and other Catholic publications, of providing a sound education for their children, and of continuing the great advance in temperance of the last few years. Several urge the necessity of sobriety, economy and intelligent industry in order to secure the advantages of better agrarian conditions. Cardinal Logue advises his people to avail themselves of the facilities offered by technical schools and university education, and though the new University is not Catholic in conception, to make it so by their loyal cooperation and the earnestness of their religious faith. The Bishop of Limerick utters a trenchant warning against the dangers that accompany the great economic educational and political advance of recent years, especially from "our close, too close, connection with England," and the intimate relations of Irish Catholic members and leaders with English politicians, "many of whom are avowed Atheists and Socialists, and none of them have a feeling or conviction in common with us. . . . The tide of English opinion, feeling and habits is flowing into every nook and crevice of Irish life, and those who think that that process can go on, from top to bottom of the country without hurt to its traditional thoughts and sentiments will yet be woefully disillusioned." The remedy is to return to Irish standards, revive Gaelic ideals and impregnate primary and university education "with the broad, deep philosophical system of Catholic doctrine."

As seventh Bishop of Hartford, Conn., the Pope has appointed the Rev. John J. Nilan, pastor of St. Joseph's Church, Amesbury, Mass. The bishop-elect was born in Newburyport, Mass., August 1, 1854, and made his classical studies at the College of Nicolet, Canada. Thence he went to St. Joseph's Seminary, Troy, N. Y., where he was ordained priest on December 21, 1878. Assignments as assistant at South Framingham, Abington and South Boston then occupied his time until 1891, when he was made rector of St. Joseph's, Amesbury. During his pastorate there of nineteen years he has shown executive ability of an uncommon order in administering the spiritual and temporal affairs of a large and complex parish.

As consecrator of the Most Rev. John Carroll, Archbishop of Baltimore, the first Bishop of the United States of America,

the Right Rev. Bishop Walmesley, O.S.B., takes rank as the Father of the American Episcopate. The translation of his body from the old Catholic chapel in Bristol to the Church of Downside Abbey has been thought a fitting occasion for the erection of a suitable tomb to commemorate this historic fact. It is proposed that the monument take the form of an altar tomb, to contain the body of Bishop Walmesley, with recumbent effigy and canopy above, to stand at the right hand side of the high altar in the abbey church. An appeal is made to Catholics in America by the Prior of Downside Abbey, the Rev. G. Aelred Kindersley, O.S.B., to secure a monument alike worthy of him whom it commemorates and of the great American Church whose spiritual ancestor God's Providence saw fit to make him.

Right Rev. Thomas Gilmartin, D.D., was consecrated Bishop of Clonfert, Ireland, at the Cathedral, Loughrea, on February 12, by the Most Rev. Dr. Healy, Archbishop of Tuam. Cardinal Logue presided at the ceremony and the sermon was preached by Dr. Beecher, of Maynooth. After several years of parochial duty in his native diocese Dr. Gilmartin was elected Dean of Maynooth College, some ten years ago, and served in that capacity, to the great satisfaction of the faculty and student body, until his election to the bishopric of Clonfert.

Old St. Matthew's Church, Washington, D. C., was demolished last week to make room for what will be one of the largest office buildings in the city. The church was one of the landmarks of the national capital for more than half a century.

DRAMATIC NOTES

"A Man's World," Comedy Theatre.—This play is good dramatic art; it is logical and carries a strong moral. It is true that the theme is old, but it bears a pertinent message. Its literary quality is good and its dramatic construction shows marked ability, sustaining the interest cleverly and subtly to the very drop of the final curtain. In the hands of most modern playwrights its story would have received the oblique treatment which such themes usually evoke from the decadent school, but Miss Crothers has handled it with decorum and dignity. She teaches a needed lesson with force, driving home the justness of her argument with striking effect. The situations are natural and coherent and the climax is developed cleverly and consistently. The heroine, a woman with the highest ideals of morality, is earning her own way in the world and at the same time propagating her principles by writing books. She demands of men the same ideals of purity that they would exact of women:

there is no double standard; what is morality for one sex should be morality for the other. She has adopted an illegitimate child left in her care by its dying mother. She herself is suspected of being the child's mother, an imputation which she completely ignores as unworthy of her consideration. In the meantime a young lawyer falls in love with her and she returns his affection. By chance she discovers that he is the father of the adopted boy. She is shocked and crushed at the revelation, for when confronted by her he admits the fact, but refuses to acknowledge that there has been any wrong-doing on his part, and declares that the standard of morals for men is different from that for women. This false standard she strenuously and passionately repudiates. His sin, she declares, she could have forgiven, but his oblique adherence to a double standard of virtue—or perhaps no standard of virtue for men—she cannot excuse, and though loving him, she resolutely rejects him and dismisses him. The entire company was excellent, and the present season has not, perhaps, seen a better balanced cast. Miss Mannering played the part of Frank Ware, the heroine, with grace and insight, and in those scenes where intense emotion predominated, with a restrained and well-governed passion now rarely witnessed on the stage.

"The Witch," The New Theatre.—As a glimpse into the character of New England Puritanism "The Witch" may have some reason for being, but considered as a specimen of dramatic art, though strong in construction, we fail to find its purpose. As a play it is gruesome and harrowing, sombre and lugubrious in the extreme, utterly unrelieved in its leaden realism. It is a drama, based on the theme of Salem witchcraft, and its action takes place in the town of Salem in the year 1692. A young Portuguese girl, thrown by chance with her mother upon the shores of New England, is married to Absalom Hathornel, minister of Salem, who is old enough to be her father. She does not love him, but falls in love with his son, just returned from his theological studies abroad, who reciprocates her unlawful passion. She vehemently wishes her husband dead, and he, upon the discovery of his wife's and son's unfaithfulness, falls dead from the shock, for he has a weak heart. Whereupon the mother of the dead husband accuses the wife of having killed him by witchcraft as well as having seduced the son into loving her by the same means. We are spared the scene of her hanging, but we know perfectly well that she is doomed and the curtain goes down upon the demented wife—for she has lost her reason in the horror and terror of the situation—surrounded by the fanatical villagers eager to bear her away to the

ever-ready gallows on Witch's Hill. If the purpose of the author be to show Puritanism in one of its most baleful aspects, he has succeeded admirably. As a bit of historical realism it is a successful picture, though scarcely needed nowadays, when the erroneous tradition of Puritanism has long been corrected. The American imagination had for generations indulged the fancy that Puritanism was a thing of rare virtue, full of light and goodness, though a bit austere, as well as the cradle of our liberties. Now, however, it is known that Puritan New England was the home of a narrow and arrogant pride obsessed with a spirit of persecution and intolerance and a hot-bed of superstition. If there is an excuse for "The Witch," it is in this presentation of Puritanism. It is needless to say that it was exceedingly well rendered by the New Theatre company. The performance was carefully balanced and all its parts becomingly cast. There was no rôle that was not well done, and some exceptionally so. Madame Kalich, as the unfortunate young wife, played the part with rare skill, bringing out with intense emphasis the scene of her undoing, when, like some hunted creature of the woods entrapped by merciless foes, she stood among the crowd of eager fanatics clamoring for her life.

CHARLES MCDUGALL.

OBITUARY

General St. Clair A. Mulholland, United States Pension Agent, soldier, author and lecturer, died in his home in Philadelphia on Feb. 17. An ardent Catholic, he was one of Philadelphia's best known and most respected citizens. At the time of his death he held numerous positions, including that of chairman of the Gettysburg Monument Committee, to which he was appointed by the Mayor of Philadelphia; Prison Inspector and Chairman of the Father Corby Monument Committee. He was a member of the Military Order of the Loyal Legion, of the Grand Army, and of the companions of the Medal of Honor.

Brevet Major General St. Clair A. Mulholland was a native of Lisburn, County Antrim, Ireland, where he was born April 1, 1839. He was one of the youngest major generals commissioned during the Civil War, and had the unique distinction of holding commissions as Pension Agent in Philadelphia under Presidents Cleveland, McKinley and Roosevelt.

Coming to this country while yet a child, his youthful tastes inclined him to military life. While a very young man he became connected with the Pennsylvania militia and at the breaking out of the Civil War he joined the 116th Regiment of Volunteers, which was attached to Meagher's Irish Brigade, in which he

was commissioned lieutenant colonel. This was in June, 1862, when he was only 23 years of age.

Later he was promoted to the colonelcy. He took part in the engagements at Charleston and Ashby's Gap, Va., in October and November, 1862. He commanded his regiment at Fredericksburg, Dec. 13, 1862, and was severely wounded in the gallant attack on Maryes' Heights on that eventful day. In the battle of Chancellorsville, May 3 and 4, 1863, he led his regiment and distinguished himself in saving the guns of the Fifth Maine Battery, which had been abandoned to the enemy. For this he was complimented in general orders, and received the Medal of Honor from Congress. In this campaign he was selected by General Hancock to command the picket line of the Second Corps, and while performing this duty covered the retreat of the Army of the Potomac from Chancellorsville across the Rappahannock.

He participated in the fight at Thorofare Gap, Va., June 25, 1863. In the battle of Gettysburg he again led his regiment, which was badly cut up in the first day's fight. He then took command and led into action the 140th Regiment, Pennsylvania Volunteers. He was engaged in the fight at Jones's Cross Roads, July 10, 1863, at Falling Waters, July 14, and in the battle of the Wilderness, May 5, 1864, where he was again wounded. For his gallant conduct on this occasion he was made brevet brigadier general. He was in the fight at Tod's Tavern, May 10, 1864, and in the battle of Po River, where he was a third time wounded.

Having been sent to the hospital in Washington, he remained only ten days, and then resumed his command. He was engaged in the fight at North Anna and on the Pamunkey River, May 28, 30 and 31, 1864. At the battle of Tolpoto-moy he was dangerously wounded by a musket-ball.

He commanded his brigade in all the actions around Petersburg until the end of the war. He particularly distinguished himself during this time by storming a fort in front of his brigade, and for this he was brevetted major general, October 27, 1864.

When in 1868 Daniel M. Fox was elected Mayor of Philadelphia, he called to his aid as Chief of Police General Mulholland, and it was due to the discipline which he inculcated that the force, before that time in some disorder, was brought to a fine condition. General Mulholland was a member of the board of prison inspectors, and his knowledge, gained through this service, caused him to be considered an authority on the science of penology. He was also wide-

ly known as an art student, a lecturer on the Civil War and writer on its records, among his contributions in the latter field being a history of the 116th Regiment, Pennsylvania Volunteers. When the Catholic Alumni Sodality of Philadelphia resolved to erect on the battlefield of Gettysburg a statue of Father Corby in the attitude of giving absolution to the soldiers of the Irish Brigade, General Mulholland, an eye witness of the event, was appointed chairman of the committee to further the movement, and it was his ambition that the unveiling of the statue should be coincident with the dedication on July 10, 1910, of a triumphal arch to all the Pennsylvania soldiers who fought on that memorable field.

The recent death of Father Henry Benedict Rietvelt, Superior of the Redemptorist house at Brandon, Manitoba, is a great loss to the Church in that city and province. He was born at Veurne, Belgium, in 1856, spent six years there in classical studies, studied philosophy one year at Roulers, and theology four years at Bruges, where he was ordained priest in 1882. Later on, that same year, he entered the Redemptorist novitiate at Brussels, and after a year of noviceship labored four years in that city. In 1887 he was sent as assistant priest to St. Thomas, West Indies, and after two years there he was promoted Superior of the mission of St. Croix, W. I., where he remained until 1895. He was then recalled to Brussels, but again returned to St. Croix in 1898, where he enlarged the monastery and church. In 1900 he was appointed to St. Ann's Church, Montreal, and remained there till February, 1905, when he was appointed Superior and parish priest at St. Augustine's, Brandon. When on Sunday, December 22, 1907, Father Rietvelt celebrated the silver jubilee of his priesthood, both Catholics and Protestants showed how great was their esteem and affection for him. On Monday, January 24 last, though suffering from a severe cold, he insisted upon filling his engagement to preach a ten days' retreat to the Trappists at St. Norbert, seven miles west of Winnipeg. At the end of eight days, being on the verge of a collapse from sheer weakness, he asked to be taken home to Brandon, 132 miles west. On being driven past the Misericordia Hospital in Winnipeg, he asked to be taken there for a brief rest. A physician found that Father Rietvelt was almost at death's door, suffering from acute pneumonia, and that he must therefore remain where he was. In the evening the Very Rev. Father Allard, O.M.I., anointed him and gave him the Viaticum. Next morn-

ing Rev. Father Lietaert, C.S.S.R., arrived from Brandon, and on entering the sick room, asked the dying priest how he felt. "First rate," was the answer, "I have received the last sacraments." From that moment he lost consciousness and died two days later with a prayer on his lips. When the news of his death reached Brandon, a city of 12,000 inhabitants, mostly non-Catholics, the city bells were tolled out of respect for one of the most popular clergymen. At the funeral, which was a very large and solemn one, Archbishop Langevin bestowed high praise on the zeal and kindness of the dead Superior and quoted Father Rietvelt's admiration for the Brandon citizens in general.

The President of the German Reichstag, Count Udo von Stolberg-Wernigerode, died February 19. The Count, a distinguished member of the Imperial Parliament, in which he had served with some interruption since 1877, was the head of one of the collateral branches of the princely house of Stolberg, which, in December, 1901, celebrated the seventh centennial of its foundation. He was born in Berlin in 1840, and during his long and active life he had won distinction in widely separated fields of service. Gallant conduct in the wars of '66 and '71 brought him rapid promotion in the army, of which he was a major general on retirement. He was a life member of the Prussian Upper House, and a Privy Councillor of the Empire. Count Udo filled the post of Vice-President of the Imperial Parliament for a brief period, and in February, 1907, his colleagues chose him to preside over that body. At the reopening of the Reichstag December 1 of last year, he was again elected to the presidency, filling the position with general satisfaction until his fatal illness came to him a month ago.

The Rev. John Schandel died at Plainfield, N. J., on Feb. 19, aged eighty-two years. He shared with Dean McNulty, of Paterson, the honor of having seen more than fifty years active service in New Jersey. Father Schandel was born in Rinbruch, Germany, on November 24, 1828. In 1848 he came to this country, was educated at St. Francis Xavier's College, St. Vincent's Seminary, Beatty, Pa., and was ordained by Bishop Bayley in St. Patrick's Cathedral, Newark, July 22, 1859. He held many pastorates in New Jersey and for twenty-six years was rector at Stony Hill, retiring in 1904 because of advanced age.

The Rev. Joseph G. Lavallé, pastor of St. Matthew's Church, Fall River, died

on Feb. 15, after a protracted illness. He was born in the Province of Quebec, July 20, 1857, was educated at the seminary of St. Hyacinth, and ordained to the priesthood in 1885. He was stationed at Woonsocket, R. I. for several years, and was appointed pastor at St. Matthew's in 1895.

Rev. Leo V. White died in New York on February 17, at the age of twenty-six. Before completing his studies in Rome he was compelled to return to New York on account of ill health. He was a young priest of great promise.

LETTERS TO THE EDITOR

NEW YORK, February 11, 1910.

To the Editor of AMERICA:

It sometimes happens that one's best friends prove to be one's worst enemies. Apropos of the recent discussion concerning an annual appropriation by Congress for the benefit of George Washington University, in the city of Washington, D. C., we find the following communication in *The Living Church* for February 12th:

"To the Editor of the *Living Church*:

"I notice that you encourage a protest in your issue of January 29th with reference to an annual appropriation by Congress to the George Washington University in Washington, D. C., on the ground that it is a private and sectarian institution. Permit me to say as an alumnus of the university and a priest of the American Church that it is not a private institution in any sense of the word, nor is it sectarian. As Columbia College it was started under Baptist patronage, but as far back as 1892, while I was a student there I never heard any Baptist teaching mentioned by any of the professors, and several of them I know were churchmen. Several of us were students for the priesthood and were given scholarships in the college. Any minister of any Christian communion can take a course in the university to-day free of charge. I have taken advantage of this liberal spirit and I know of several others in our priesthood who have done so.

"I am sure if you understood fully the conditions here in Washington you would withdraw your opposition. The Roman Church is strongly entrenched with educational institutions and the work of the George Washington University is sorely needed. I am sure the downfall of this university would please Rome very much. At the present time I am the only clergyman on the executive board of the alumni. When I was a student I heard of more Churchmen in the college than any other Christian body. I believe more of the professors in the university are Churchmen than any other Christian communion.

"Howard G. England.

"Rock Creek Parish,
"Washington, D. C., Jan. 29, 1910."

This naïve letter reminds one of the old Confederate veteran who used to say that he was quite content with the failure of the Southern cause—quite content; but

that he'd shoot a d——d Yankee anywhere on sight.

Our Protestant brethren are quite liberal, and their institutions are "public" and by no means "sectarian" just so long as there is no question of Catholicism. What they mean by toleration is in reality sympathy and partial agreement, for it expresses their attitude towards other non-Catholic bodies. The only body toward which they have any occasion to show toleration, in the true sense of the word, is the Catholic, for this is the only body which is really opposed to them and their teaching. And when a test of this kind occurs—as has developed in the Washington affair—they are quite willing to subsidize with Government funds a "public and non-sectarian" institution for the purpose of making it an active agency against Georgetown University and the Catholic University of America.

Haven't the friends of George Washington University been somewhat hasty in declaring their full mind upon the subject? If they dwell in the clear air of non-sectarianism, what offence is it to them, of all people, that two Catholic educational institutions are "entrenched" (it hath anything but an amicable sound) in their city?

After all these years, during which we have been accused of a lasting, unexpressed desire to subvert the Constitution and inaugurate a régime of Church and State, it comes somewhat as a shock to see how ready our Protestant friends are to finance a "non-sectarian" university with Government funds, with the express purpose of combating two Catholic institutions, which, by the way, are quite legally constituted and of law-abiding repute.

The Reverend Mr. England, being, as he states in his letter, a member of the executive board of the university, may be presumed to know the mind of his colleagues. But may they not pray, with great sincerity, to be delivered from their friends?

E. F. S.

DARWIN'S THEORIES.

Although not written with a view to publication, the following letter brings out so neatly a suggestion worthy of the attention of our readers that we give it here with the consent of the writer.

To the Editor of AMERICA:

Two facts determined me to write to you about the article on "Darwin's Place in Biology," the high position AMERICA has already won as the leading Catholic weekly, and the trouble others and myself have experienced from time to time in trying to explain to scientifically inclined minds, Catholic and non, difficulties which arose chiefly from incorrect or misleading statements by our brethren.

While it is true that Darwin's "Origin of Species" does not discuss *ex professo* the origin of species, its whole tendency and immediate effect was so distinctively that way, that it is stretching a point to state it had nothing to do with origins—the name, misnomer though it be, was not quite indefensibly applied to it. To pass over other writers, our own, like Fathers Wasmann, Muckermann, Girard and Windle, Mivart, etc., all regard and refer to it as practically a work on origins. But letting this point drop, the sentence: "It is indeed of preservation and not of origins that D. has anything to say," is too general and could easily be taken, notwithstanding the context, to imply that origins were not a subject of his thoughts and theories, etc., whereas "The Descent of Man" is proof to the contrary.

It would also seem as if the writer had taken for granted that species do not originate within our ken. Father Wasmann admits they do, though within a narrow circle. By the way. Father Wasmann's book (I speak as one less wise) marks a stage, to Catholics at all events, in the whole discussion, and statements about evolution, quite common a few years ago, now need careful qualification. Father Hughes' vigorous little book leaned heavily upon the constancy of species and though not as yet superseded, that staff could be cut in a slightly different pattern.

I confess that I cannot but think that we are still too much inclined to make the old mistake of yielding in non-essentials only when compelled to do so. I doubt if evolution will ever be proved to the extent I am about to mention, but, would it not be well, if we would state quietly, repeatedly and universally, and, so to say, in advance of any new discovery or well-founded theory, that Catholic Truth has nothing to fear from any evolutionary system as long as the biblical origin of man's "breath of life" is left intact? All the little side-swipes which our popular literature has been rather apt to give to evolution produce but little good effect directly, and lead to uneasiness in many minds and often turn back the enquirer.

EDWARD P. GRAHAM.
Sandusky, Ohio.

WHY PURCHASE INSULTS?

To the Editor of AMERICA:

The admirable letter in defense of Truth and Justice addressed to the publishers of *McClure's Magazine* should not be the only one forwarded by the American Federation of Catholic Societies to periodicals in this country. A similar communication should be sent to *Life*, a paper which aims

not only to amuse but to instruct and which, on account of a certain artistic excellence it once possessed, has become very popular, especially in our schools and colleges, and is more or less influential in shaping the opinion of a portion of the public. Not only has this paper, in its editorials, related the Ferrer case in most arbitrary, exaggerated and unfair terms, and offended every Catholic by its comments thereon, but in a recent number it contains a half-serious, half-comic "interview" with the Holy Father so vulgar and offensive in its tone that every person who is loyal to Holy Church should not only refuse to subscribe to but refuse to purchase so untruthful a publication.

There is no excuse for insulting a venerable old man, even if he be the Head of Christendom.

BENJAMIN COCKER.

Dubuque, Iowa, Feb. 9, 1910.

To the Editor of AMERICA:

Saturday usually brings me AMERICA, and I look for it eagerly. All its contents are excellent; all appreciated—not the least the European correspondence, France, Italy, Spain, Germany and others. I was more than surprised that any one of your readers should have criticized you for this feature, and wished more home news. Home news we have enough and to spare from our daily press. Our Catholic religious newspapers supply the current home religious news. What American Catholics need, what the American people greatly needs, is European news from trustworthy sources—not the prejudiced anti-Catholic news supplied by the Associated Press, which deceived the American people about France and the Church a few years ago, and which it took months and years to correct; lately about Ferrer in Spain, in which truth is barely beginning to prevail. No, give us more European news—more news from all parts of the world.

LOUIS FUSZ.

St. Louis, Jan. 25.

Among the weeklies it is indeed a "gem of purest ray serene," easily the peer of any other publication in America. Innocuous desuetude does not linger long when perusing its contents. The "Chronicle" is brief, terse and to the point. "Questions of the Day" are answered precisely and lucidly. The "Correspondence" is not only entertaining, but also very instructive. The editorials are very elucidating and thought-provoking. Its "Literature" is ideal and discriminating. The "Educational Department" is always up to date. Its "Sociological" page is clear and well edited. "Economics" is far-seeing and enlightening. "Science" is always illuminating. The "Personal Col-

umn" is interesting. "Ecclesiastical News" is succinct. "Dramatic Notes" are trenchant, but just. The department, "Pulpit, Press and Platform" is always good. One reads with pleasure and profit. Even the "Obituary" page is not dead. Letters to the editor are timely and full of interest. What is said of AMERICA is nothing but the truth, and an appreciation of its magnificent contents.—Rev. George G. Thiele, Niles Center, Ill.

QUERIES AND ANSWERS.

A. P. C., New York.—In the February Month, at the end of the Rev. Joseph Keating's article, "Neither God nor Master," there is the following note (p. 176): "To shout at the wolf is charity to the sheep," says the wise and gentle St. Francis of Sales. If that maxim had been borne in mind we should not perhaps, find in a well-known Catholic book of reference a scandalous assailant of the Holy See described as 'a keen master of polemics and a "candid friend," nor a writer of immoral novels (alas that Catholics should do these things) called the inaugurator of a 'new class of fiction'!" Would you kindly explain these allusions. What is the book and who are the persons?

Answer:—See "Catholic Who's Who," 1908, 1909, 1910. The first quotation will be found under *Dell*, Robert Edward, the second under *Bright*, Mary Chevelita ("George Egerton"), novelist.

WHAT IS SAID OF AMERICA

We are all proud of this first-class periodical, and would like to see it in every Catholic family. Non-Catholics, too, would become enlightened on certain topics by its perusal.—Sister M. Geraldine, Convent and College of the Holy Name, Oakland, California.

Your journal is surely a great credit to the Catholics of America, and an ornament to American journalism.—James J. Hinde, Sandusky, O.

Let me tell you sincerely that nothing better has ever appeared in the line of English Catholic publications than your most valuable review.—Rev. Antoine Huot, Quebec, Canada.

I am glad that we have at last a Catholic paper that covers the entire field and covers it so ably.—Rev. Simon Fitz Simons, Lima, N. Y.

Since taking it, I can do without the daily papers. It supplies the necessary things.—Rev. M. J. Higgins, C.M., Philadelphia, Pa.

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CHRONICLE

President's Newark Speech.—President Taft addressed the Newark Board of Trade on the revenues and expenditures of the Government. The speech was a message for the nation. The President assured his hearers that the Panama Canal would be completed in 1915; explained how the cost of its building had risen from \$139,000,000, the first estimate, to \$297,000,000; declared his approval of a Congressional Commission to regulate and co-ordinate the various branches of the Federal Government with a view to the retrenchment of current expenses; deplored the lack of a budget system such as other countries employ to adjust outlay to income; favored the institution of a National Board of Health and the pensioning of superannuated civil servants, and said he had reason to believe that the new tariff law would be so productive of income that for the year ending June 30, 1911, the surplus would be about \$35,000,000 in the supposition that the expenditures would not be heavier than now anticipated and that the \$38,000,000 necessary annually in the construction of the Panama Canal would be met by bonds.

Supreme Court Decisions.—The United States Supreme Court handed down several decisions of great importance in their bearing upon the authority of States over corporations. The court upheld the decree of the State Court of Minnesota to the effect that a State may levy a tax upon the gross earnings of a railroad. This victory means that the State comes into possession of

\$800,000 in taxes due as well as an assured annual revenue of \$200,000. The State of Georgia lost in its attempt to levy on the property or franchise of a railroad company operating under a charter which subjected it to an annual tax on the net proceeds of its investments. The Alabama statute, levying an annual franchise tax on foreign corporations, was declared unconstitutional and an improper discrimination between foreign and domestic corporations. The State of Kansas won out in its fight with the Missouri Pacific Railroad for the installation of a separate passenger train on a branch road to the state line even if the operation of this train was at a loss to the company. Another State enactment which the Supreme Court rejected as unconstitutional was the Arkansas trust law which sought to impose an incorporation fee on foreign corporations to the amount of their capital stock.

Maryland Boundary Line.—After eighteen years of litigation before the Supreme Court of the United States, the State of Maryland has lost every point contended for in the dispute with West Virginia over the boundary lines except in so far as Maryland claimed full jurisdiction over the waters of the Potomac River. The court decided that commissioners be selected to run a line along the old State line as known and recognized after the so-called Deakin's survey, but the high-water mark on the southern bank of the Potomac is designated as the boundary of Maryland, instead of the northern bank as averred by West Virginia. Maryland also gains a few hundred acres of land where Pennsylvania, West

Virginia and Maryland come together. Otherwise the contentions of West Virginia were recognized.

The suit grew out of the dispute over a strip of land several miles wide to which Maryland laid claim, resting her contention upon the construction of the charter granted to Lord Baltimore in 1632.

Federal Extravagance.—Senator Aldrich informed the Senate that \$300,000,000 a year could be saved to the Government by strict business methods. He proposed to establish a commission which should be given authority to conduct an investigation and frame recommendations to the end that the greatest saving possible might be effected. The plan met with considerable opposition. Senator Dolliver thought it a needless addition to the score of commissions now in full blast at an "expense so great as almost in some cases to be incredible." Senator Money deplored the mixing of the executive and legislative branches of the government especially in that sort of work. Senator Carter, of Montana, while conceding that "infinite duplication exists in the various departments of the government," which, for instance, has eight or ten different map-making departments in the city of Washington, attacked the proposed commission as "a bureaucratic advance to power." Senator Bristow, who admitted that there are hundreds of employees of the government whose services could be dispensed with, objected to "going to a lot of expense to find out that we ought to do things which we know now we ought to do." All these statements are considered frank and outspoken coming from representatives in Congress of a political power which has had control of the government for thirteen successive years.

Philadelphia Car Strike.—Lawless demonstrations continued through the week in the extensive strike of the Philadelphia street railway employees. One hundred and forty labor unions, numbering 125,000 men, voted on Sunday, February 27, for a general strike in sympathy with the striking car men. The walk-out was decided for Saturday, March 5, unless the grievances of the railway men were arbitrated by that time. In the resolution declaring for a strike a clause was ingeniously incorporated which puts the city in the same defensive position as the Rapid Transit Company by calling upon the City Council to take cognizance of the situation in such manner as will effect a settlement.

Ballinger-Pinchot Affair.—As a preliminary to his examination before the Congressional investigating committee, Mr. Pinchot read a statement in which he says that Mr. Ballinger, Secretary of the Interior, had entered office with the determination to make short work of the policy of keeping the natural resources of the country out of the hands of monopoly; that the Secretary had been unfaithful to public interests, had deceived the President and should be removed from office. In

reply, Secretary Ballinger issued this statement: "In view of the fact that I will presently have an opportunity to appear before the committee and acquaint them with the truth, I shall not reply through the press to the mendacious aspersions which Mr. Pinchot seeks to cast upon me."

Senator Gordon's Farewell.—An unusual scene occurred in the United States Senate when Senator Gordon of Mississippi addressed his colleagues. As he had held office for less than two months pending the election of a new member, it was the Senator's maiden speech as well as his farewell address. The aged soldier and statesman, who is past seventy-six years, told in simple, unaffected language how his life's ambition to sit in the Senate had been realized, adding a graceful tribute to the courtesy of his fellow Senators and a plea that Mason and Dixon's line be obliterated. Contrary to rule the speech was greeted with rounds of applause from the galleries and the members on the floor joined in heartily. There was no attempt made by the Vice-President to call for order.

Crisis in Great Britain.—Lord Rosebery has given notice of his intention to move on March 14 that the House of Lords go into Committee of the Whole to formulate a plan for its own reform.—The Liberal Cabinet has conceded the demands of the Irish Party and the Radicals. Mr. Asquith and Mr. Lloyd-George announced on Monday that resolutions excluding the Lords from financial legislation and limiting their veto on other legislation to the life-time of one Parliament will be introduced March 29 and before proceeding with the Budget. Should these resolutions, when passed by the Commons, be rejected or delayed by the Lords, the Premier will ask the Crown to exercise the royal prerogative, and if King Edward refuses he will resign. He will later introduce a bill substituting an elective for an hereditary second Chamber. The change of tactics is attributed to the tactful pressure of Mr. Redmond.

Mr. Redmond and Mr. Asquith.—Mr. Redmond said, in his Dublin speech, that it was not Mr. Asquith's Home Rule declaration that decided the Irish party to support the Liberals at the election, but his pledge that neither he nor his colleagues would hold office without guarantees against the veto of the Lords, who now can and would throw out any Home Rule bill passed by the Liberals in the Commons. Hence unless the Government adheres to its program of Redress before Supply and disables the Upper House from marring a measure of Irish self-government, the Liberals will be in no position to enact such a measure and Ireland cannot support them. Home Rule is now the dominant issue in British politics and must so remain till it is granted. This strong ultimatum, with the firmness of his subsequent attitude towards the Government, has won Mr. Redmond support in Ireland

beyond party lines. A few days later the new Bishop of Clonfert, in reply to addresses on his consecration, commended the past achievements of the party and their present uncompromising policy. They represent a great principle: Ireland can mind its own business as well as Canadians, Australians and Boers, and in using their power over parties to enact that principle into law Irishmen should give them unanimous support. A statement by Col. Everard, who is trying to revive the tobacco industry, illustrates the unpopularity of the Budget. His experiments have proved that Ireland can produce tobacco that would bring \$250,000,000 in wages to its workers, but is barred by a tax of a dollar a pound. He had to pay \$850 revenue per acre under tobacco, and the Budget adds to this \$200 more, thus strangling an infant industry that has no competitors to injure.

The British Colonies.—The Paramatta, one of the torpedo boat destroyers building for the Australian Commonwealth, and the first ship of its new navy, was launched on the Clyde, February 9. The attempt to have the first Ministry of the South African Federal Parliament nonpartisan seems likely to fall through, as the more advanced members of the Bond are opposed to it. Those who favor it still hope that General Botha, who has not yet expressed his mind on the subject, may bring it about, but this is a bare hope not based on any very definite grounds.

Troubles in India.—In the debate on the Press Bill in the Legislative Council, an attempt was made to limit its operations to three years. It was defeated by 42 votes to 16.—The Viceroy announced that he had granted an amnesty to those who had been deported for seditious utterances. This was received with astonishment and no little distrust by the Europeans and some of the more conservative of the natives, who judge that his hopes of thus conciliating the revolutionary element will be disappointed. Among the native Princes there is no little wonder at the changeable policy pursued, as well as at the toleration of revolutionary speech in England, which must have its effect in India.—Some of the amnestied agitators have reached Calcutta and were received by processions singing seditious songs. The principal one, Krishna Kunar Mitter, made a progress through the principal streets and was received at his house by Arabindo Ghose, a leader in the agitation.

The Congo Accusations.—Last January the Rev. Dugald Campbell wrote to the *Times* in the highest terms of the Katanga District of the Belgian Congo. Mr. E. D. Morel replied, traversing his statements. Lieutenant Learmonth now writes to the same journal that, having travelled in that district during 1906 and 1907, he can corroborate Mr. Campbell's assertions. He declares Morel's letter inaccurate and misleading and asserts him to be always needlessly aggressive towards

the Congo Government which treats the natives much better than the British do in Rhodesia.

Nova Scotia Legislature.—The Legislature of Nova Scotia opened in the afternoon of February 24 at Halifax with the usual military display. In the speech from the throne Lieutenant-Governor Fraser referred with satisfaction to the adjustment of the difficulties between the coal and steel industries in the eastern section of the province; to the abundant evidence of progress in agriculture and to the usefulness of the Truro Agricultural College; to the methods for better utilization and conservation of natural resources, especially forests, of which the Provincial Government has made a survey during last summer, thus becoming the leader among the provinces of Canada in making an inventory of its forest wealth. Other topics touched upon were the betterment of the highways through the expenditure of the provincial road grant; the proposed legislation enabling the Minister of Railways to obtain any of the lines connecting with the Intercolonial Railway; the work of the commission on the limitation of the hours of labor; compensation to workmen for injuries received in the fulfilment of their tasks, and the proposed plan for a Canadian naval service to act in co-operation with the Imperial Navy. George E. Faulkner was elected Speaker of the House.

Germany and Austria in Full Accord.—Graf Aehrenthal, the Austro-Hungarian Minister of Foreign Affairs, was warmly welcomed on his visit to Berlin last week. During his stay of several days in the German capital he held long consultations with the Chancellor and the Secretary of State of Foreign Affairs of the German Empire and evidently found himself in full accord with them regarding international policies. Following his departure from Berlin an official note, published simultaneously in the German and Austrian capitals, declared that Graf Aehrenthal's visit had strengthened the bonds of sympathy uniting the two peoples. Germany and Austria, it continued, would work together to preserve the *status quo* in the Balkans, together they would lend their help in promoting the order now being introduced into the domestic affairs of the Ottoman Empire. The note gives assurance of the stability of the alliance between the two Empires as well as of their traditional relations with Italy. Both Graf Aehrenthal and Chancellor von Bethmann-Hollweg are represented as having like confidence in the peaceful evolution of international policies in the future, a confidence based upon the strength of the Triple Alliance and upon the present favorable aspect of relations existing between the German and Austrian peoples and the other great powers.

Progress of the Electoral Reform Measure.—The Electoral Reform Commission of the Prussian House of Representatives has completed the first reading of the

Reform Bill. The partial compromise suggested by the National-Liberal party, which would allow a secret ballot to the electors chosen by open ballot in the three classes, was rejected by the votes of the German-Conservatives, the Independent Conservatives and the Centrum. The members of this last party are being complimented on the cleverness they have so far shown in pushing their own idea of a proper reform. As planned at present the debate on the second reading will begin on March 3, in order to present the Commission's report to the House on March 14 and to complete the further readings in the full assembly before Easter. The holiday recess to follow will permit the rest required by the constitution before the measure enters upon its second and final consideration. This second consideration is a requirement fixed by law in case of enactments involving changes in the constitution. Amendments of the constitution, after their first approval, must be debated a second time in both Houses and be voted upon again 21 days after their first passing. If this program be carried out the completed measure will be sent to the Upper House shortly after Easter.

Germany's Attitude to American Exhibit.—Considerable astonishment was created in American quarters in Berlin by the statement of Herr Delbrück, Imperial Secretary of the Interior, in the Reichstag, that the German Government is not supporting the projected American industrial exhibition in Berlin either morally or financially. The statement was later corrected in the report of the Reichstag to read "no official support." An official statement explains that the Secretary's words were "the necessary expression of neutrality toward an undertaking which was inaugurated without the foreknowledge of the German Government, and according to whose plan German producers were offered no opportunity of bringing their manufactures into competition with foreign exhibits." The explanation further states that the Government had given no official introduction to representatives of the exposition syndicate who had gone from Berlin to the United States to interest Americans in the project. It concludes with a pledge of cordial reception in case the exhibit open in Berlin on the understanding implied in its statement. It may be added that the declaration came as a complete surprise to Americans interested, as they had been led to believe that the project had the official support of the German Government. The announcement of the intended exhibition, made some time ago, assured those on this side that the invitation came through the German Embassy; Prince Henry, the Emperor's brother, was President of the Committee of Reception; the Government had waived the right to customs duties on the exhibits to be sent over, and, finally, the Emperor himself was to open the exhibition.

New National Party in Hungary.—As stated in the Chronicle, Prime Minister Graf Khuen-Hedervary, after

the vote of "lack of confidence" in his cabinet late in January, suspended the sitting of Parliament until March 4 without giving formal notice of his future plans. It appears that he had then in mind the forming of a new political party, powerful enough to offset the efforts of the coalition which has of late rendered all attempt at legislative action in Budapest futile. The new party appears to-day an assured fact. The program of organization recently published has met a hearty response in the Kingdom and the National Labor Party, as it is termed, appears strong enough to carry into effect the plans of the Premier. These turn chiefly upon a satisfactory electoral reform measure, and Graf Khuen has made known his intent to bring about as large a measure of universal suffrage as shall be found consistent with the national character. The army proposals favored by the late Tisza Cabinet shall also be pushed through Parliament.

French Cardinal Government's Victim.—The text of the judgment rendered by the civil tribunal of Rheims against Cardinal Luçon, Archbishop of Rheims, for having signed the episcopal letter forbidding the use by Catholic pupils of certain public school text-books, was published on February 26. The court declares that every complaint of the teachers was justified, and says that in some isolated communes the episcopal letter aroused such hatred against the public school teachers as to cause them to be subjected to veritable brutalities. The judgment asserts that the letter failed of the sympathy of many priests and of some bishops; but the only case alleged in support of this assertion is that of the Bishop of Nice, who is reported to have declared publicly that he could not join in an incitement to civil strife. The conclusion of the judgment seems to hint at this being a test case that may end the prosecutions of bishops, for the judges explain that the wide publicity given to this litigation has afforded the teachers the moral satisfaction demanded, and that as Cardinal Luçon's high character frees him from the charge that his action has been inspired by base motives, material damages of one hundred dollars only are assessed, the defendant being condemned further to pay the costs. It will be remembered that each bishop who signed that letter was to be sued for one thousand dollars damages (see AMERICA, Vol. II, p. 138). The Cardinal appeals to a higher court against both damages and costs.

Victory for the Slavic Union.—Hinting that his action had been inspired by the Emperor's desire of peace, Freiherr von Bienerth, Prime Minister of the Austrian Empire, has dismissed his Minister of Agriculture, Dr. Shreiner. Throughout the Empire the dismissal has caused bitter sentiment among the German parties, who affirm that Dr. Shreiner has been sacrificed to placate the Slavic Union. No Minister will be named to fill the vacant post for the present.

QUESTIONS OF THE DAY

St. Cyprian on Unity

It is generally known in a vague way that certain documents used freely in times past to demonstrate the primacy of the Holy See, have been called in question. Some suppose the whole Catholic position to be in consequence destroyed. This is far from being the case, since it can be fully established without the aid of these documents. If theologians no longer quote them, it is not because they admit them to be discredited. On the contrary, they hold the traditional view of them to be generally the right one, and they do not use them because they recognize that in so grave a matter every testimony should be absolutely above suspicion.

Certain controversialists, not equally moderate, exaggerating the results of modern criticism, assume them to have been proved worthless. With more courage than learning they cry: "It is a well-known fact that this never occurred; that such a treatise has been falsified or interpolated in the interests of Rome." As certain of these assertions have been made lately, both loudly and persistently, we take the occasion to make the following counter-statements:

It is not a fact that the Holy See did not send legates to the First Council of Nice.

It is not a fact that legates did not preside in its name over the Council.

It is not a fact that a canon, usually reckoned the sixth, of that Council, did not assert the universal primacy of the Holy See, but merely determined the primatial or patriarchal jurisdiction of Alexandria and Antioch.

It is not a fact that St. Cyprian's treatise, *De Unitate*, has been interpolated in the interest of the Roman Primacy.

As those controversialists are weak in logic we must call to their attention that these propositions are only the contradictories of their favorite assertions and logically do not state the contraries of these. Take the first for instance. We hold, of course, that the Pope sent legates to the Council; but our proposition does not assert this. It simply contradicts the controversialists who say it is a fact, that is, it is certain he did not. Hence it is true, if it be only probable that he did. Were they contented with only a probability in the matter; did they confine themselves to saying: "It is not a fact that the Pope sent legates," that is, "it is probable he did not," we should be perfectly willing to defend the certainty that he did. But such modesty would not suit their case. This requires them to assert absolutely he did not. This explanation is to be applied to the rest of our counter-statements.

Before one can assert something as an undoubted fact he must be ready to solve every difficulty in the way. Against the assertion: The Pope did not send legates

to the First Council of Nice, these grave objections occur: the presence of the two Roman priests, Victor and Vincentius, their subscription to the acts with the definite statement in every catalogue of subscriptions, that they did so on behalf of St. Sylvester, the peculiar position in the Council of Hosius, Bishop of Cordova, which can not be attributed to anything personal in him, and the statements of historians that the three were legates of the Holy See. The controversialists attempt to solve these difficulties, it is true, but they do not dissolve them in such a way as to give them even a shadow of a right to say: "It is a fact."

Against the positive statement that these legates did not preside over the Council in the Pope's name, the question comes up: If they did not, who did? Historians are divided. Some pretend that the Emperor Constantine did so. Photius claims the office for the Bishop of Constantinople. Others say, the Patriarch of Alexandria; others again, the Patriarch of Antioch. In general, however, these historians join with him to whom they give the first place, the Roman Pontiff represented by his legates. Photius himself does so. Orientals had an obvious motive for putting, now one, now another, of their patriarchs in the presidential office, but what constrained them to join the Pope with each? Suppose, for example, some fifteen hundred years hence, men should find one historian saying that Adams and Washington were chiefs in a certain transaction, another saying Madison and Washington, a third, Hamilton and Washington; suppose further, that each should be known to have been a partisan of the one to whom he gave the first place, the conclusion clearly would be that Washington was the real chief in the affair. And if on turning to all the official records extant, these men should find Washington's name always in the first place, the conclusion would become a certainty. Now this is what happens when we look into the catalogue of subscriptions to the acts of the Council. Hosius, Victor and Vincentius sign first, then come the names of those amongst whom their partisans divide the honor of presiding. The conclusion is inevitable. What answer do they make who say so dogmatically: "It is a fact that the Pope's legates did not preside"?

It is easy to take Ruffinus as an authority in the matter of the sixth canon, and to quote his brief paraphrase. But is this sufficient to justify the confident assertion: It is a fact? Ruffinus is by no means above all suspicion, and as for the canon itself, Labbe, wiser and more learned than any of the controversialists, styles it: "*vexatissimum apud eruditos omnes*," most discussed amongst all scholars. Those, if they know them, can not ignore the codices which begin the canon with the words: "The Roman Church has always had the primacy," nor can they pass over the fact that in the famous sixteenth session of Chalcedon the legates of the Holy See quoted it in that form in testimony to the rights of the Roman Pontiff. Hence the probable sense of the

canon is: Saving always the primacy of the Roman Church, let the Bishops of Alexandria, Antioch and other chief sees, exercise over surrounding sees that metropolitical jurisdiction which the Bishop of Rome exercises over the suburbican bishops; and what corruption has been introduced into its text is rather of Greek than of Roman origin. All this must be cleared away before the controversialists can say: It is a fact that the canon does not assert the primacy of the Holy See.

In St. Cyprian's treatise, *De Unitate*, occurs a passage in which he demonstrates the necessity of holding the unity of the Church from the fact that Christ made this unity manifest by building His Church on one, St. Peter. Though He gives, after the resurrection, to the other Apostles equal power, like fellowship of honor, yet the origin of unity is from Him. A little reflection would enable one to draw from the passage an excellent argument for the Primacy of the Holy See. Nevertheless in many manuscripts another version of the passage is also found, in which the argument for the Primacy is drawn out explicitly. A third version exists in which the two are combined. This is materially spurious inasmuch as it is not the work of St. Cyprian; it is interpolated if the second of the versions just mentioned be spurious. But is it so? This is what the controversialists have to show before they can say: "St. Cyprian has been interpolated"; and this they coolly assume. The style of the text is St. Cyprian's. Its arguments can be reproduced from other writings of his. It is quoted by Venerable Bede, St. Gregory the Great and St. Gelasius. It was almost certainly known to St. Jerome and St. Optatus in the fourth century. Hence many learned men hold St. Cyprian to have been the author of both; of the first when he wrote his treatise to draw the Novatian heretics to union with himself as their bishop; of the second when he sent, as he certainly did, his treatise to Pope St. Cornelius to be used to bring back to the rightful pontiff the Roman confessors who had been drawn to support an antipope.

As for the further statement that interpolations are made in the interests of the Roman Primacy, the controversialists must show that this needs interpolations. This they will labor in vain to do: the Primacy is proved absolutely by arguments they cannot challenge.

HENRY WOODS, S.J.

The Library of the "Exercises"

There is a well known story told of a saint who when shown by a duke through his valuable library, drew a small volume from his pocket with the remark: "And yet, within the compass of this small book a richer library is to be found than the splendid collection which your Grace is kind enough to show me, and one from which infinitely more may be learned." That book was the *Spiritual Exercises* of St. Ignatius, which, since its approbation by Paul III in 1548, has not only proved a

library of spiritual doctrine to those who know it but has also been the object of so many explanations both within and without the Society of Jesus, of so many attacks, misrepresentations and apologies on the part of Catholics and Protestant alike, that to-day a collection of some of these forms a library of over 6,000 volumes.

Not far from the Belgian capital, in the house of theological studies at Enghien, where almost 150 French Jesuits enjoy the religious liberties no longer accorded them in their own country, Father Henry Watrigant has collected as many editions and translations of the "Exercises" as he has been able to find and all the books and manuscripts which in any way refer to or treat of them. These he has catalogued and arranged in an orderly disorder according to their subject matter. The collection goes by the name of the "Library of the Spiritual Exercises." By the side of old volumes in parchment of the sixteenth or seventeenth centuries is found the neat book of modern times; the bulky edition in folio rests high on its shelf next to the slender brochure of a dozen pages, all sounding in perfect harmony the praises of "the Exercises," explaining its methods, teaching its practice and recounting the history of its persecutions and its triumphs from its composition down to the present day.

The idea of the library is unique; its history is simple. In the year 1878 a young Jesuit in the college of Vals, France, wrote an account of the fruit being reaped in different localities by means of the *Spiritual Exercises* of St. Ignatius. This account was well received; the author was encouraged and began a study that was to be the object of his predilection throughout life—the study of "the Exercises." Ordained priest, Father Watrigant was able to continue and give himself more fully to his favorite work. In 1882 he founded and directed a House of Retreats in Lille, and soon by his counsel and experience contributed largely to the foundation of others in various cities of France and Belgium. Catholic Congresses, as those of Paris, Rheims and Lille, listened to him advocating the establishment of houses of retreats and advising the use of "the Exercises." For all this study was necessary, and as Father Watrigant came more and more in contact with the literature of his special work, he saw that a collection of documents referring to the precious book of St. Ignatius would be of the greatest practical utility.

The library was begun. In 1887, with its founder it was transferred from Lille to Rheims. We find it already numbering 2,000 volumes in 1891, but three years later everything came to a standstill on account of the ill-health of the collector. When he again resumed work in 1899 the library was back in its first home at Lille. The French Government struck at everything religious in 1901, and the library of "the Exercises" was saved by being brought to Belgium and installed in the college at Enghien. For the same reason of security the invitation to place the library at Rome where it would be

more accessible to visitors could not be accepted, and so it remains indefinitely at Enghien.

A few moments in the library and one sees the admirable order that Father Watrigant has drawn out of chaos. There are four great divisions: (1) books or documents regarding the text; (2) books or documents which relate to the theory; (3) books or documents concerning the practice; (4) books or documents giving the history of "the Exercises." The first three groups form a complete whole; the fourth division is a history of the practice, a natural complement of the third group. Father Watrigant himself explains the division in one of his letters: "Father Louis de Ponte has said somewhere that the book of 'the Exercises' is a tree upon whose branches rest the birds of heaven. If I should develop this comparison and apply it to the division of my collection I would say that the text of 'the Exercises' is the root of the tree, . . . the theory is the trunk from which the branches grow; these, spreading as they do on every side in great abundance, give us the idea of the practice of 'the Exercises' in their manifold application; finally, the fruit of the tree is the history of 'the Exercises,' which by the grace of God have had such a wonderful fecundity." Since writing these lines the collector of the library has added a new division—spiritual doctrine in other schools than the Ignatian, e. g., Benedictine, Franciscan, etc.

Each of the great divisions—text, theory, practice, history—is subdivided into smaller divisions, of which it would be too long to speak here in full. In the first division we find the original text, its different editions and translations, the vulgate version and its editions, and finally works describing the genesis and composition of "the Exercises," their general tenor, economy, characteristics and a complete bibliography. Father Storger's work on the ascetical literature of "the Exercises" was once the great bibliography. It is, however, very incomplete and full of errors. Father Watrigant has made a new and enormous one, in which he has gathered all that has been printed on "the Exercises" by Jesuits and others and everything that gave indication of the manuscripts scattered through countless libraries in Europe. The undertaking was immense but absolutely necessary. Among the Vulgate versions are three which deserve more than ordinary attention. One is of the first edition of 1548, now exceedingly rare and the fourth publication made by the Society of Jesus. Another is the beautiful folio printed at Paris, *typis argenteis*, by order of Louis XIII. It is one of the first publications of the national library. The third is a real curiosity, the edition of an Anglican minister, Orby Shipley, who wrote it for the spiritual benefit of Protestants. In spite of his desire of adhering scrupulously to the text of St. Ignatius, he was willing to modify rather freely the Rules for thinking with the Church, which he afterwards entered. There are other works by Protestants, especially Anglicans, of which we shall speak later.

Under the headings, Theory and Practice, we meet with all the great names connected with "the Exercises." Method and doctrine divide the theory with a part reserved for censure and praise. Here the names of Roothaan, Diertins, Nonell, Meschler, Ponlevoy, Gagliardi, Suarez, Hettinger and Palma occur often. But since "the Exercises" are eminently practical and lead to practical results, the works under practice are the most numerous of all. Here we have a labyrinth of divisions and a galaxy of great names. "The Exercises" are treated in all their possible adaptations to particular ends and persons, to religious, secular priests, laymen, as a preparation for death, marriage, etc., etc., in the light of particular devotions, e. g., Blessed Sacrament, Sacred Heart, St. Joseph, Blessed Virgin, the Angels, etc.

Besides the biographies of many Jesuits, special expounders of "the Exercises," we find here also the lives of several saints known for their admiration of St. Ignatius' spiritual weapon, e. g., St. Charles Borromeo, St. Vincent de Paul, St. Alphonsus Liguori, St. Leonard of Port Maurice, etc. St. Vincent de Paul gave "the Exercises" to 20,000 exercitants at St. Lazarus. After the lives of many other illustrious priests and laymen, come some of those remarkable women, as Mesdames de Miramion, Budes, de Rennes, Mlle. de St. Luc, guillotined at Paris for having distributed pictures of the Sacred Heart. The "Book of the Exercises" used by the latter in her retreats at Guimber is one of the precious relics of the library. It was bought for two cents! Let us not forget the life of Maria-Antonia de San José de la Paz, who, after the expulsion of the Jesuits from the Spanish colonies, had "the Exercises" given in retreats to over 100,000 persons in South America.

The work of collecting is still going on as ever. A glance at the bibliographies published by Father Watrigant for 1904-07 and 1907-09 shows the necessity of this. For these past six years we have 340 review articles, books or brochures on "the Exercises" in eight languages. Thirty are in English. Among the old books in English we find many from the pens of Anglicans, principally the Cowley Fathers. Their founder, Rev. M. R. Benson, has several, e. g., "Instructions in the Divine Art of Systematic Meditation," "Benedictus Dominus," "Of the Advantage and Aim of Spiritual Retreats." We find one book by Dr. Pusey, "Eleven Addresses During a Retreat of the Companions of the Love of Jesus." There are others by the Rev. T. T. Carter, the Rev. Edward Churton, Bishop of Nassau; Dean Randall of Chichester, etc. Perhaps the most curious is "Vita et Doctrina Jesu Christi . . . Per N. Avancinum, S.J., ad usum cleri anglicani accomodavit Presbyter Ignotus." Of course, the *Presbyter-Ignotus* had to introduce many changes to make his work acceptable to the *clerus anglicanus*.

In order to make his work known and to offer to

others the world over the results of his own studies and that of others privileged to visit the library at will, Father Watrigant founded a review four years ago which appears six times annually. Its name is *Collection de la Bibliotheque des Exercices* and is published by Lethielleux, Paris. Its object is theoretical, historical and practical. As years go by this review will become a veritable commentary on "the Exercises" and any questions pertaining to them. In the twenty-four numbers already published we find two bibliographies, discussions on the fundamental meditation before St. Ignatius, on the use of lantern slides in retreats, on retreats for deaf-mutes, on the organization of retreat-houses in different countries, etc. Each number is complete, a veritable classic written by some master. The use of lantern slides to-day replaces the use of large illustrations so effectively employed by St. Peter Claver, Blessed Anthony Balducci, etc. Some Jesuits have even arranged little dramas according to the plan of "the Exercises," thus to drive home better the fundamental truths of religion.

The library of "the Exercises" is a delight for lovers of old manuscripts and rare books. Seneca feared a man of one book. What would he have said of a man with a review and a whole library on one book?

FERDINAND C. WHEELER, S.J.

"Bradley or Bergson?"—or Aristotle?

Almost everyone interested in current philosophy is sure to be attracted by the signature of Professor James, if not through hope of enlightenment, at least for the sake of the entertainment afforded by his brilliant style and because of his great prominence. Avoiding, as he usually does, anything like a definite formulation of his philosophic creed, and emphasizing on principle the necessary inadequacy of any such attempt, he would seem of late to yield somewhat to the demand ever growing louder for a coherent, brief statement of his fundamental tenets and the reasons thereof. This tendency is especially marked in his article, "Bradley or Bergson?" which appears in *The Journal of Philosophy, Psychology and Scientific Methods* for January 20, 1910.

An avowed admirer and disciple of Bergson, he very graphically presents us in this paper with what he looks upon as the clearest possible expression in brief of the basis of true philosophizing, the last word to be said by Radical Empiricists in reply to the last word of Intellectualists, who are typified by Mr. Bradley. The latter had given a résumé of his creed in *Mind* for October. The main issue is of course bound to be the same old epistemological problem, whether we call the contestants realists and idealists—empiricists and intellectualists—nominalists and realists—dogmatists and sceptics. In the end it is the cardinal question of the true nature and value of the *universal*. Involved with it are all those other questions of truth, certitude, the worth of specula-

tive science and especially metaphysics, even the true meaning and value of our sensitive cognition. But it is a great relief to have it once more narrowed down so sharply to the basic question as to what is the essential element that we are all conscious of in the mind's encounter with reality.

According to Professor James's analysis, in the beginning of their philosophic journey, Bradley and Bergson follow the same path, both reject the Kantian explanation of conception as a unifying of discrete unconnected sensitive percepts; both admit that in sensation itself we grasp the object as a unit, "a transparent, immediately intuited much-at-once." According to both, the subsequent concept is a distorted, denaturalized, second-hand encounter with reality, lacking the genuineness and the fulness of direct sensitive contact; distorted because *static*, whereas the *feeling* grasps reality as it is, in flux; so inadequate, that by its omission of many elements found in reality it is hopelessly unable to give an account of space, time, causality, relation, activity, personality, that shall be compatible with what our senses report.

At this point the roads divide. The one, the road of speculative philosophy, confessedly incompatible with truth and with what our senses tell us—"The way of Philosophy is not the way of life"—is that adopted by Bradley and the most advanced and consistent idealists; the other, the path of radical empiricism, is that of Bergson and James; in one word, it is the path straight back home. Speculation, it says, is waste of time under the circumstances. Real philosophy is better described as avoidance of such vain questionings. Let us be content with practical life. The richest and most satisfying course lies in proximity to the *here and now*. If you are tormented by a desire to roam, you will best satisfy it by giving rein to the irresponsible imagination; do not torture yourself by vain rules of logic which will lead you no nearer to the truth.

There is no defending the aberrations of Bradley, or his perverse adhesion to a path he knows leads far from life and common sense, admitting that "doubtless it may be delusion," yet trusting to an ill-grounded conviction that somehow everything will come right in the end. However, one must resent Mr. James's assumption that the only alternative to all this is Bergson's and his own radical empiricism. If there is one notorious fact in the history of philosophy, it is that extremes meet and their meeting place has always been the arid land of scepticism. Philosophers hate this word and shrink from the absurdities it implies, but the trade (for doctrine it is not) is by no means obsolete, and Bradley and Bergson furnish us with the latest example of a pair who have unexpectedly met there. It is this coincidence, both in the early stages of their journey and in its final outcome, that gives James hope for their final reconciliation. We agree with him that, so far as results are concerned, Bradley might just as well give up his wearisome, roundabout route to nowhere.

The stock advertisement of ancient Greek sceptics (borrowed from their predecessors, the Sophists) was, that they dealt with practical life; in practical life alone happiness was to be found—that fulness of encounter with reality. Whether one takes sides with the Platonists, ancient or modern, who so exalted the ideal as to reduce the throbbing world of time and space to a shadow, or, on the other hand, gives allegiance to Heraclitus, who could grasp nothing beyond the *here and now*, in either case, there is the same unnatural divorce between life and intellect, common sense and philosophy, with the inevitable conclusion—intellectual despair.

The great service of Aristotle was to lay bare the fallacy and to point out the middle course of sane philosophy. It is surely pitiable that on this of all questions the painstaking distinctions of the sage of philosophers should be considered beneath notice beside the systems of Bradley and Bergson. Why should there not be the *direct* encounter of *mind* with reality? Human thought is not a mere web-spinning process by which reality already grasped in a distinctively human but un-intellectual way is done over. Thought-concept marks rather the very first meeting that *man as such* has with reality. Without the *universal direct cognition* neither James nor Bradley nor Bergson would find much relish or richness in his contact with reality, however much he may despise that important entity. Presupposing this, reflective thought has a new meaning. The function of intellect is not reduced to the impossible unifying task ascribed to it by Kant, nor is it a mere ornamental appendage to human life. Without intellectual activity there is no active human life.

Overlooking all the shallow Lockean confusion of thought and feeling in direct cognition, one marvels at what this "richness and fulness of life" can be, and how it can more than compensate for either the pleasure or the usefulness which speculative thought has brought to individuals and to the world at large. It seems quite as intelligible, to say the least, that, even from the sceptics' standpoint, Mr. Bradley should choose intellectual gymnastics for the keen satisfaction he finds in them, as that Mr. James should prefer another mode of enjoyment. If there be question of practical utility, in the long run we can have very slight room for doubt which of the two methods *per se* could be more readily dispensed with. Purely speculative mathematicians have rendered no slight service to the practical well-being of men, and though the effects of metaphysical abstract reasoning are less tangible, the clear reason is that they are more far-reaching, more widely distributed, and exercise a more subtle influence.

The ideal man is one in whom is found the harmonious development of all human faculties, each one trained to a high degree of excellence. His would indeed be a rare encounter with reality. But who will find such a man? "*Procul et de ultimis finibus terrae.*" Even our greatest men are either by reason of natural

endowment or by education somewhat lopsided. In real life there are no perfect spheres, and the most we can hope for in an individual is that he have, besides a good general equipment, some particular faculties particularly keen-edged, or some particular field of human endeavor particularly well cultivated. Moreover, the cultivation of one faculty or application to one line of endeavor may, and usually does, interfere with accomplishment in other lines. The ploughman has as a rule neither time nor opportunity nor, perhaps, the taste to develop into a great social reformer, a profound speculative thinker, a poet or an artist; but, if he is a normal man, he does encounter reality through the same faculties of sense, imagination, intellect and will, which if more highly endowed or more fully developed would have made him all of these. He does, in his own humble and rudimentary fashion, enter into an appreciation of reality through all these varied channels. To excel in only one, even though it rank not first in the list of human activities, is no reproach, but rather a necessary consequence of our limitations.

If we understand Mr. James's dictum of higher wisdom, he would have us eliminate from the list of activities worth special cultivation the exercise of speculative thought, because this function does not include all the others. He would have us "tumble to life's call and turn into the valley where the green pastures and the clear waters always were." But for many vigorous minds, in the future as in the past, "*life's call*" will be *truth's call*, and in the following of that call they will still find a "full thickness and activity" that "the me's and thee's and now's and here's" could never yield them without it.

Like every advocate of an outlandish system of philosophy, Bergson has the faculty, an unavoidable and indispensable one, of scattering parenthetical grains of truth through the tares. One of these deserves notice both on account of the unexpected analogue it suggests and of the unwarranted conclusion it insinuates. "The way to *know* reality *intimately* is, according to this philosopher, to sink into those data (i. e., perceptual data—the data of sense) and get our sympathetic imagination to enlarge their bounds. Deep knowledge is not the conceptually meditated but of the immediate type. Bergson thus allies himself with old-fashioned empiricism on the one hand and with mysticism on the other." To those acquainted with Ignatian asceticism these words recall a familiar expression and an all-important distinction. There is indeed an "*intima cognitio*" that brings one in closer personal touch with reality than mere dry, abstract, discursive thought. It is that cognition which pauses for the will to act. There is indeed a profound difference between going deeply into a subject and letting the subject sink deeply into your soul. But these two are neither mutually exclusive nor to be contrasted in the manner implied in this passage. One might range through all the realms of theological thought and still remain untouched within, unsympathetic, as dry as the interior

of a hollow ball that has sunk through fathoms of ocean. His contact with reality is incomplete because man was made to encounter reality not only by knowing the truth, but by loving the good.

The contrast, then, is not between cold, unsympathetic reason and contact with the things of sense, either as "here-and-now" or by the "enlarging of the sympathetic imagination," but rather between cold, unsympathetic reason and the same reason hand in hand with will, that source of warmth and sympathy and love that we call human in its best sense.

Stripped of its complicated allusions to modern persons and systems, and reduced to its lowest Greek denominator, Mr. James's statement amounts to this: "I think the sceptic Heraclitus was right. I think that Plato, the idealist, to be consistent, should have agreed with him in his conclusion." It is the play of Human Thought without its Hamlet. Aristotle it was who with scientific precision pointed out how you could and why you should "tumble to the call of life" and philosophy simultaneously. Surely his words deserve a little scholarly attention, before taking so momentous a leap.

JOHN J. LUNNY, S.J.

Electoral Reform in Prussia

The fight being waged on trusts and corporations in the legislative halls of their own country no doubt distracts the attention of the American people from the bitter conflict now going on in Prussia, where a once all-powerful bureaucracy is battling for its life against the growing strength of the people. And yet the conflict offers an interesting study in politics. Prussia is almost the last of the great world powers, as we know, in which the constitutional prerogative of popular franchise is so limited and controlled as to practically make the voice of the people powerless. The present constitution of the Kingdom, promulgated by the King in 1850, vests the legislative power in the King and a bicameral legislature (*Landtag*), the two Chambers having substantial equality of powers in legislation.

The House of Peers (*Herrenhaus*), made up of hereditary peers, and of life peers and representative worthies largely dependent on royal appointment, is naturally aristocratic in sentiment. It numbers to-day about 300 members, of whom two-thirds, at least, are of the large land-owning classes. The House of Representatives (*Abgeordnetenhaus*) should be a popular assembly, and in the present trend of political feeling in Germany would be a democratic body were it not that the indirect vote system renders such an outcome ordinarily a doubtful one, the moneyed class having a decided advantage under its provisions.

The reason of this is readily understood. The House of Representatives is composed of 433 members, elected for a term of five years by indirect vote. The country is divided into districts, and in each district

usually one representative is chosen by the three-class system. This system arranges the qualified voters of a district (all Prussians twenty-five years of age who enjoy the privilege of municipal franchise) into three classes according to the amount of taxes they pay; the largest taxpayers, who together pay one-third of the taxes, forming the first class; the next highest taxpayers, together paying a second third of the taxes, constituting the second class and the remaining taxpayers making the third class.

Each class of voters, by open ballot somewhat after the manner of an American convention, chooses an equal number of electors and these latter then assemble and ballot for the district's representative in the *Abgeordnetenhaus*. Popular leaders in Prussia have not been blind to the manifest advantage such a polling system assures to the wealthier classes, and they have for years back been schooling their constituents to make formal and insistent demand for such a change in the constitutional policy of the Kingdom as will give to them the privilege of direct and universal suffrage with secret ballot, such as imperial enactments make mandatory in the election of members of the German Reichstag.

The militant policy of these leaders at length forced from the Prussian Ministers a promise that an electoral reform measure would be laid before the *Landtag* in the session which opened early in February of the current year. The dissatisfaction which followed the introduction of the bill prepared by the Ministers, as well as the widespread popular demonstrations in opposition to its enactment, have been chronicled in AMERICA.

Although it is fathered by the National-Liberal party of Prussia, the opponents of the measure claim that it is neither "national" in its provisions, nor is it "liberal"; indeed they are outspoken in the contention that the so-called reform bill openly favors the permanency of plutocracy and bureaucracy in the Kingdom. The framers of the reform, so the complaint runs, have pushed aside every clause suggested by nonpartisan well-wishers of genuine progress to favor meekly the continued dominancy of the spirit hitherto holding that progress in check.

A correspondent has this to say of the reform bill so earnestly recommended by Chancellor von Bethmann-Hollweg shortly after the opening of the *Landtag*: "One recalls the sneers and jeers, which, even in Prussia, greeted the new franchise measure introduced in the Hungarian Parliament some time back by Count Andrassy, and how men laughed out of court a project more bureaucratic in its details than any suggested in the caste-ridden days of the Citizen-King Louis Philippe of France. Andrassy and his friends may well return the compliment to-day, since the proposed scheme of Prussian electoral reform is in no detail better, while in many of its enactments it is far worse than the Hungarian mockery. The world will be astonished to learn that a proposal like the present one should receive serious

consideration in the Parliament of a nation so advanced as is Prussia."

To one who analyzes the reform bill now before the Prussian Landtag, the reason of this sharp criticism is easily discovered. A very objectionable feature of the bill is the absence of any suggestion to do away with the public ballot. The *Norddeutsche Allgemeine Zeitung* makes this pitiful defence of its party's position: "Through the open ballot a sense of personal responsibility is strengthened and the voter is safeguarded against many influences which endanger the honesty of the secret ballot." "Seldom," says the correspondent already quoted, "is a more audacious slap in the face given to truth."

The experience of our own country is proof enough that the more zealously the secrecy of the ballot is defended the greater certainty exists that individual conviction of what is best for the country's interest will rule the voter's action. And common report has it that in Prussia the politician, the capitalist, the wealthy corporation representatives have not been slow to avail themselves of the powerful weapon they possess in the knowledge which the open ballot gives to them to coerce the voters dependent upon them. The members of the great Centrum party, who have long had bitter reason to appreciate the vicious effects of the open ballot, will never cease in their opposition to a reform proposal which fails to eliminate it, and they are not at all backward in giving the Ministry assurance that no thought of compromise on this point is in their minds.

Another disposition of the new measure, whilst appearing to be a concession to the popular demand, is not calculated to effect any salutary change. Hereafter it is proposed to put in the first of the classes all those who pay taxes to the amount of 5,000 marks or over, and in the second all those paying 1,850 marks or over. To be sure it will not occur in this contingency as it has occurred in the system actually prevailing that in given districts the first class will contain but one or two voters, still the widening of the limits marking the divisions will not essentially change the dominant strength of the moneyed classes as compared with their poorer fellows. The principle of a very objectionable class system remains the same, and it is the principle which has been attacked by those who have looked for a genuine reform.

The one detail of the projected bill which gives satisfaction to the people is the change from the indirect to the direct ballot. Henceforth, should Chancellor von Bethmann-Hollweg succeed in pushing his measure through the Landtag, the citizens of Prussia in choosing parliamentary representatives will be able to vote directly for the individual they favor. The intermediary of electors will be eliminated. It is, as was said, an interesting lesson in latter-day politics, and one will be well repaid if he follows closely the accounts which come to us of the bitter struggle now on in the capital city of the great German Empire. M. O'CONNOR, S.J.

"Harper's Weekly" Advises the Pope

We presume the tea-pot tempest let loose by Mr. Fairbanks in Rome upon American newspaperdom has at length been laid. Our former Vice-President is more to be pitied than blamed. For a good, harmless man, his turbulent career in the world of print is a mystery which we cannot explain. But his last weird episode is closed, and the only thing that interests us now is the vast literature cast up on the shores during the few days of raging storm.

Out of the mass of wreckage we take for choice a highly wrought piece of editorial comment stamped with the name of *Harper's Weekly*. "Nothing seems to be so useful to the Roman Catholic Church as lively Protestant competition. . . . If the Pope, with propriety, could subsidize the Methodist Association in Rome, it would pay to do it."

We submit this as the most adroit expression of opinion that appeared in connection with "the late unpleasantness." It was not an easy task to say something which would appear friendly to both Methodists and Catholics. To seem sympathetic with Catholics, and at the same time to tip a friendly wink to Methodists, is not an easy achievement; we recommend our diplomatists to study *Harper's Weekly*.

The sentences which we have quoted look plausible enough. Indeed the only suspicious feature about them is their bland and convincing innocence. See, for instance, how the so-called Protestant Reformation created a salutary counter-reformation in the Church itself. See, too, the vigor and self-sacrifice of Catholic activities in those countries where the Church is kept up to the pitch of strenuousness by the opposition, not always scrupulous, of widespread heresy. The case seems clear. It really appears to the editor of *Harper's Weekly* that the Pope ought to pay people to become Protestants in order to prevent his bishops and priests from falling asleep. In order to preserve vigilance among the shepherds of his flock he ought to subsidize the multiplication of wolves. It is a fascinating theory.

But we wonder whether the theory would work out to the satisfaction of the editor in matters concerning which there is no religious prejudice to obscure the vision. Hardship and struggle are age-old tests and promoters of truth and character as well in the case of individuals as in that of institutions. Suffering and privation and unjust antagonism are acknowledged moulders of rare manhood and womanhood. This is universal experience. But are we, on that account, justified in wishing to see others sick and hungry and wrestling with adversity? It is highly probable that the writer we are criticizing is of the stuff to profit spiritually and intellectually from the slings and arrows of outrageous fortune. If he should lose all his fortune (*quod Deus avertat*) in the next Wall Street shuffle, it might have a very chastening effect upon him. It has happened that

way more than once. But we are not going, for all that, to tell him that if he, with propriety, could subsidize the jobbers of the stock market, it would pay to do it. A dangerous illness, or the loss of a friend, has often done men good. But we should not thank the Job's comforter who could watch us writhing in the "fell clutch of circumstance," and could observe with smug decorum that "man's extremity is God's opportunity." To be in extremity is very often to be near grace; but we do not think "it would pay" us to encourage others to reduce us to extremity. A little murdering and robbing will keep the official conscience of the police alert and vigilant, whilst a period of Saturnian peacefulness would disrupt their discipline. But still we cannot approve, much less encourage, the commission of crime.

A little reflection ought to show the editor of *Harper's Weekly* that there are many things in this world which are productive of good in the long run, but which we cannot even seem to encourage nor even desire to exist. St. Augustine said that God would not permit evil if He could not draw good out of it. Even with our limited intelligence we know how many evils work unto good. But to do evil that good might come from it, or to wish to see it done, or to encourage it on the score that "it would pay"—this is a perversion of thought that we find it hard to account for.

What a multitude of advisers the Pope is burdened with! Modernists, editors of papers, politicians, progressive and dissatisfied Catholics—we cannot name them all—they are forever pouring a deluge of advice and friendly suggestion and amicable fault-finding and useful hints and superior wisdom in papers and books and speeches Romeward to the venerable Pontiff, the successor of St. Peter. He has need of infallibility; but not for such advice as that proffered by *Harper's Weekly*.

JAMES J. DALY, S.J.

The lack of a sense of humor is the cause of much modern infidelity. Take as an example the following sentiment in an article which treats of divorce. The writer—a woman—believes divorce is hurtful to society and civilization. Let there be separation if necessary, but no remarriage. She admits that, while this is the best for society, it conflicts sorely with the happiness of the individuals concerned. How, then, is this sin against society to be discouraged? Does the writer refer to God, or His law, or the malice and punishment of sin? Not at all; she is too polite and refined to be so baldly obvious to her gentle readers. Listen to her substitute for the ancient truths: "If only this pathetic creature, clamoring for personal happiness at any cost to the race—if only he could realize that when individual happiness conflicts with any great human ideal, the right to claim such happiness is as nothing compared to the privilege of resigning it!" Till-vally! There's red blood for you! This is the kind of frothy syllabub modern advanced thought serves out as intellectual meat.

CORRESPONDENCE

Belgian Bateliers

LOUVAIN, FEBRUARY 7, 1910.

It is not very well known, even by Belgians themselves, to what a great extent transportation by means of the interior waterways has grown in their little country. Canals intersect the country at every point and connect Belgium with Rouen and Lyons in France, Ruhrort in Germany and Rotterdam and Amsterdam in Holland. In 1904 there were 9,380 registered Belgian boats plying on these canals. 6,034 averaged from 100 to 500 tons. In 1905 the figures show that the imports and exports over these waterways were respectively 5,901,116 and 7,003,909 tons of merchandise.

On their continuous voyages across Belgium, France, Holland and Germany, these floating houses carry also about 20,000 children of an age when if they were residents of any particular city, they would be found in school. It can be readily imagined how difficult their nomadic life makes schooling. They cannot frequent a day school, and a boarding school is generally beyond their reach. The past gives striking evidence of how utterly neglected most of the children went: 65 per cent. of the *bateliers* are absolutely illiterate and the authorities have never been able to impose upon them the legal obligation of keeping a day-book.

The *bateliers* show themselves little worried about the instruction of their children and the means of obtaining it for them. They themselves have succeeded in their vocation without being educated; their children can do the same. Moreover the *batelier* is more isolated than the rest of men and consequently loves to have his little family about him for his comfort and later on to assist him. Boys of nine and girls of eleven years leading the horses along the tow-path is a common sight in Belgium.

The more difficult the enterprise the greater the praise for those who were the first to organize a methodical course of elementary education for the young *bateliers*. In December, 1903, Mlle. Jeaumart founded at Namur the "Ecole Pensionnat St. Jacques des Bateliers," which has already received in its classes 700 children of both sexes, of whom 248 were boarders. Attendance at the day school, necessarily irregular, has at least the great advantage of familiarizing the world of *bateliers* with the ideas of school and study. In the boarding school—"pensionnat"—the influence of the devoted teachers is greater in proportion as the voyages of the parents permit of only short and occasional holidays, when for instance they make a stop of some days at Namur or in the neighborhood.

The school is composed of four classes: two for girls, two for boys. The first for each division is preparatory; the second is professional for the boys, while that for the girls is *ménagère-professionnelle*, a mixture of professional work and training in house keeping. This latter kind of school for girls is common in Belgium and needless to say a power for good. It forms a useful wife for the industrious *ouvrier*. On the program of studies in the boys' professional class we find manual training in some trade, the making and repairing of cables and splices; general courses in German and Flemish, commercial arithmetic, commercial law of the *batelier*, correspondence and keeping of books, notions in hygiene

and therapeutics for cases of sudden indisposition or of accident, geography, etc. These courses, rendered as concrete as possible, interest the young *bateliers* because they are ever in touch with their former lives and besides they become attached to their profession in a remarkably striking way. The results have more than justified expectations.

This school is founded for the children; the adults are not neglected. On Sundays they are gathered for Mass, brought to the duties at regular intervals and in many ways cared for by priest and layman who have their good at heart. Belgians are not slow in the matter of social work; priests and laymen by their united efforts have made of Belgium an example in this respect. What has been done, is being done and remains to be done, Father Vermeersch, S.J., has clearly set forth in his recent work, "Manuel Social, La Législation et les Œuvres en Belgique," the second edition of which was awarded the quinquennial prize of social sciences in 1908.

F. C. W.

A Ceremony at Montmartre.

Those who were in Paris during the week of the flood will not readily forget their experience. The loss of property in the poorer quarters of the city and in some of its suburbs amounted to a national disaster; the gloomy aspect of the submerged houses, the difficulty of communication, the misery of the thousands of homeless beings, whom the sudden catastrophe sent adrift, all these things make up a picture very different from the usual aspect of the gay capital of France.

Side by side with these pathetic and poignant memories are others that bring a ray of light and hope into the gloomy atmosphere. The spontaneous burst of charity that made men and women, whom the flood had spared, fly to the assistance of their less fortunate fellow citizens will long be remembered, and the passionate trust with which thousands of Parisians threw themselves upon the mercy of God is another memorable feature of the tragic week.

The 27th, 28th and 29th of January were days of gloom and fear; on the 30th, things looked more hopeful, the worst seemed over and this improvement coincided with a splendid demonstration that goes far to prove the depths of faith still existing under the careless exterior of the Parisian. In the morning, the Archbishop, Mgr. Amette, presided over the fête celebrated at Notre Dame des Victoires, in honor of the Immaculate Heart of Mary. The church was crowded, and the attitude of the worshippers earnest, anxious, sorrowful, yet filled with supernatural hope and trust, told an eloquent tale of past anguish. In the same afternoon, at the special request of the Archbishop, hundreds of pilgrims, chiefly men, made their way to the votive church of Montmartre that stands high above the city, a perpetual symbol of prayer.

It was no easy matter to reach Montmartre; omnibuses and tramways stopped running; several bridges were impassable; nevertheless the big church was crowded, many worshippers having come on foot. The central aisle was filled with men, those men who, at the present crisis, are fighting the good fight, in whose hands rest the destinies of France as a Catholic country. Senators and deputies were there as well as workmen and artisans, all united in a common feeling of intense emotion. One of the chaplains of the church, M. L'Abbé Langlois, delivered a short discourse in which he touched on the lessons taught by the national calamity, and on the duties that it brings in its train. Then the Archbishop ascended

the pulpit. Since his appearance at Notre Dame des Victoires in the morning, he had been in a boat to visit the submerged quarter of St. Antoine and his mind was full of the scenes of misery among which he had moved. He spoke warmly of the charity that shone so brightly in the gloom of the awful visitation and, with a trembling voice, of the many thousand workmen who had lost all their worldly goods; tools, furniture, clothes. He laid stress on the helplessness of human science before the advancing flood, and implored his hearers to have recourse to the only means of salvation: humble, earnest prayer.

When the Archbishop descended from the pulpit a great cry of supplication rose, as the pathetic tones of the "Parce Domine" echoed through the great basilica. Ten thousand men's voices took up the strain; it was the intense soul of Catholic France that expressed itself at that solemn hour, a soul that still believes, hopes and loves, that, in spite of occasional weaknesses, cherishes its heritage of sacred traditions and holy memories.

A procession was then formed, in which the Archbishop carried the golden monstrance. Around him were the senators and deputies; he walked to the great door of the church, which was then thrown open, and, for a minute, he stood, the monstrance in his hands, above the stricken city. The scene was one never to be forgotten; far below Montmartre lay submerged Paris, wrapped in the gathering twilight of the short January day. Those present knew what scenes of unutterable distress, of cruel pain, of wholesale destruction lay behind the veil of darkness that hid the sheets of turbid water. They seemed to hear, rising from the flooded streets, the cry of anguish of a ruined multitude and they turned, in wordless supplication, towards the golden monstrance that held the Lord of Earth and Heaven. Three times the Archbishop raised the Sacred Host on high, to the South, to the East, and to the West, above the seething waters below, above the broken and despairing hearts that were, even then, struggling with a tremendous calamity. "Who knows," writes the celebrated Catholic orator, Count Albert de Mun, "what may have been the mysterious effects of this blessing? Who knows what may have been its power, not only over the forces of nature, but over the minds and hearts of men!"

When we consider how, under the pressure of suffering, the emotional Parisian has revealed a depth of generosity, a religious faith, a manly patience that in moments of prosperity lie dormant, we are constrained to believe that to some souls the wild waters of the Seine may have brought blessings more precious and more lasting than the possessions that they swept away!—

ANGLO-FRENCH CATHOLIC.

Death of a Distinguished Diplomat

ROME, FEBRUARY 5, 1910.

After battling for a fortnight with an attack of pneumonia, his excellency Dom Miguel Martius d'Antas, Portuguese Ambassador to the Holy See and dean of the diplomatic corps accredited to the Vatican, died on February 2. In him the Church has lost a worthy son, for the devotedness of the Count d'Antas to the Holy See was unbounded, and the lustre of his lively Catholic faith remained undimmed during his long diplomatic career which brought no reproach upon it. He entered the service of the Crown in 1842 at the court of Savoy in Turin and was a witness of nearly all the events which prepared and effected the Italian revolution. During the second empire he was at Paris where he enjoyed the par-

ticular esteem of the emperor, so much so that the widowed empress selected him to arrange the private papers of her deceased consort.

At the celebration of the golden jubilee of the priesthood of Leo XIII, the Portuguese Government sent the Count d'Antas to Rome as the special envoy charged to present the homage and congratulations of the royal family and the nation. Three years later, to the no slight gratification of the Pope, he returned to Rome with the permanent appointment of ambassador extraordinary and minister plenipotentiary to the Holy See. Leo XIII had a true affection for him and delighted to discuss familiarly with him early political times and turns in which both had taken such an important part.

Upon the demise of the great pontiff, it was the same Count d'Antas who with tears in his eyes presented as dean the condolences of the diplomatic corps to the Sacred College. The solemn funeral, which took place in the national church of St. Anthony of the Portuguese, was attended by nearly the whole pontifical court and was a striking testimonial of esteem and affection for the deceased statesman, who had been preceded to the tomb shortly before by a wife in every way worthy of so great a man. He was about 78 years of age.

L'EREMITA.

A Promising Harvest.

Pietermaritzburg, January 21, 1910.

I have received from Bishop Simon the following statistics concerning his Vicariate and the Prefecture Apostolic of Namaqualand erected in the course of 1909:

Vicariate of Orange River:—Priests 10, Oblates of St. Francis de Sales. Nuns 10, Oblate Sisters of St. Francis de Sales. Stations 7, namely: Pella, Pella Orange, Nbatjes Kloof, Nabaabeep, O'Okeip, Port Nolloth, Keimoes. Schools 7. Number of Catholics in the Vicariate about 2,000. The Vicariate comprises the districts of Namaqualand, Calvinia, Van Ryn's Dorp, Fraserburg, Kenhardt, Gorgonia.

Prefecture Apostolic of Namaqualand: Prefect Apostolic, Rev. Father Stanislas von Krolikoski. Priests 6, Oblates of St. Francis de Sales. Nuns 8, Oblate Sisters of St. Francis de Sales. Stations 3, namely: Hieragabies, Warmbad, Gabis. Schools 3. Number of Catholics in the Prefecture Apostolic about 800.

The Prefecture Apostolic is bounded on the North by the Tropic of Capricorn; to the East by the English and German boundaries; to the South by the Orange River; to the West by the Atlantic Ocean. All the missions in the Vicariate Apostolic and in the new Prefecture are essentially native.

A. LANGOUET, O.F.M.

Manifestations of Catholic Faith in Spain

TORTOSA, SPAIN, FEBRUARY 9, 1910.

The proposed reopening of the lay schools, as told in AMERICA of January 8, has raised a veritable tempest on all sides. The united protest of the Spanish Bishops has caused the Catholics in all parts of Spain to rally in support of the demands of the hierarchy. Meetings of indignant protest against the Government's proposed action are being held everywhere. In Madrid a gathering, conservatively estimated at eighteen thousand and representing the most cultured and distinguished classes of that city, strongly demanded that these schools should

remain closed. In Barcelona, where the effects of the pernicious teaching of these schools were experienced in the "Sad Week" of July, four great meetings of Catholic men have been held. The most distinguished Catholic ladies of that city called upon the Civil Governor and added their protest to that of the Catholic men.

Not to be outdone, the anti-Catholic Lerroux forces, mainly of the tavern type, planned counter-meetings, including a demonstration for women. This latter was cleverly arranged. The men decided to send their wives to the English Consulate, with the ostensible purpose of congratulating the English Consul on the felicitous ending of the elections in England, but in reality with the purpose of compromising the Consul by some statement which might be interpreted as showing that the English Government was in favor of the reopening of the neutral schools. The English Consul, however, with prudence which reflects credit on the British Consular service, politely declined to receive any visitors and thus avoided being drawn into Spanish politics.

The troops returning from the war in Africa have everywhere been received with the greatest enthusiasm. In Madrid fully three hundred thousand people were in the streets awaiting the arrival of the brave Brigada de Cazadores, which had continually distinguished itself under fire. An edifying sight was that of these sunburnt, bearded veterans asking and receiving with bowed heads the solemn blessing of the Bishop of Madrid-Alcalá.

A proof of the strong Catholic faith of Spain's English convert queen was recently witnessed in the royal palace in Madrid, when the young English mother consecrated her three children to the Blessed Virgin and had them formally enrolled in the Sodality of the Holy Angels.

C. J. M.

For the Conversion of England.

London, February 10, 1910.

Father Philip Fletcher, the founder and Warden of the Guild of Our Lady of Ransom for the Conversion of England, is endeavoring to get as many priests and laymen as possible to unite in a great effort of prayer for conversions. This year in England there will be a novena beginning on Friday, March 4th, the Feast of the Five Wounds, and ending on March 12th, the Feast of St. Gregory. It was under the banner of the Five Wounds that the brave men of northern England rose in defense of their altars in the days of the "Pilgrimage of Grace," and St. Gregory was the Pope who sent St. Augustine to convert the Saxons.

Father Fletcher has fixed no special form of prayer for the novena, but leaves it to each one to choose for himself. He asks priests to offer one or more Masses for this intention during the novena, or at least to remember it in the daily Mass, and also to commend the novena to their people. He asks lay persons to offer one or more Communion, hear Mass, or offer a daily rosary during the nine days. The prayers of religious communities are specially asked for. In London there will be special services of intercession at Tyburn Convent, near the spot where so many of the martyrs died for the old Faith; at St. Etheldreda's church, the only church in England built in pre-Reformation days that has been restored to Catholic worship, and at the Church of the English Martyrs in South London.

Father Fletcher is anxious that Catholics in other lands should join in this time of united prayer, and has asked

me to have this information and his request published in the columns of AMERICA, in order that as many as possible in the United States may give their help.

A. H. A.

Is Italy United?

NAPLES, FEBRUARY 15, 1910.

No! It is not. No sharp observer will say that it is united. The old local republican traditions are as vivid as ever. Genoa hates Venice and Florence, and Rome hates Naples, and right cordially does every Neapolitan who is not an office holder hate Rome and all the northern cities of Italy. "They have cheated and robbed us," is the familiar cry of barber, cabman and storekeeper in Naples. But the Savoyard, who sold his country to France, still succeeds in levying heavy taxes which are driving the poor people out of the country, and with these taxes swarms of superfluous office holders are fed and oppress the beggared population.

Italy and France have clearly shown that they know better than any other countries in Europe how to subsidize one part of the population to keep down the others. But the radicals' dagger is up his sleeve and the socialist and the anarchists are biding their time. Rome is now only a dungeon, and one-half of the citizens scowl at the other.

The old gaiety is gone out of Roman life, and in Naples thousands would welcome back "old Bomba," the Bourbon, if he could come back to life. Why should it not be so? The Neapolitan and the Sicilian are not Italians. They are Greeks. How can Genoa and Venice forget the glory of their doges, or Florence the glory of the Medici? Or how can Rome forget the happy days of low taxation under her pontiff kings? United Italy is pinned together by bayonets, and its chief champions have fat salaries in their pockets.

Thoughts of this kind were running in my head when I found this passage in Lord Lytton's "Last Days of Pompeii":

"Italy, Italy, while I write your skies are over me, your seas flow beneath my feet. Listen not to the blind policy which would unite all your crested cities mourning for their republics, into one empire; false, pernicious delusion! Your only hope of regeneration is in division. Florence, Milan, Venice, Genoa, may be free once more if each is free. But dream not of freedom for the whole while you enslave the parts."

Confederated Italy might exist, but the present Italian unity is a shell. One blow of the Austrian's fist would smash it to pieces, for it has no money or resources. It is overtaxed and impoverished. We in North and South America see the proofs of this assertion. Rats leave the sinking ship.

THE STREAK OF PAGANISM

Old-fashioned paganism of the character which Cardinal Wiseman describes in "Fabiola" is the leprosy of the modern Italian and French mind and art. Take up the newspapers which represent the dominant thought of both countries, or read the debates in their parliaments; or visit their picture galleries and graveyards, you will see this paganism as common as it was in the Renaissance. Infidel journals and orators agree that the State is God, that neither the individual nor any private corporation nor the Church has any rights which the State is bound to respect. The child is not primarily owned by his par-

ents but by the State, hence the State has the right to ignore the wishes of parents regarding the education of the child; and the right to ignore the primacy of the Church in the sacrament of marriage.

There is no sacrament; the State says so. There's only a contract the form of which exclusively pertains to the State's jurisdiction. You can read these doctrines boldly asserted in the actual discussion on the education and marriage question in France and in Italy. Uneducated mountebanks, and atheistic materialists who form a large percentage of the French *Corps legislatif* and of the Italian parliament are daily promulgating the doctrine of old pagan Caesarism: *Quod regi placet legis habet vigorem*. They may end by creating a State pope, and a State god. And yet Italy and France call themselves liberal governments!

In art the vilest forms of paganism are found in the graveyard. Everyone knows France's reputation in this respect. But Italy is no better. The shameless nude fills her art galleries and her public promenades, even in Rome of the Popes.

The African savage covers certain parts of the human body, for the sense of modesty is innate; but Italian and French art glories in violating all its laws. If you bring a lady into an Italian gallery of art she has to hang down her head in shame; and so should a man do, if he had a clean mind. Naples, Rome, Florence, Genoa, everywhere you find indecency, even in the statues that are set up in graveyards.

Take the celebrated *Campo Santo*, or graveyard of Genoa where the tombs of the rich have been made by some of the best modern Italian sculptors, as a special proof of my assertions. Religious symbols are most frequently lacking; and the nude is everywhere on the graves of the dead. Monuments they are of pride and shocking indecency.

UMILTÀ.

The hundredth anniversary of the execution of Andreas Hofer, the Savior of Tyrol, who was shot in Mantua on February 20, 1810, was solemnly commemorated throughout the land he saved from Napoleon's arms. The most splendid services naturally were held in Innsbruck, where his body rests. In the Hof-Kirche a solemn requiem was sung, at which an immense multitude assisted. All the notables of the province were in attendance and the Emperor sent a special representative from Vienna.

Reports from Vienna indicate the approaching death of Dr. Carl Lueger, so long a prominent figure in the politics of Austria's capital and the revered leader of the Catholic Socialist party.

It now seems more than probable that the United States will intervene in Nicaragua. On March 15, John Barrett, Chief of the Bureau of American Republics, and a commission representing the United States will go to Nicaragua to investigate conditions. The report will determine the future action of the United States Government with regard to Nicaragua. It is generally believed that the United States will eventually establish a government in Nicaragua similar to that maintained by the American Government in Cuba. Current information of the state of affairs in Nicaragua points to this solution as the only practical remedy for the increasing political and economic ills afflicting that ill-starred republic.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MARCH 5, 1910.

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Juvenile Courts.

The *Survey* for February 5 is devoted to the Juvenile Courts and is most interesting reading. So many of the newer social methods involve false principles that it is a pleasure to see this most beneficent institution resting upon principles perfectly true. A child acts spontaneously. It can not, therefore, be a criminal except in the case in which malice makes up for lack of years; and even in this case society, rather than the child, is responsible. Hence, to treat a child as a criminal is to begin badly; and this the Catholic Church has always understood, and, what is more important, has always acted on. As for the apparatus of the police court, it is rather pleasant than otherwise to the young delinquent who has got rid of the first feelings of shame, and if he only could, he would gladly imitate the nonchalance and persiflage of Dickens' Artful Dodger. The Juvenile Court does not appeal to his imagination. It is a commonplace affair, not unlike the principal's office at school, which does not degrade and yet is by no means an agreeable place. One provision would perfect the system. The work of the Juvenile Court is curative. But a cure can be effected only by bringing about in the young a reverence for external social order, as something independent of man's will, intimately connected with God, the Creator and Ruler of the world, bound up with His justice and truth, and established by Him under a sanction that must be paid when it is violated. Every child should pay the penalty of its fault, not as a criminal, but as one under the universal law of order. When it has done this, let it be handed over to those who will sympathize with its condition, comfort its sorrow, heal its stripes and bruises, make the new life of virtue pleas-

ant with those things that delight young hearts, and lift the soul up to God the Rewarder of all good. This is an ideal beyond the range perhaps of a law court, but the Juvenile Court was itself an ideal to realize which required much time, patience and philanthropy.

An Enemy to Christian Teaching

Advance copies of the Fourth Annual Report of the Carnegie Foundation for the Advancement of Teaching were sent out to the press late last week. Like its three predecessors the report for 1909 presents a detailed statement of the current business incident to the conduct of the retiring allowance system, but the larger portion of the bulky volume is given over to the discussion of questions dealing with educational history and educational policy. The Fund is now paying 318 pensions, the cost being \$466,000. The professors receiving these pensions come from 139 colleges, distributed over forty-three states of the Union and provinces of Canada. Seven colleges were admitted during the year to the list of accepted institutions, that is, to the list whose professors may regularly receive pensions under fixed rules as a right and not as a favor. The governors and legislatures of thirty-one states asked, under the concession agreed to last year by Mr. Carnegie, that the privileges of the fund be extended to their universities.

But five of these institutions, one of them in Canada, were admitted to the Foundation; the petitions, in the case of the remainder, being held for further scrutiny of the administration in their case of the rules under which tax-supported colleges and universities become eligible. Two institutions, the Randolph-Macon Woman's College and the George Washington University, retired from the accepted list; the former because its trustees must be approved by a Methodist Conference, and it, therefore, fails to fulfil the rigid rules against denominational control laid down by the Foundation; the latter because the university had impaired its endowment, and because two professors had been dismissed for reasons touching the administration of the Fund and disapproved by the Trustees of the Foundation.

But these are mere dry statistics. The sections of the report which are apt to prove of interest to those engaged in educational work are those dealing with the working of the rules for retirement, the discussion of tax-supported institutions, and the presentation of educational problems and progress from the viewpoint of the trustees of the Foundation. The details of this presentation unquestionably will be sharply criticized as evidencing a tendency through the power which the vast resources of the Fund assure, to secure a dominant control of education in this country. The tendency has been referred to in notices of previous reports and it will surely not make for the broad-minded scholarly freedom so insistently put forward as the aim and purpose of the Foundation.

Already sinister reflections are expressed concerning those institutions which have shown a readiness to submit to a change in the disposition of their charters in order that the imputation of "sectarian" control and influence may be set aside. Not only is the severance in these instances of the historic relation between the college and the religious body that founded and nurtured it, open to serious ethical objection, but it may be unhappily construed by many friends and patrons of these institutions as a sacrifice of principle for monetary gain. Controversies are thus provoked and college constituencies are likely to be weakened.

It is a misfortune that Mr. Carnegie in carrying out a great purpose for the betterment of the teaching body in the country cannot bring himself to see that neither religious influence nor religious control is an element to be feared in the development of higher institutions of learning. On the contrary, an element certainly to be viewed with alarm is the building up of an immense fund for educational achievement the benefits of which are rigidly limited to those institutions in which *ex professo* Christian influence is debarred from the academic and administrative policy prevailing. No doubt this is the motive underlying the contention of a speaker in the recent Chicago Conference of the Pan-Presbyterian Alliance, that no greater enemy to Christian teaching exists to-day than this same Carnegie Foundation.

The Christ of the Andes.

During the past week an effort was made by AMERICA to locate the authorities for the statements put forth during the recent convention at Rochester, N. Y., of the body called "The Student Volunteer Movement" concerning religious and moral conditions in South America. This Rochester gathering was the "quadrennial convention" of the "Volunteers," and its "message to the students of North America," according to John R. Mott, chairman of the executive committee of the "movement," was to summon "the three thousand representatives of the seven hundred leading institutions of higher learning in North America, and through them their fellow students, to face an absolutely unique world situation." Mr. Mott, who lives in Montclair, N. J., is also the itinerant and foreign secretary of the national board of the Young Men's Christian Association. According to his remarks, and what was said during the convention by several other leading delegates, this "unique world situation" consists chiefly in "a demand for university men in the diplomatic, consular, civil, military and naval services, and in the commercial and industrial enterprises as well, to devote themselves with like missionary motive and consecration to Christianizing the impact of Christendom on the non-Christian world." His executive committee report gives this further explanation: "There is a large and growing demand for American and Canadian students, both men and women, to go out to different parts

of the non-Christian world to teach in government schools and colleges and in other non-missionary institutions. Scores of our fellow-students are now holding such positions in the Philippines, in Japan, in China and in Latin America. The demand for such workers will increase; hundreds will probably be required within the next few years. Such teachers, outside of the classroom, in the several hours each day at their disposal, have a wonderful opportunity to expound and illustrate the teaching of Christianity among those over whom they have won such large influence in their regular work, and to help the missionaries in many other directions."

The inclusion of Latin America among the "different parts of the *non-Christian world*," in which this proposed turning of government officials into adjuncts of proselytizing missions, will be noted. The record of the Rochester convention also shows that the star-performer in regard to Latin America was Robert E. Speer, one of the secretaries of the Presbyterian Board of Foreign Missions, who began his oration on "Our Spiritual Obligation to Latin America" with the assertion: "In setting forth conditions in South America, we are not provoked by any attitude of hostility or prejudice in regard to the Catholic Church." An analysis of what he continues to say fails to show any sincerity in this protestation of honesty. He starts out with a wail: "Latin America, especially South America, is a country of appalling illiteracy," and then, like all his ilk, is moved at once into groans and lamentations over its moral corruption, especially of the clergy. The infamous assertions he makes against the latter he bolsters up with: "I will not here express my own judgment but read to you from the pastoral letter of the bishop of Caracas in Venezuela;" and as this is not enough he adds: "Let me quote from the letter of the Pope to the Clergy of Chile."

A formal report of that Rochester convention has been sent out to the press, in a broadside sheet, from F. P. Turner, General Secretary of the Student Volunteer Movement, which has its office at 125 East 27th Street, this city. When a representative of AMERICA asked there for the documentary confirmation of Mr. Speer's assertions all responsibility for them was disavowed, and the query was referred to him personally. At Mr. Speer's office, in the Board of Presbyterian Missions, 156 Fifth Avenue, it was stated that Mr. Speer was now in Scotland on his missionary work, and would not be back for a month. His representative was asked if copies of the alleged letters of Bishop and Pope that he mentioned in his address could be seen, or the name of the bishop given, and the answer was a negative. This matter belonged to Mr. Speer personally it was stated, and he had taken the precious documents with him to Scotland. All that could be remembered about them was that they had been sent to him by one of his fellow missionaries in South America, and had been translated, but it could not be recollected "whether they were in Spanish or Portuguese."

Mr. Speer, who deals principally with Argentina and Chile in his diatribe, says: "I visited myself eighty Catholic churches in different parts of South America. In not one was there a picture or a symbol of the resurrection or the ascension. In every case Christ was either dead upon the cross or ghastly dead in the grave. Where is the living Christ, one cries out again and again, and no voice may give him reply."

It was hinted at the outset that this man only protested honesty to make dishonesty effective, and we think we need go no further to justify such a harsh conclusion. He is talking of the country, and the people, where the Catholic Bishop Benevente, of San Juan de Cuyo and the Catholic women of the Argentine raised to the amazement and admiration of the whole civilized world, 14,000 feet high, on the summit of the Andes, the most remarkable and famous monument of modern times to the triumphant risen Christ: *El Cristo de los Andes*, the colossal statue of Christ blessing the world, that the opening of the present century saw erected, with the imperishable granite of the Andes as its base, to seal the compact of peace between Argentina and Chile. The Carmelite, Juan Antonio de la Virgen María, the last Bishop of Carácas, was elected in 1792. A letter of his *would be* precious.

An Unnecessary Gathering of Skirts

Margaret Deland, the novelist of "Old Chester," writes about the "New Woman" in a current magazine. She opposes woman suffrage principally because "we have suffered many things from Patrick; the new woman would add Bridget also." The main force of Mrs. Deland's argument lies perhaps in what it implies rather than in what it expresses. Mrs. Deland assumes an air of superior detachment and masculine wisdom all through her article; and yet, at the first opportunity, enlightened woman that she is, she succumbs to the feminine weakness of little parochial prejudice and snapping, uncompromising condemnation careless of insult. It is unnecessary to point out that the Bridgets have, at least, too much sense of humor to indulge in the unbecoming vagaries of the "New Woman"; and that the ordinary citizen would sooner trust his political fate and civic welfare to uneducated Irish wives and mothers than to the shrieking Mrs. Jellabies of modern politics and sociology. Moreover, Mrs. Deland might find food for thought in a careful perusal of criminal calendars. In all the recent exposures of political corruption, in Pennsylvania, Minnesota, New York, the names that one reads in the accusing headlines of the newspapers recall the Mayflower more urgently than the shamrock. This observation holds true for nearly all the great scandals in our political history. The New Englander may have distinguished himself as a man of wealth or culture; but his morals, even in politics, do not make it safe for his virtuous sisters to be insistent on his political impeccability at the expense of other nationalities.

French Flood Subscriptions

On February 13, *Le Temps* published a detailed list of subscriptions received at its office from French citizens and other residents of France, Alsace-Lorraine and Frankfort-on-the-Main. This was the twelfth list, amounting to 145,594 francs, and bringing the grand total up to 1,308,890 francs. Most of the contributions to the twelfth list are small sums, though there is one person who subscribes four thousand francs. The "Syndicat de la Presse," to which *Le Temps* hands over the amounts received, had already, on February 13, distributed 2,571,063 francs. M. Briand had, at the same date, received, among other donations, twenty thousand francs from the Chicago International Harvester Company of America (Chicago), one thousand francs from Archduke Eugene, five thousand francs from M. Hennessy of Cognac, one thousand francs from the archpriest, Maltzow, chaplain of the Russian Embassy in Berlin; fifteen hundred francs from the Société des Quais of Constantinople, five thousand francs from M. Max Lust of Berlin, from the American Chamber of Commerce and other contributions sent to the American Embassy in Paris (second installment) two hundred thousand francs, from the Lombardy Savings Banks one hundred thousand francs, from Madrid twenty-five thousand francs, from the Canadian Parliament 258,647 francs, and two remittances aggregating 503,550 francs from the Lord Mayor of London, whose total subscription then approached one million and a half in francs.

What the superstitious of olden times attributed to comets is always an agreeable topic with some. The superstitious of to-day who consult mediums and believe in charms and luck have an opportunity of connecting Halley's comet with British politics. Dr. Turner, Savilian Professor of Astronomy, Oxford, mentioned in a lecture that just before its return in 1835, Parliament was dissolved; it has been dissolved before the return of 1910. At the former dissolution the supporters of the Liberal Government numbered 514; at the latter they were 513. After the former election they were 385; after the latter, 397. At the former dissolution the Opposition numbered 144; at the latter, 157. After the both elections it returned to Parliament numbering 273. In 1835, with a nominal majority of over 100, the Liberal Government was weak in the House on account of internal dissensions; the same is the case in 1910. Gradually it improved its position; and in the next election, 1837, gained command of the House. The modern superstitious will, perhaps, be on the watch to see if the parallel is carried out to the end.

The Council for Medical Education of the American Medical Association says that of the 133 medical schools in the United States 68 fully reach the standard of the Association, 37 need improvement, and 38 fail to satisfy.

LITERATURE

LENTEN READING.

"Why I am a Catholic," by John Gwynn, S.J. (New York: Benziger Brothers), is not a good descriptive title for the excellent contents of the little book which it names. We have here a series of lectures, delivered in Dublin, during the Lent of last year, and dealing in a popular style with the divine origin and mission of the Church. The important subject is treated with reference to modern difficulties and the more recent forms of hostility to Catholic belief. The mastery of a volume like this will be a helpful antidote against the evil influence of miscellaneous reading.

The Rev. Francis X. McGowan, O.S.A., aims to afford assistance to priests during the weekly services of Lent in his "Lenten Sermons." (New York: Frederick Pustet & Co.) The sermons number sixteen and are divided equally into two series; the first, on sin and its remedies; the second, on the seven deadly sins. The purpose of the author is primarily to be instructive and to collect about his ever-timely themes a large amount of "practical and thought-provoking suggestions."

Priests who give retreats or missions during Lent will find a storehouse of valuable material concerning frequent Communion in "The Eucharistic Triduum," translated from the French of Père Jules Lintolo, S.J., by F. M. de Zulueta, S.J. The translation is made from the second French edition. The original work has merited high ecclesiastical endorsement and won extensive popularity. Father de Zulueta is so widely known as an able writer of English spiritual books that any commendation of his work in the present instance must be superfluous. We are inclined to find fault with the sub-title, "An Aid to Priests in Preaching Frequent and Daily Communion," being convinced that the laity will find the book useful, interesting, and easy to comprehend.

It is a good practice with some persons to select serious books exclusively for their Lenten reading. When such readers are growing weary and tired from their self-imposed and most salutary penance, we can recommend, as a fillip, so to speak, for their jaded interest "The Sacrament of Duty," by Joseph McSorley, Paulist. (New York: The Columbus Press.) It is full of literary references and poetical quotations, and couched in an agreeable and refined style. The author tells us that his pages "are intended as a reminder of certain ideals which the writer and many others who have come under his observation are ever, to their own great hurt, forgetting." Since Lent is the time especially set aside for refurbishing our religious ideals and recalling into fresh realization a few primary truths, "The Sacrament of Duty and Other Essays" ought to serve the double purpose of satisfying rigid Lenten reading diet and of supplying an interval of needed recreation and pleasure in the long stretch of forty days.

"Man Mirroring His Maker; The Priest of God's Church," edited from an unpublished MS. by F. C. P. (New York: Benziger Brothers), is, as the name indicates, exclusively for priests. It supplies, of course, good Lenten reading. The objection, however, may exist in many instances that priests are apt to have little leisure during Lent for any kind of reading. In which case the Lenten reading has to be spread over the rest of the year, with a period of special condensation during the annual retreat. This book could not fail to be useful at such a time. We may not agree with everything contained in it, but in its dealing with present-day conditions it has much which will provoke quiet and profitable reflection. To choose a random passage for quotation: "The priest," says the author, "has to speak of God. . . . There are some now living, witnesses to my words, who were lulled to security in their own belief, because friendly priests whom they respected—loved—never hinted that they were wrong. There are others that have lost their deep reverence for

the priestly state, having known them for years; they have eaten and drank at their tables, and have never spoken to them of God. The priest whose soul is steeped in the spirit of Calvary is the one who can best mix in society. It is all very well—we may be 'bon-homme,' and people may like us, and we may be sought after, but the 'man of God' is supposed to speak of his God, not awkwardly, not putting in the word at the wrong time, with effort as though ashamed, but as though it was as natural a thing as possible, which indeed it should be."

This is good, homely instruction, and if the manner in which it is put is homely, too, we need not be unnecessarily fastidious.

The Biographical Story of the Constitution, by EDWARD G. ELLIOTT, Professor of Politics of Princeton University. New York: G. P. Putnam's Sons.

From the abundant literature already existing on the subject, it might seem that every phase of the adoption and the adaptation of the Constitution had received due attention from qualified writers, but Professor Elliott's book proves, if proof were needed, that the matter could be presented in another setting. Here, exactness of historical detail is united with the careful and lifelike portrayal of that all-important element, the great actors in the drama. History of deeds and places makes dreary reading; the man who achieved the feat, who made the place famous, gives color and life to the cold dead page. Even in the most democratic of commonwealths actual government is necessarily by the few; great political and social movements are likewise the resultant of the action of the influential few. Amid all the torrents of eloquence which have been poured forth in the cause of the Republic, how many streams have produced a lasting effect? To how many men do we owe our present status among the nations? To very few. They set the pace; others simply followed.

Beginning with the suspicions and jealousies which rent the States under the Articles of Confederation, the author's graphic pen traces the struggles, the bold advances and the precipitate retreats, which finally resulted in the formation and adoption of the Constitution. In the light shed by a century and a quarter of its practical working, we may be inclined to look almost sneeringly upon some of the whimsical schemes which were proposed with all soberness and sincerity while the Organic Law was in the making; but in view of the diverse and conflicting interests which were represented in the Convention, we may well marvel, not that such projects were brought forward, but that it ever resulted in anything better than a universal agreement to disagree.

The influence which Alexander Hamilton exercised over Washington and the cabinet officers even into John Adams' administration is summed up on one page. With him (p. 47) money was "the vital principle of the body politic." He saw at the outset that to bind the citizens of the United States to the Federal Government, it must be identified in some practical way with their interests, and from this oneness of interests, regard and patriotism must result. The first master-stroke towards strengthening and perpetuating the newly constituted General Government was made when, on Hamilton's initiative, it combined and assumed the total State and national indebtedness incurred by the Revolution. At once it entered into men's lives, for it concerned itself with their pecuniary interests. We may remark that during the first half-century of our national existence, the Secretaries of the Treasury who either established the public credit or signally increased or husbanded the public revenue, were three foreign-born citizens, Hamilton, Gallatin and Dallas.

The growth of the Republic through legal interpretation is set forth in the judicial career of the great Virginian, John Marshall, Chief Justice from the troublous days of

the elder Adams to the even more turbulent times of Old Hickory. Political tempests did not perturb the calmness of his course. Hardly had he assumed the ermine when the decision of the Supreme Court in the memorable case of *Marbury vs. Madison* was brushed aside by the Jefferson administration, which never recognized it; he was near the end of his thirty-four years of service when the redoubtable President Jackson could say of another decision of the same tribunal, "John Marshall has made his decision; let him enforce it!" It was not enforced, for the Supreme Court is judgment, not force.

To Jefferson's personal opinion, expressed at the time, that in effecting the Louisiana Purchase the administration "had done an act beyond the Constitution" and that a constitutional amendment was needed to render the action valid and licit, the Chief Justice opposed his decision when the question reached his court in connection with the acquisition of Florida, that "the Constitution confers absolutely on the government of the Union the powers of making war and making treaties; consequently that government possesses the power of acquiring territory either by conquest or by treaty."

The sketch of John C. Calhoun and his extraordinary influence on public life for a generation introduces (p. 200) a concise statement of the State-Rights theory and its relations to democracy which may well serve as a model of clear and cogent reasoning.

In the Lincoln and Douglas debates (pp. 216, ff.,) we see arrayed against each other, as in war, contending forces which were to unite when the call to battle sounded, for though the Little Giant of the West loved the Presidency much, he loved the Union more. It strikes us that "not" in the second line (p. 218) tends to obscure the author's meaning.

Although repeated time and again, some historical facts seem destined to remain unknown or, what is worse, to be perversely understood. Professor Elliott does well, therefore, to lay special stress upon the fourth resolution of the Republican platform of 1860 (p. 219) that "the right of each State to order and control its own domestic institutions according to its own judgment exclusively is essential to the balance of power;" and to remind us once more of Lincoln's declaration in his inaugural address that no encroachment was contemplated on slavery in the States where it already existed. But when those reassuring words were spoken, the question of slavery had already been relegated to an entirely subordinate place. The one all-absorbing question, looming up black and menacing, was Secession. Even in the Emancipation Proclamation, which every citizen ought to study, the liberation of the slaves was made contingent upon the existence of actual armed resistance to the Federal authority. That proclamation did not alter the status of even one slave in the slave States of Delaware, Maryland, Kentucky, Tennessee and Missouri, and in parts of Louisiana and Virginia.

The development of our Government, from the first unsteady steps of the "Articles of Confederation and Perpetual Union" of 1778, up to and including the period of Reconstruction which followed Appomattox, though vast and comprehensive beyond the wildest dreams of our Revolutionary sires, is dwarfed into nothingness in comparison with the change that has taken place in the last twenty years. Though called "Expansion," it resembles tumefaction. It is now the quite generally accepted political doctrine that the Constitution does not follow the flag. Why hoist the flag in a place unfit for the Constitution? The liberty-loving citizens of a great republic now govern whole nations of subjects, not equals, and they enforce that rule while they are deaf to the cries of those subjects who ask for at least the powers and priv-

ileges which were thrust upon the dazed freedman. But in no other respect is the transformation so patent as in the exaltation of the Federal authority and the enlargement of its sphere of activity, and in the increase of the Presidential prerogative.

"The Biographical Story of the Constitution" is a textbook for every voter. Though bristling with references and adding an exhaustive bibliography, its own twelve chapters and its appendix of fifteen epoch-making documents, will give him a clearer knowledge of the Constitution and its workings than he could get by dint of long study and research.
H. J. S.

A Married Priest. By ALBERT HOUTIN. Translated from the French by JOHN RICHARD SLATTERY. Boston: Sherman French and Company.

The object of this book is to prove there was a secret marriage between the Abbé Charles Perraud and his housekeeper, Rosalie Duval, and to tell how, living in that state, he continued to exercise his ministry, with the connivance of his brother, the Bishop of Autun and afterwards Cardinal, one of the most famous prelates of the day. Such charges demand thorough substantiation: the author expects his readers to be content with the unsupported assertions of the ex-Carmelite, Loyson. Charles Perraud is said to have contracted his secret marriage in July, 1872, and to have written immediately afterwards on the subject to Loyson, who answers him on August 3. This letter, the only document which would have settled the question forever, is not given. Not even its substance, though it is the document above all others that should have been published. Had Perraud written: "We have contracted a secret marriage," or even hinted at it, the letter would surely have appeared. Hence we may conclude it contained no such avowal. Loyson's reply is given. Neither is there anything in Loyson's reply nor in the disjointed scraps of correspondence which make up this book, that necessarily supposes the marriage. In fact, one may say that so far from containing evidence to convict, the book would hardly be accepted by a grand jury as sufficient to ground an indictment. As to the charge that the Bishop knew of the marriage, the author himself gives us its refutation. After the death of Charles, Mgr. Perraud, knowing well the intimacy which had existed between the two, wrote to Loyson, entreating him in the name of the departed whose holy death he recounted, to abandon his scandalous life and return to the Church. It is simply inconceivable that he could have done so had he known that Charles had, like Loyson, attempted matrimony.

Charles Perraud, Rosalie Duval and the Bishop are dead. Now that there is no one to contradict him, Houtin makes these unproved accusations on the authority of Loyson. Their sinister motive and that of the translator can be divined without difficulty.

Filosofia del Derecho, Tomo I, *Ética y Derecho Individual*, por PEDRO MARIA CARREÑO, Doctor en Derecho y Ciencias Políticas de la Universidad Nacional de Colombia. Bogotá: Imprenta de *La Luz*.

It is a pleasure to note that these lectures, delivered in a government university and intimately associated with the everyday life of the citizen, are published with the authorization of the Archbishop of Bogotá. The chapter on "Human Acts," in which Hobbes' and Bentham's views are subjected to a searching examination, and that on "Innate Rights," with considerations on the right to life and property, the right of association and liberty of conscience, are particularly clear and well thought out. It augurs well for Colombia's future when her young men are grounded in ethical principles so solidly founded and so lucidly expressed.

Ireland Yesterday and To-day. By HUGH SUTHERLAND. Philadelphia: The North American.

This handsome and finely illustrated volume of 264 octavo pages, is well described as "an American text book of Ireland's progress and Ireland's national aspirations." It consists of a series of letters on the Irish land problem and on Irish questions generally, written for his paper from personal observation by Mr. Sutherland, Associate-Editor of the Philadelphia *North American*. The entire set makes a clear and consecutive story of Ireland's present conditions and the causes that produced them. Writing without a trace of racial or religious bias, he presents the facts as he saw them, sad, humorous, pathetic, squalid, heroic, and with the skill of a trained journalist fits them into a vivid historical setting which enlightens while it interests. In 1902 Mr. Sutherland observed the wretched land conditions of the West of Ireland and the gallant fight that its priests and leaders were making to remedy them. In 1909 he traversed Ireland more extensively and witnessed the transformation effected by the land acts, won by long continued, persistent agitation; but he also noted the anomaly of a hostile faction of the people ruling the whole, and "the chaotic anachronism" of Castle Government. His outline of the causes of present discontent is an excellent summary of the salient facts of modern Irish history. His sketches of men and movements "exhibit," in the introductory words of Mr. John Redmond, M. P., "a comprehensive grasp of the Irish question in all its details, historical, political, moral and material," and, we may add, educational and religious. Commissioned by the *North American* in the interest of good government everywhere, but especially of "a people bound to this nation by strong ties of blood and sympathy," Mr. Sutherland has presented an American view of Ireland's social and economic conditions to the American public in a readable reasonable way that should win the public ear, apart from the added grace of devoting the entire profits of his book to the Irish Nationalist cause. Its intrinsic interest and its vivid illustrations by pen and picture make it exceptional value for a dollar.

Ireland and Her People, Vol II. By T. W. H. FITZGERALD. Chicago: Fitzgerald Book Co.

The second volume of this projected Library of Irish Biography does not fulfil the promise of the first. The order, proportion and the principle of selection seem arbitrary. It includes a large number of people that were connected with

Ireland only by the accident of birth and profited little by the gift. Over 1,000 words are devoted to a laudation of Tyndall as a great scientist, which he was not, and not one of them to his blatant preaching of agnosticism as the corollary of science. Yet Bishop England, one of the greatest Irishmen of the century as prelate, patriot, orator and publicist, is dismissed with some twenty lines. Francis Mahoney was not expelled by the Jesuits for "grave irregularities," but left for lack of vocation; they parted as friends and so remained. Mr. Onahan's sketch of Archbishop Hughes is well done and there are many other good biographies; but the succeeding volumes must greatly improve on this to be worthy of the theme.

BOOKS RECEIVED

Abraham Lincoln. By Edward A. Summer. New York: The Tandy Thomas Co. Cloth 50 cents, paper 25 cents.

El Hombre Tal Cual Es. Primeras Lecciones de la Ciencia de los Santos. Por el Padre Rodolfo J. Meyer, S.J. Traducción del Ingles por el Padre Manuel Peypoch. St. Louis: B. Herder. Net 70 cents.

A Life of Christ. Told in Words of the Gospels. Arranged by Mary Pape Fogg. Boston: Angel Guardian Press.

The Angelus and the Regina Cœli. With a Few Short Notes Explanatory and Historical. New York: Longmans, Green & Co. Net 25 cents.

History of the Catholic Church in Western Canada. From Lake Superior to the Pacific. (1659-1895). By the Rev A. G. Morice, O.M.I. Two Volumes. Toronto, Canada: The Musson Book Company, Ltd. Price \$5.00.

Theology of the Sacraments. A Study in Positive Theology. By the Very Rev. P. Pourrat, V.G. St. Louis: B. Herder. Net \$1.50.

Blessed Mary of the Angels. A Biography. By the Rev. George O'Neill, S.J. New York: Benziger Bros. Net 75 cents.

Man Mirroring His Maker. The Priest of God's Church. Edited from Unpublished Ms. By F. C. P. New York: Benziger Bros. Net 75 cents.

A Nautical Knot, or The Belle of Barnstapole. Operetta by Maude Elizabeth Inch and William Rhys-Herbert. New York: J. Fischer & Bro. Net \$1.00.

Filosofía Del Derecho. Conferencias Dictadas En La Facultad De Derecho y Ciencias Políticas De Bogotá. Por Pedro María Carreno. Tomo I. Ética y Derecho individual. Bogotá. Imprenta de "la Luz."

Il Disastro Calabro-Siculo. Del Dicembre 1908. Le offerte dei buoni. L'opera e la pietà del Santo Padre Pio X. 28 Dicembre 1908. Roma: Tipografia Poliglotta Vaticana.

A Married Priest. By Albert Houtin. Translated from the French by John Richard Slattery. Boston: Sherman, French & Co.

Reviews and Magazines

An elaborate disquisition on Halley's comet and Pope Calixtus III is given in *La Civiltà Cattolica*. On June 29, 1456, this Pope issued a Bull calling upon all the faithful to pray for the success of the Christians against the Moslems, who were then threatening Belgrade. He was a Spaniard and knew what danger to the Church was imminent, for nearly all Spain had been subject to the Crescent for eight centuries. During his short pontificate he published no other call to prayer and pen-

ance, and that Bull, which is still preserved, made no mention of the comet. Twenty years later Platina, who was a stylist rather than a historian, wrote what might be called popular lives of all the Popes, in which he said, speaking of Calixtus III, that the Pope had ordered public prayers because physicists asserted that the appearance of the comet implied the coming of pestilence, famine, and some great disaster. Have we not been regaled with statements of what might befall us at its reappearance if we were to get a swish of its tail? Laplace (1749-1827) was the first to introduce to public notice the supposititious anathemas and exorcisms which are now so important an element of the fable. Finally Arago, improving on all that had been done to embellish the tale, soberly wrote, though he must have chuckled as he did so, that Calixtus III had excommunicated the comet. Father J. Stein, S.J., of the Vatican Observatory, has brought out, in a brochure of forty-one pages, the whole story of how Platina's molehill became the mountain of later days.

The February *Catholic World* opens with a highly appreciative review of Father Tabb's poems by Alice Meynell. Whitman was the poet of clamorous mediocrity; Emerson and Tabb are the only American poets who attained conspicuous greatness. Father Tabb's imagery is at once the matter, form and substance of his poems which have to be counted as well as weighed. "It is for abundance that we must praise him—the several, separate, distinct discrete abundance of entire brief lyrics." Dr. Walsh has a very helpful article, illustrated by apt citations from the leaders of thought in the medical world, showing that the Catholic Church alone has rightly appraised the relations between religion and health, and that prayer, self-denial and confidence in God alleviate pain, both mental and physical, generate content and conduce to happiness. "The War on Religion in France," by Mrs. Bellamy Storer, is a picture of the religious and moral anarchy to which the insensate hate of a persecuting Masonic government is reducing France. "An Institution along New Lines" is an account of the Lincoln Agricultural School at Lindolndale, N. Y., in which the Christian Brothers are training children in family groups to be self-respecting and self-supporting. Dom Bede Camm gives the history of the Stonor family seat, which has been Catholic since the Norman Conquest, and Andrew J. Shipman relates his personal impressions of the Barcelona disturbances. There are three stories and a good set of book reviews.

EDUCATION

A new plea for vocational education was put forward by the Commissioner of Education for Massachusetts, in an address delivered at the New York State Teacher's Association meeting. Mr. Snedden, the Commissioner, deduced the needs of its introduction from a condition which has led to practically every development in school systems—the natural evolution of things outside of the schools. The public agencies, he claimed, must do to-day what private agencies did in the past. "The home of to-day in the crowded city is not the vocational educational centre it was years ago. The mother of to-day cannot train her daughter as she could in the old-fashioned home, nor can the father of to-day show his boy 'how to do it' to follow in his footsteps, as he could in another age. Neither can the big factory supply the want of this education. It cannot do for the youth, who is just one of its employees, what the old shop 'used to do.'"

And if this latest development of education be handled temperately and wisely; if, as another speaker said at the same meeting, one remembers that every system of education exists primarily to develop the mind and character of the child and industrial training should come after that, there will be many who will frankly admit the utility of a wider extension of training such as the devotees of vocational teaching demand.

According to statistical tables of averages the great rank and file of our workers have to become self-supporters at the age of sixteen. Educators realize the inadvisability of too much specialization and the disadvantage of putting young children into exclusively manual schools. If vocational schools be so adapted as to reach boys who leave the other schools at the age of fourteen and go nowhere else, and the girls who leave at the age of sixteen and go nowhere else, they will prove a genuinely helpful factor in the training of the young, and will in nowise threaten or displace the schools whose aim is rather the liberal and cultural training of their students.

The Second Annual Report of the Superintendent of Parish Schools of the Archdiocese of Cincinnati (1909) presents gratifying evidence of the excellent condition of graded and primary school work in Archbishop Moeller's jurisdiction. It gives the usual statistical information, showing, one may note, a surprisingly good percentage of Catholic children attending Catholic schools, as well as a clearly defined purpose to in-

troduce the parish school into every parish in the diocese. The personal report of Rev. O. B. Auer, the Superintendent of Schools, suggests an admirable point worthy of consideration by all who have the interest of parochial schools at heart.

No doubt the heavy burden which a good parish school lays upon a parish is the chief reason why the over-crowding of classes in the primary grades is permitted at times. And yet a moment's thought will make clear the supreme importance of excellence in the foundation work of these grades. It were well for Catholic school boards to take example from the practice now general in our public schools and have earnest care to give to the little ones the best—small classes, comfortable and pleasant accommodations, well-lighted and well-ventilated rooms and, above all, the best teachers available.

Even though these provisions restrict the outlay for improvements in the higher grades, the better results in primary work will more than compensate the apparent loss in the grammar departments. One notes with satisfaction, too, that the Cincinnati schools are well graded, using a uniform schedule of studies as well as a uniform series of text-books throughout the archdiocese.

There is too much common sense in the American people to make it probable that the vicious extravagances of the French government in its educational experience shall ever find footing in this country. Yet its present policy compelling the elimination of religion and morality from the scheduled training given in its public schools is dangerous enough to cause Catholic and non-Catholic alike to dread the outcome of educational evolution in the United States. Every Christian must deplore the existing condition, and it is not surprising, therefore, to find that there is a growing sentiment among men and women of all shades of religious conviction in favor of religious education. Unfortunate prejudices have hitherto held Catholics and non-Catholics apart and prevented a dispassionate study of ways and means whereby religious training and moral instruction may be assured as an essential element of our public school system. One is inclined to believe that the danger recognized in a policy tending to hand the training of our little ones over to agnostic and infidel influence will lead the common sense of a Christian people to find a way to safeguard the holiest interest of the nation. The mutual benefit that accrues in this direction makes the report of a conference recently held in Columbus, Ohio, especially gratifying. Rev. Francis W. Howard, well-known for

his work in the Catholic Educational Association, was invited recently to address the Monday meeting of the Protestant Ministerial Association of that city on "The Catholic Position in Education." Press accounts say that at the conclusion of Father Howard's address a rising vote of thanks was tendered him, and many of the ministers personally complimented him for his clear and succinct presentation of a subject in which all present were deeply interested.

Detroit, Mich., is to have the opportunity to entertain the Catholic Educational Association during its seventh annual meeting on July 5, 6, 7. Inspired, no doubt, by the example of the excellent arrangements at Boston, which made last year's meeting so great a success, the Catholic body in the Michigan city is already preparing to cordially second the assurance of welcome given by Bishop Foley, when he made known his desire that the Association's next gathering should be held in his Episcopal city. A local committee on arrangements, headed by Rev. E. D. Kelly, of Ann Arbor, has selected the working subcommittees, and the energy with which preparations are being mapped out augurs excellently for the success of the coming meeting. The Jesuits of Detroit College have offered their institution for the sessional work of the convention, and the religious exercises usually marking the Association's annual convocation, will be held in their Church of SS. Peter and Paul. Preliminary announcements from the Secretary of the Association indicate that the program to be carried out in the convention will follow in its main features those of other years. The general and final program of the convention will be issued in May from the office of Rev. F. W. Howard, Secretary General, 1651 E. Main Street, Columbus, Ohio.

The charges of agnostic influence and worse, made in reference to the teaching in universities of this country are growing in strength and spreading in circulation. Last week AMERICA quoted a series of resolutions accepted by the delegates to the Pan-Presbyterian Alliance in its Chicago meeting. A later utterance of a speaker at the same meeting is even more direct and pointed. Speaking before the Western Section of the Alliance, Dr. David J. Burrell, pastor of the Marble Collegiate Church of New York, makes this attack. "I have been called to task for saying that the Biblical instruction in Princeton University has been under the direction of a man who does not believe in the inspired trustworthiness of the Scriptures as the word

of God. The same affirmation might be made, and still more strongly, respecting many of the institutions of learning under avowedly Christian control. In my judgment, the Carnegie Foundation is the most significant movement of modern times in the interests of agnosticism in general education."

SOCIOLOGY

A correspondent has this to say of the changing conditions marking property owning in Poland: "Galicia, crown land of Austria-Hungary, is proving more hospitable than the promised land of old to the Jews who, as Poles of the Mosaic faith, have been and are being supported by the most influential spirits of that province. The following data are worthy of attention: In the year 1868 the right to hold immovable property was by law granted to the Jews of Galicia, and scarcely a year later 39 estates were in the hands of Jewish proprietors. By leaps and bounds have the once proscribed people extended their domain until to-day 1,100 of the old landed estates have passed from the Polish gentry to the possession of its representatives. Only 900 of these estates are now controlled by Polish magnates. The story of city property is even more striking. Eighty-five per cent. of registered owners of city real estate are Jews. The rural holdings of the peasants and the small farms of the land are similarly passing into Jewish control. The records show a yearly total of mortgages to the value of 9,000,000 crowns filed upon 2,000 such small holdings, generally at usurious interest, and it is easy to understand how many of the unfortunate owners are forced to sell their little properties at ridiculously low prices. To-day 70,000 of these smaller holdings are controlled by the Jews, their former possessors being reduced to the position of servants on the lands of their forefathers or forced by dire poverty to seek relief through exile in America."

The Catholic Socialist party of Italy—the term used describes a thoroughly Catholic body—is making marked progress in strength and development in the kingdom. The latest feature of its growth is the union effected between the many rural savings institutions founded, through the efforts of the body, in Lombardy, Venice, Central Italy and Sicily. A very actual condition facing the organization just now, and very important as well, since it touches the social policy of the Sonnino cabinet, is the question of Catholic agricultural organization in reference to state-favored institutions. The Social Democrats are intent on depriving the Catholic associations of the benefit of recognition by the State, and thus far their efforts have been

successful. The new Minister of Agriculture, Signor Luzzatti, has, however, just issued a declaration favoring justice to the Catholic associations and has proved his sincerity by naming a well-known Catholic organizer of Bergamo member of the National Council of Labor. The question takes on the greater interest because Luzzatti has planned the establishment of a national Labor Bank, following in this the experiment already made in other lands. The Labor Bank, as thus far planned, will have two sections. The first section will offer loans at cheap rates to small property-owners and workingmen; the second section, somewhat after the fashion of building associations in America, will assist the poor in the erection of cheap homes. The Labor Bank, it is intended, shall have an initial capital of 15, 000,000 lire, to be furnished through the State and the large trust associations of the kingdom, and its influence in the industrial development of Italy will unquestionably be no slight one.

Kilmainham Gaol, associated with the trials of so many political prisoners in Ireland, has been handed over by the County Council to the Sisters of St. John, and it is now converted into St. Brigid's Home. The cells have been transformed into comfortable rooms, and the whole place stripped of the elaborate unfriendliness supposed to soften the heart of the wrong-doer. St. Brigid's is to be a home for female inebriates. The prison could no longer keep its character and, having waited in vain for a second Parnell or the return of Mr. Wilfrid Blount, had grown of late as empty as only Irish gaols are apt to be.

The Catholic Total Abstinence Union of America has forwarded to every priest in the United States the January number of the *C. T. A. U. Advocate*, together with a pamphlet prepared by the Spiritual Director, Rt. Rev. J. Regis Canevin, D.D., Bishop of Pittsburgh, Pa., and a leaflet published by Father M. A. Lambing, of Scottsdale, Pa., National President of the Priests' League. The pamphlet prepared by Bishop Canevin presents in concise form the approbation that the Church has given to the National Union. It also suggests the means of establishing temperance societies, where these do not already exist. For forty years this Union has been sustained by the Hierarchy of the United States and blessed by the Sovereign Pontiffs of the Church.

The Immigration Commission reports to Congress that the congestion in large cities has been somewhat exaggerated. The population of the congested districts consists in great measure of immigrants less than ten years in the country, and the statistics of dwellings show that on an average 134

persons occupy 100 rooms, including kitchens, and 232 persons sleep in 100 rooms. On an average one family out of every ten occupies its own house. The extremes were one in five in Milwaukee, one in six in Chicago, Cleveland and Buffalo, one in twenty-two in Boston and one in two hundred in New York. Five-sixths of all the houses examined were fairly clean.

The Census Bureau announces that the statistics of 158 cities with over 30,000 population show that in 1907 there was a decrease of 6 per cent. in the number of saloons. Of the cities with more than 300,000 population, Washington had fewest saloons, 521. Pittsburg was next with 818. Milwaukee had the largest number in proportion to its population, one for every 142 persons, and New Orleans, one for every 200. Of smaller cities Galveston had one saloon for every 134 persons; La Crosse, one for every 183, and Sacramento one for every 188. The proportion was smallest in the cities of Pennsylvania and Massachusetts, and largest in those of Texas, Ohio and Wisconsin.

Official returns show that, on February 5, 128,670 paupers were receiving relief in London, 3,504 less than on the corresponding date last year. This corresponds to a rate of 26.6 per thousand. Last year the rate was 27.6; in 1908 it was 27.2, and in 1907, 26.8.

The first conference of the charity organizations of the Diocese of Fall River was held recently, under the direction of Bishop Feehan, for the purpose of rendering their efforts more effectual. Papers were read on "Industrial Training," "Institutional Care of Infants and of Older Children," and on the detailed work of the various charitable societies and conferences.

It is announced from time to time that married couples with children are not wanted for farm work in Australia. Mr. Deakin, Prime Minister of the Commonwealth, has taken the matter up. He declares that families are what Australia needs, and denounces the advertisements for couples without children as tending to lower morality.

The Italian Labor Bureau has just issued its report. More than 3,000 immigrants obtained work through it and over 10,000 workmen applied for work. It charges no fees for its services. It urges strict supervision over the so-called private bankers who undertake to manage the savings of the Italians and in many cases rob them, and over the hygienic conditions of the labor camps.

ECONOMICS

The eleventh annual convention of the Canadian Forestry Association, held by invitation of the New Brunswick Government in the Legislative Chamber at Fredericton, was opened on February 23 with an address by Lieutenant-Governor Tweedie and speeches of welcome from Premier Hazen, Hon. C. W. Robinson, leader of the Opposition, Hon. W. C. H. Grimmer, Surveyor-General, and Mayor C. F. Chestnut, to which a suitable reply was made by the chairman. A letter was read from Sir Wilfred Laurier, in which he said the forestry question was one of vital interest to every Canadian. The annual review of the president, Mr. Thomas Southworth, of Toronto, read in his absence by the chairman, showed how the arousing of public opinion had made the Conservation Commission possible, and insisted on the imperative duty of pressing forward in all parts of Canada to save the forests and all that depends upon them. At the close of the convention the following afternoon resolutions were passed, urging the Federal Government to limit the cutting of timber or pulpwood on Crown lands; endorsing the House of Commons committee, which recommends that the available forest lands upon the eastern slope of the Rocky Mountains be converted into a permanent forest reserve; suggesting that the Federal and Provincial Governments preserve to Canada all the water-power within their boundaries, especially in waters bordering on the neighboring republic; calling upon the Dominion Government to pass more stringent laws compelling railway companies to prevent forest fires along their lines, and impressing upon the Federal and Provincial Governments the necessity of reserving the timber lands at the headwaters of all rivers and streams, so as to maintain the regular flow of water. Among the resolutions which concern the Forestry Association itself the most important is that which recommends to the executive the advisability of appointing a committee of five to consider the fire laws of the several provinces and suggest legislation that would more effectually prevent and control fires.

The automobile trade with foreign countries is growing quickly. In 1902 the value of machines exported was one million dollars; in 1909 it was eight and two-thirds millions. In this year machines worth two and one-half millions went to Canada; two millions to Great Britain; \$846,000 to France, and \$300,000 to British Australasia. The imports from Great Britain were valued at \$176,000; from France, \$2,124,000, and from Italy, \$664,000. The French export trade amounted to twenty-five million dollars.

The foreign tobacco trade of the United States for the last twenty years amounts to over one billion dollars. The exports were 646 millions and the imports 386 millions. The world's trade last year was valued at 150 millions. Of this the United States imported forty-one millions; Cuba, thirty-one millions; the Dutch East Indies, twenty-three millions. German imports came to thirty-five millions; those of the United States to thirty millions, and those of Great Britain to twenty-five millions.

The Pacific Steam Navigation Company is to build four fast steamers for a direct line from Liverpool to Buenos Aires, to connect with the Trans-Andean Railway. The time from England to Valparaiso by this route will be about a fortnight.

During the last twelve years the British Treasury has received no less than £211,041,690, over a billion dollars, from death duties, that is, the tax on estates passing by inheritance.

In Massachusetts the legislature is considering bills presented to it by the Boston Federation of Catholic Societies dealing with moving picture shows and immoral theatres.

DRAMATIC NOTES

"She Stoops to Conquer," Garden Theatre.—It is a delight to witness such a fine presentation of Goldsmith's charming comedy as given by Mr. Greet and his excellent company. A contrast of the superior wit, humor and dramatic quality of this lovable and laughable play with the horseplay and vulgarity of one of our modern comedies would be an insult to ordinary intelligence. It teems with that subtle humor (so frequent in the older dramatists and so conspicuously lacking in the modern playwrights) which provokes continuous amusement, while its literary quality shines brilliantly amidst the banalities of the hour. Mr. Greet, as Tony Lumpkin, was exceptionally good, delineating with a sure touch, the sly, light-hearted, care-free, carousal-loving youth, with his haughty disdain for the "ladies," and his propensity for the lasses of the taverns.

The inn scene was exceptionally well acted, and contained many life-like impersonations of the various habitués of the village ale-house of Old England. His support was well balanced and gave evidence of careful and intelligent training. It was gratifying to witness the hearty appreciation of the audience, especially in these days, when we are wont to hear that old cry of managerial commercialism about the long suffering public not wanting the old plays. Another

striking and present example of this appreciation of the public is evidenced at the large attendance of the production of Shakespearean plays at the Academy of Music, by Mr. Sothorn and Miss Marlowe, whose success has decided them to return shortly for another engagement.

Mr. Greet has long identified himself with a movement towards the uplift of the stage, by teaching the people in various ways the superior literary and dramatic quality of the elder dramatists. This season he has undertaken an unusually interesting repertoire which includes that exquisite morality play of the Fifteenth Century, "Everyman," "The Merchant of Venice," "Taming of the Shrew," "Macbeth," "Julius Caesar," "Hamlet," "As You Like It," "Two Gentlemen of Verona," "A Midsummer Night's Dream," "Twelfth Night," "Romeo and Juliet," Marlowe's "Dr. Faustus," Sheridan's "The Rivals," Lytton's "Money," and a Greek or modern play. Such an undertaking deserves public appreciation, and it is to be sincerely hoped that Mr. Greet's efforts will not go unrewarded.

"Children of Destiny," Savoy Theatre.—A curious medley of realism, sensationalism, and utter improbability. The play is illogical and in its essence vicious, notwithstanding its supposed solution in a virtuous finale.

"Mr. and Mrs. Daventry," Hackett Theatre.—A play heralded as one of Oscar Wilde's, but without any evidence. It is true that its theme has a tang of Wilde's worldly cynicism, but its execution is so far below his workmanship that until proof positive is forthcoming, his attributed authorship may be classed as pure fakerism. The theme is on the usual lines of the modern drama of degeneracy, marital infelicity, infidelity and the usual catastrophe, presented to no purpose, in a realistic and sensational setting. It opened on a Wednesday night and was withdrawn at the end of the same week. May it rest in peace.

CHARLES MCDUGALL.

QUERIES AND ANSWERS.

A. V. W., Waldwick, N. J.—Who was "T. H.," a convert who wrote a remarkable book on prayers for the dead, and published the same in the year 1600? I do so wish to know more about him and his book, and surely some of the readers of AMERICA can tell me.

J. G.—The "Drama of St. Cecilia" is now out of print and cannot be obtained in England.

SCIENCE

The Duke of the Abruzzi lectured lately before the Alpine Club of Turin on his mountaineering in the western Himalayas last year. Setting out from Srindgar in Cashmere, he reached the Baltoro and Godwin-Austen glaciers a month later. Here he established a depot at Rdokass, from which he set out to attempt K² of the Ordnance Survey, or Mount Godwin-Austen of the atlases. Having reached its southern wall he sent out parties to examine the eastern and western sides for a practicable route. None was to be found. Everywhere the explorers met only steep ridges, sheer precipices and overhanging glaciers. The Duke made an effort to climb the mountain by the east-southeast ridge, but after reaching an altitude of about 16,000 feet he was compelled to abandon his task. He then spent several days in surveying the upper basin of the Godwin-Austen glacier. Having done this he turned his attention to K⁶, otherwise known as Bride Peak, not quite so high as K², but still for all that over 25,000 feet. June was already past and the unfavorable season of the monsoon was at hand. Nevertheless, he was going to try the ascent. This meant to live three weeks at an altitude of 21,000 feet, amid heavy snowstorms and almost continual fog, awaiting an opportunity of a dash for the summit. Twice he made it, but unsuccessfully. The second time, July 18, he was only 536 feet from the top when the fog came up and made it impossible to proceed. Nevertheless, he reached the height of 24,583 feet, the highest point ever reached by a mountaineer.

Mr. G. C. Bell, a member of the British Institute of Electrical Engineers, has conceived a novel device for storing heat energy that may be generated by electric apparatus during the day when there is small demand of current. It consists of a block of iron encased in a capsule of magnesia, which renders the block heat-proof. In the interior of the block is a removable partitioned heating unit. By passing the current through this unit a temperature of from 600 to 700 degrees Fahrenheit is possible. Thus heat is at hand at a moment's call and the efficiency of power-producing machinery is quadrupled. The use of the invention will depend on the prices per kilowatt power companies will see fit to offer. The prevailing high prices of electric current would not warrant its general introduction.

Professor Marbe, a French physicist, has made practical the use of the monometric flame of Dr. Koenig, to register disturbances of an alternating type, such as those

of the electric current and heart beats. He finds that any flame, giving off soot, is sensitive to the influence of these pulsations and reproduces graphically not only the frequency of these disturbances but also their form. In every case the pulsations are made to traverse the flame; in case of the heart beats, through an acoustic capsule held close to the chest. The impressions are taken on a ribbon of paper which is made to pass through the flame. Heart pulsations have been measured up to one-hundredth of a second.

With the launching of the battleship Utah on the Delaware River, at Camden, New Jersey, the largest sea-engine of war in the world is afloat. Its displacement is 21,825 tons, with a length of 551 feet and a width of 88 feet. Turbine engines of 28,000 horse-power operate her propelling mechanism. A remarkable feature in connection with the construction of the Utah is that she was assembled in the short period of nine months.

Professor Robert S. Ball, of Cambridge (England), ridicules the idea of danger to the earth from Halley's comet. "A rhinoceros," he says, "in full charge does not fear collision with a cobweb;" "We passed through a comet's tail in 1861, and nobody knew it;" "Sir John Herschell said a whole comet could be squeezed into a portmanteau;" "As far as I can learn, we shall be in the tail of Halley's comet on May 12. I sincerely hope we shall."

The United States Light-house Board, after sixty days trial, has decided to adopt the submarine bell system of signals for foggy conditions. Forty-eight light-ships, equipped with these bells, have been anchored at different stations along the Atlantic and Pacific coasts, and all ships of war are being fitted with receiving apparatus. The sounding of the bell is registered electrically in the pilot house. This method enables signals to be received from a distance three times greater than that through which the blast of the fog horn is transmitted.

Dr. Edward Lee Greene, one-time professor of botany at the Catholic University and now associate in botany in the United States National Museum, has just published, under the auspices of the Smithsonian Institution, an interesting volume, entitled "Landmarks of Botanical History." The volume is a detailed study of certain epochs in the development of the science of botany. The point of view is philosophical rather than industrial. Interesting biographies are included of such botanists as Theophrastus, Brunfelsius, Fuchs, Tragus and Cordos.

ECCLESIASTICAL NEWS

The visit of Supreme Grand Knight James A. Flaherty of the Knights of Columbus to Panama was a memorable event in the religious annals of the isthmus. Arriving at Colon on January 20, Mr. Flaherty and his party were welcomed by a committee of knights, who so thoroughly provided for their entertainment that the five days of their visit were crowded with events that must have afforded matter for pleasure and lasting recollection. One day was devoted to the inspection of the Culebra cut, the Gatun dam, and other canal works, a special train having been provided for the occasion. On Sunday, January 23, there was a solemn high Mass in the cathedral, at which the visiting and local knights assisted in a body. An eloquent sermon was delivered by the Rev. F. J. McDonald, C.M.

In the afternoon of the same day the Supreme Grand Knight exemplified the third degree, to which fifty-four were admitted. In the evening, Mr. Louis K. Rourke, of the Panama Council, presided at the banquet, at which the guests of honor were the Right Rev. Xavier Jungs, Bishop of the diocese, and Mr. Flaherty. On Monday a visit was paid to the neighboring islands in the Pacific, followed by a grand ball in the evening. On Tuesday, January 25, the visitors set out on their return to the United States. Their presence and their public profession of their faith produced a profound impression, according to *La Defensa Social*, of Panama, from which we have taken our details, and will redound to the good of religion.

There is announced from the office of the Cardinal Secretary of State in Rome the appearance, in the near future, of a detailed statement of the distribution of the vast sum entrusted to the Pope by the charitable faithful of the Catholic world on the occasion of the earthquake disaster more than a year ago. The document will show that a total of more than 6,000,000 liras was disbursed by the agents of the Holy Father in the stricken districts of Sicily and Calabria. Besides the sums expended in helping the needs of individuals, substantial donations were made to those charged with the rebuilding of churches, hospitals, orphanages and similar institutions of charity which have risen from the ruins within the past year. The statement covers only the distribution of the quasi-public fund administered by Papal direction. The Holy Father has not permitted in the report any mention of the million and a half liras which he caused to be given from his private resources to the unfortunates of Reggio and its neighborhood.

The report appears in a neatly bound pamphlet, and is to be issued in English, German, Italian and French.

With the Archbishop of Westminster acting as President and the other Bishops of the Province as Vice-Presidents, a permanent Committee representing various Catholic societies in England and Wales has been formed to arrange for a National Catholic Congress to meet every year in England. According to present arrangements the Congress will open at Leeds on July 29. As at the Eucharistic Congress, there will be one or more large demonstrations and meetings of the various constituent bodies, at which papers will be read and discussed. On Sunday, July 31, there will be solemn functions in the churches, with a general Communion. Details on these and a number of other points have not been settled.

Preparations are already being made by Austrian Catholics for a popular pilgrimage to Lourdes and other noted shrines during the coming summer. Special trains will leave Vienna on August 20, and the pilgrims will return on September 2. Going or coming stops will be made in Oberammergau, where the pilgrims will witness the Passion play. Zurich, Einsiedeln, Lucerne, Bern, Freiburg, where special services will be held at the tomb of Bl. Peter Canisius, the patron of Sodalities of the Blessed Virgin, Ghent, Lyons and Paray le Monial. The pilgrims will spend four days in Lourdes and, if the record of past years be attained, the pilgrimage will be a notably large one.

On February 25 Bishop Kennedy, Rector of the American College, presented to the Pope, in the name of Archbishop Farley, the gold medal recently struck in commemoration of the centenary of the diocese of New York. The Holy Father admired its artistic details and returned his thanks to Archbishop Farley for the gift.

The consecration of the Right Rev. M. F. Fallon, O.M.I., as Bishop of London, Ontario, is to take place on April 25, the Feast of St. Mark, Evangelist.

A boarding school in Manila, conducted by the Augustinian nuns (native) was utterly destroyed by fire on December 27. The loss was \$75,000 and there was no insurance. The house belonged to the Archbishop.

It is announced that the Pope will be asked to allow the Blessed Sacrament to be carried in the procession at the coming Montreal Eucharistic Congress, in a special carriage drawn by six horses, as used to be done by the Pontiff himself in the olden times.

PERSONAL

At the last meeting of the Board of Regents of the University of the State of New York, the vice-Chancellor, Dr. St. Clair McKelway, who presided, paid a tribute to the memory of the late Bishop Thomas A. Hendrick, of Cebú, once a member of the Board. "There was a union of cultivation, fellowship and genial humor in him that made him a charming colleague as well as a valuable regent," said Dr. McKelway.

"When he was called to service in the Eastern possessions of our republic, he unhesitatingly gave up the labor in which he had attained distinction, and wrought and won love for missionary labor under conditions of peril and difficulty of a grave kind. His record in that field commanded the admiration of his superiors, the affection of the people over whom he was made the spiritual overseer and the respect of the government of his country. Education had in him an exemplar. Religion had in him a faithful disciple. Authority, spiritual or civil, had in him a wise leader and follower in one. His life was a blessing. His conduct was an example. His end was peace."

Regent Pliny T. Sexton followed Dr. McKelway and said: "Assiduously, he sought to develop and translate into usefulness to others the divine spark which he realized had been implanted in his material being. Untiring devotion and service to his God, through like devotion and service to his fellow men, is a truthful and just characterization of the animating spirit and purpose of our greatly beloved brother and former associate. Peace be to his ashes and eternal joy for his soul."

The *Manila Cable News* of Nov. 26 reports that Padre Pedro Chaves, a native priest of Sorsogon, delegate to the first Philippine Assembly, was badly defeated in his attempt at re-election. Padre Chaves is an unfrocked priest, the author of a bill calling for the immediate independence of the Philippine Islands, which was first approved by the Nationalist majority of the House and then pigeonholed. It was never dreamed for a moment, says the *Cable News*, that a delegate who, by his bill, had made himself immortal among his fellow delegates, should have to suffer defeat. During the revolution of 1898 Padre Chaves was a captain in the forces of the Philippine republic. After the war he retired to private life and engaged in business.

Congress has passed a bill appropriating \$3,000 to place a memorial over the

unmarked grave in the cemetery at Carrollton, Mo., where Gen. James Shields was buried thirty years ago. General Shields was a veteran of the Mexican and civil wars, and the only man who had been a United States Senator from three States, Missouri, Illinois and Minnesota.

A press cable from Rome states that the Pope has appointed the Rev. J. W. Hendrick, of Ovid, N. Y., brother of the late Rt. Rev. T. A. Hendrick, Bishop of Cebú, a domestic prelate, with the title of monsignor.

The new auxiliary of St. Paul will have the titular see of Ermopolis Major, and the auxiliary for San Antonio, Texas, that of Costabata.

OBITUARY

The Rev. Matthew Antillac, missionary of the Society of Jesus, died at Belize, British Honduras, aged 63 years. He was a native of the Spanish province of Catalonia, and as a young priest began his missionary career in the new world. Although never robust, he endured without flinching the hardships of a tropical climate; his thirty years of missionary life were full of works of zeal and self-sacrifice. His genial and sympathetic disposition and his ability in expounding the word of God gave him great influence with the natives. In the evening of February 16, as he was about to give Benediction of the Most Blessed Sacrament in the presence of Bishop Hopkins, he was stricken with paralysis and expired two hours later. The Bishop administered the last Sacraments and gave the last blessing to the dying missionary.

The Rev. John S. Coyle, S.J., who for some years has acted as treasurer of St. Joseph's College, Philadelphia, died in that city on Feb. 25. He was born in Philadelphia April 28, 1864, and entered the novitiate of the Society of Jesus at Frederick in his sixteenth year. For many years he suffered from ill-health, but his sufferings never interfered with the conscientious discharge of the duties assigned him. The Rev. George Coyle, of Holy Cross College, Worcester, Mass., is his brother.

Rev. James O'Reilly Sheridan, for fourteen years pastor of St. Francis' Church, Naugatuck, Conn., died there on February 22. He was born in County Longford, Ireland, February 10, 1855, and came here in 1869. Graduated at Holy Cross College, Worcester, in 1875, he made his theological studies at Montreal, and at St. Bonaventure's Seminary, Alle-

gany, N. Y., where he was ordained to the priesthood, June 15, 1878. Father Sheridan came of a Levitical family. Two of his brothers were also priests, the late Bishop O'Reilly, of Hartford, was his uncle, and the late Very Rev. James Hughes, of Hartford, was another kinsman. Since Bishop Tierney died in 1908, the diocese of Hartford has lost by death fourteen of its priests, nine of them prominent pastors.

Colonel Claude R. Conder died in England, February 16, aged 62. He will be remembered by our readers for his share in the survey of the Holy Land under the Palestine Exploration Fund. In this work he was occupied for ten years, from 1865 to 1875, during which period he surveyed 4,700 square miles. On his return to England he gave the public an account of his work in his book, "Tent Work in Palestine." While his professional work is beyond all praise, the same can not be said of his archeology. In this he was inclined to be destructive of well-founded traditions, and was particularly hostile to the traditional site of Calvary and the Holy Sepulchre, and a supporter of the so-called Gordon site beyond the Damascus Gate.

PULPIT, PRESS AND PLATFORM

The sermon on the occasion of the public demonstration made by the Knights of Columbus in Panama was delivered by the Rev. F. J. McDonald, C.M., and was a noble tribute to the Church and an eloquent appeal to the assembled knights to live up to the spirit of their Order by cherishing and practising ardent loyalty to their faith. It was in part as follows: "If Windhorst with a few faithful followers strong in the principles of justice could disarm the Iron Chancellor of Germany, if O'Connell, strong with the strength of right could force his way to the greatest parliament of the world and wring from it measures of justice, who need fear the failure of the cause of truth when it is supported by men chosen from among the best and raised to the honor of knighthood after they have proved their lofty principles? United for battle, you are stronger than Napoleon and his veterans, Wellington and his armies, Washington and his patriots. You have nothing to fear from without as long as the Order is faithful to itself. As long as it adheres loyally to its principles and duties, there is no power that can effect its destruction. The strength of any association depends more upon the quality of its members than on their number.

"Never will it be too well understood that there is only one institution that has stood every test of time and trial; that only

one has seen the birth, the growth, the decay and death of all others; that only one flourishes in the night of persecution and in the days of religious peace as well, and that this one institution is to exist until the last moment of time. The Church is a divine institution; all others are the work of men. These flourish as long as she imparts to them the life-giving warmth of her existence. Orders strong and flourishing of old forgot this truth or denied it, and therefore they are not. All that hopes for perpetuity must cleave to the Church as the vine to the oak, as the earth to the sun which vivifies it. In every ray of light that flashes from our character, in every one of our actions sealed with Christian morality we give testimony to Jesus Christ. We must face many conflicts, great trials await us, our order of knighthood must right many wrongs and resist much injustice.

"Like the valiant knights of old, with God and country in our hearts, let us wave the banner of the Cross, which has never been overcome; where truth is crushed, where liberty suffers, where there is hunger and thirst for justice, where religion is persecuted, there let us fly and bare the sword. In all lands our ancestors in the faith maintained it at the cost of their blood. A price so high is not demanded of us. Nevertheless, we may be brought face to face with contempt and ridicule, suspicions springing from ignorance, infamous calumnies and vile persecution. What matters it? It is in the stress of trial that true loftiness of character is seen."

LETTERS TO THE EDITOR

FRANCISCAN CONVENT, UGANDA,
BRITISH EAST AFRICA.

Jan. 18, 1910.

To the Editor of AMERICA:

It surprised me to see my letter printed in AMERICA. I should like to correct an error in it, viz., that the money had *not* been voted for printing two thousand copies of Colonel Roosevelt's speech given at Nairobi. The money *was* voted and the copies printed and distributed.

On December 21, 1909, our mission was honored by a visit from Colonel Roosevelt, his son Kermit, and Commissioner F. A. Knowles. Colonel Roosevelt inspected every part of the compounds, showing keen interest in all he saw. He looks remarkably well and has thoroughly enjoyed his hunting trip and this magnificent country. He said that we have nothing at home, excepting, perhaps, the grizzly bear, which is anything like the fierce and wild beasts of Africa. Kermit is a fearless hunter. While here he succeeded in shooting a very rare species of large antelope. As far as is

known, only five of these antelopes are trophies, and he has the fifth and finest.

In Uganda Protectorate, as in East Africa, Colonel Roosevelt made a most favorable impression, and pleased everyone by his greatness and his simplicity, as well as his straightforwardness. He very kindly offered to speak in public of our work here, upon his return to the United States. He left Kampala early on the morning of Christmas eve to overtake his safari (caravan), which he had sent forward on the previous day. We have been told that the Sirdar is sending a gunboat to Gondokoro to meet Colonel Roosevelt's party and take them up the Nile.

The amalgamation of British East Africa with this Uganda Protectorate, by which Sir Percy Girouard would have control of both, has not come to pass. The appointment is announced of the Commander-in-Chief of Somaliland, Captain Henry Edward Spiller Cordeaux, C.B., C.M.G., as the new Governor of Uganda Protectorate.

MOTHER MARY PAUL, O.S.F.

BLUE MONDAY IN THE "LIVING CHURCH."

To the Editor of AMERICA:

For some time past there has been considerable perturbation and searching of heart amongst the High Church members of the Protestant Episcopal Church in this country. One evidence of this is the unusually large number of their clergymen who, within the last two years, have made their submission to the Catholic Church. Another is the frequent appearance in the columns of the *Living Church*, the leading organ of this party, of articles of a strongly anti-Roman tone, intended to strengthen and reassure the wavering brethren who may be suspected of meditating a flight Romewards. Amongst these is an article with the title "On Going to Rome," which has been reprinted as a pamphlet for general distribution. (From its style it is evidently the production of a clerical correspondent of the paper who contributes thereto a weekly column under the heading of "Blue Monday Musings," of a virulent anti-Roman tone.)

The article begins with an attempt to minimize the force of the recent conversions to Rome by setting over against this gain the "vastly greater company" yearly lost to the Catholic Church. We do not deny that annually the Church suffers the loss of many of her children. The wonder would be if it were otherwise considering the omnipresence and activity of the forces of worldliness and infidelity, the multiplied and multiplying forms of false religions, and, in this country, the "soup kitchen" methods used by Protestant "evangelizing" societies for capturing especially the children of poor Catholic immigrants. We take exception, however, when the author

descends to particulars. That recent events in France have resulted in a great loss to the Catholic religion will not, we think, be the conclusion of any unprejudiced observer. It is the testimony of many witnesses that, since the Separation Law went into effect, the churches have been better filled, and there has been more evidence of religious devotion and zeal than for many long years past. Religious persecution there, as elsewhere, has had the effect merely of separating the chaff from the wheat, those who have withdrawn from the Church never having been Catholics in anything but the name, and whose withdrawal, therefore, is no loss of strength to the Church, but rather the reverse. As to the reported accessions to the ranks of the so-called "Old Catholics," without doubt the wish is here father to the thought. This sect, in the forty years of its existence, has had abundant opportunity to show what it could do, and it has been sufficiently evident for a long time past that it is a "movement" which will not "move" except backwards. While speaking of Poland, however, the writer of the tract might have mentioned the Mariavite delusion, which has unfortunately carried off a considerable number of Polish Catholics. These people are followers of a certain woman who claims to be the incarnation of the Holy Ghost. This movement is enjoying the favor and support of the Russian authorities, who are naturally glad of an opportunity to weaken the power of Catholicism among their Polish subjects, but, what is still more disgraceful, a bishop has been consecrated for these fanatics by a bishop himself consecrated by prelates of the "Old Catholic" sect. As it is this body with which Anglicans of the "High" persuasion are so anxious to promote union it must be interesting to them to see with what strange bedfellows they are going to become associated should such union take place.

The Protestants of Italy will no doubt be glad to hear of the considerable increase in their ranks discovered by this *Living Church* writer. The most recent Italian religious statistics, however, furnish information quite the contrary. If the Church suffers annually the loss of many of her children, still, when it comes to the question of the "departure of great numbers into separation," the Catholic Church is not the only religious body which has to confront this condition. As the result of a recent religious census taken in the Harlem district of New York, it is reported by a prominent Episcopalian rector in that quarter that, of the Episcopalians, thirty per cent. attended no church whatever—a pretty large "departure into separation." The number of Catholics returned as non-church-going in the census of this region was very small in comparison.

His remarks as to the painful and often life-long separations between friends caused by these religious changes are only too true, and that so many have been, and are, willing to make the change, in spite of the almost certainty of such pain and loss, ought surely to be accepted as a testimony to the sincerity and strength of their convictions.

Equally unexceptionable is the position taken that the mere fact of one making this change who had hitherto been looked up to as a leader and master, is no reason in itself for a change of attitude on the part of those who have been his disciples. We know not to what extent defections from the Episcopal Church from this cause have been made or are threatened, but from personal experience and the testimony of others, we know that the principle thus deprecated, of blind discipleship, is not unfrequently invoked to keep waverers in that Church. "What!" in effect it is said to the anxious one, "you dare, on the strength of your own private judgment, and with your limited knowledge of history and theology, to contemplate making such a tremendous change! Think of Dr. Pusey, that most learned man, so deeply versed in antiquity and patristic lore. He had been over this whole subject in a way that you can never hope to be, and the result of his deep and long-continued study was to strengthen his belief in the Catholicity of the Anglican Church. How can you dare to put your knowledge and experience against his, not to mention his sanctity?" Ah, yes, Ward's "Credo in Newmannum," quoted by our reverend Doctor, has its echoes nearer home. It is certainly true that, no matter who comes or goes, "we shall serve God and secure our own salvation best by fidelity to the task God has given us in the vineyard where He has placed us." Granted always. But here is the all-important point—that it is His vineyard. And it is precisely the conviction, forced upon the minds of so many men and women, that the Anglican Church, as a body, has no part or lot in God's Vineyard, that has driven them from that body to Rome. Our author may think them mistaken; nevertheless, he will surely admit that, having that conviction, they were bound to take the step they did.

S. P. MACPHERSON.

New York, Feb. 22.

CATHOLIC CHURCH-GOING.

To the Editor of AMERICA:

During the heat of summer, when outside temples are apt to be thinned by fashion's exodus, the church in this Catholic parish is filled Sunday after Sunday, at all the Masses; on a day of obligation that may fall on a week-day, perchance, as All Saints' Day fell on Monday, Immac-

ulate Conception on Wednesday, last year, the Circumcision on Saturday, this year, the same church is literally packed with devout throngs. A saying of secular "Father" Abraham Lincoln comes to mind, to wit, just as "you can fool some of the people all the time, all of the people some of the time, yet not all the people all the time," neither is the constant reality of Catholic worship in a consistent parish at all compatible with delusion.

There may naturally slip in some black sheep, or supposedly a masked sheep or two, in a large aggregate of promiscuous human beings; yet the constant and persevering devotion of the flock as a whole, Sundays and week-days, fasts and feasts, winter and summer alike with steadfast fidelity to Church and pastors, is a palpable test of the truth. While there is never a sign of perfunctory, constrained attendance, in this typical Philadelphia parish, on days of strict obligation, but rather an evident, spontaneous conscience at work with a Catholic will therein, quite as remarkable is the voluntary thronging on days not of obligation, but of appointed great devotion, such as All Souls (on a Tuesday, last year) and Ash Wednesday. Pray witness if any "converted" Waldensian, "away from Rome," would proceed to "evangelize" that Ash Wednesday surge of Catholic "sheep," silently crowding, step by step, to the altar, there to be signed with Palm Sunday's ashes in most reverential awe of Palm Sunday's truth to their souls brought home. Do they lack the Gospel? Do they lack the Gospel, again reverently crowding to voluntary devotions called "Stations" or "Way of the Cross?" The priest in his vestments kneeling in the aisles, though the weather be slushy, and many wet feet have trodden before him, is he therefore a symbol of "sacerdotal pride?" Neither so when at the altar itself he is vested in robes that do honor to Whom honor is due. And as to any alien rejection of devotions in praise of Blessed Virgin Mary, Whom, then, was the Holy Virgin elected to bear? Could she stay a vessel of inferior election, that fact allowed?

The one proved institution in all this world is the Catholic Church. What fatuous delusion in heresy or schism to fight that cause!

WILLIAM PRICE.

Philadelphia, Feb., 1910.

AMERICA is a paper of intense interest to all Catholics; it is well worth having and studying. It is a good compilation of thrilling facts which should stir the hearts of its readers. The hour is ripe for such a paper, which ought to circulate by the hundreds of thousands among our pastors and laymen.—James M. Bennett, Auburn, N. Y.

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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President's Legislative Program.—The President will insist, as far as he legitimately can, that some at least of the conservation measures shall be enacted into law before the present session of Congress adjourns. The bills which the President looks for Congress to pass in redemption of solemn party pledges are five in number, namely, the bill which calls for the establishing of postal savings banks; the one for amending and strengthening the interstate commerce law; the conservation measures, giving the President the right to withdraw public lands from entry and to continue the withdrawal until revoked by himself or by an act of Congress, and providing for a reclassification of the lands; the anti-injunction bill and Statehood for New Mexico and Arizona. In addition to these the President has recommended several other matters of legislation, including bills for a new form of government in Alaska, for Federal corporations and creating a public health bureau, but as these measures largely reflect his personal views, the President would not have them stand in the way at this time of bills designed to fulfil party pledges.

Corporation Tax Law.—The Chicago *Record-Herald* states that 300,000 of the 415,000 corporations in the United States have filed with internal revenue collectors the reports of their business called for by the new corporation tax law. The last day under the law for the filing of these reports was March 1, unless in particular instances an extension of time was granted; failure to

report carries with it a fine of from \$1,000 to \$5,000. The estimates of the revenue are enlarged by \$5,000,000 to \$30,000,000, and this sum will be further increased by the fines under the law which, if the figures of the *Record-Herald* be accepted, will exceed the tax. Collectors of internal revenue were notified some weeks ago of the President's decision that the returns by corporations under the law imposing a tax of one per cent. on their net incomes are not to be open to general public inspection unless a substantial appropriation is made by Congress to defray the necessary expense.

Ballinger-Pinchot Inquiry.—Gifford Pinchot concluded his testimony in the Ballinger-Pinchot inquiry leaving the impression after his four days on the witness stand, that he had not made good his serious charge against the Secretary of the Interior. Secretary Wilson denied the statement that he had authorized Mr. Pinchot's letter of January 5 to Senator Dolliver, which forced the President to dismiss the Chief Forester from the service.

The Rockefeller Foundation.—Senator Gallinger introduced in the Senate a bill for the incorporation of "the Rockefeller Foundation," the object of which is "to promote the wellbeing and to advance the civilization of the peoples of the United States and of foreign lands in the acquisition and dissemination of knowledge; in the prevention and relief of suffering, and in the promotion of any and all of the elements of human progress." Towards this foundation, it is reported, Mr. Rockefeller will contribute the greater part of his vast estate, variously

estimated at \$300,000,000 to \$1,000,000,000. The principal office of the foundation will be in the District of Columbia, though the bill gives the right to establish branch offices elsewhere. It is planned to make John D. Rockefeller, Jr., executive head of the foundation when the bill providing for its incorporation is passed.

Philadelphia Car Strike.—The last hope of averting the general strike in Philadelphia was given up when President Krueger on behalf of the rapid transit company refused to accede to the request of the Amalgamated Union that joint appeal be made by the union and the company for arbitration by the courts under the terms of a law passed in 1893. The situation is one of the most serious that has ever faced the business interests of a large city. Mayor Reyburn issued a proclamation forbidding a mass meeting in Independence Square and the Director of Public Safety announced that he had made thorough police arrangements to prevent it. On Monday the labor leaders declared that 125,000 were out under the general strike order; conservative estimates put the number at 40,000. Some few casualties were reported. Instructions were sent from Washington to Gen. Wood, in charge of the Army of the East at Governor's Island, to have troops ready to go to Philadelphia to guard the Mint and other Government property in case of serious disorders.

Income Tax Amendment.—The most important utterance concerning the proposed income tax amendment to the Federal Constitution since Governor Hughes took ground against that measure, appeared in a letter written by United States Senator Root to State Senator Davenport of New York. In his letter, which was read in the State Senate and has been ordered printed in the "Congressional Record," Senator Root controverts the opinion of Governor Hughes and argues at length that the proposed tax is both constitutional and proper. The income tax amendment has been ratified by both houses of the Illinois legislature.

Plan Remedies for Existing Evils.—The executive committee of the National Civic Federation met last week in New York to devise ways and means for a campaign to be carried on throughout the United States to secure uniform legislation in the States on matters of public interest and the public welfare. The meeting was the outcome of the recent conference in Washington of the National Civic Federation in cooperation with the session of the governors of the States and the commissioners of universal laws. The subjects chiefly to be aimed at are the divorce laws, prevention of the white slave traffic, pure food, and numerous economical and industrial questions. Among these latter the federal incorporation bill will claim attention.

Quebec Anti-Tuberculosis Exposition.—The official opening of the Anti-Tuberculosis Exposition took place

on March 2 in the Promotion Hall of Laval University in the city of Quebec. Sir Francis Langelier, president of the Anti-Tuberculosis League, presided. On his right were the Right Rev. P. E. Roy, Auxiliary Bishop of Quebec; Mayor Drouin, Doctors Rousseau and Groundin, and on his left the Anglican Dean Williams, Doctors Adami and Simard and the Rev. A. Gosselin, Rector of the University of Laval. The most important address was Dr. Adami's. His experience at the Royal Victoria Hospital in Montreal showed that one-half of the autopsies revealed the presence of tuberculosis in persons who died from other causes. The fact that 50 per cent. of adults are infected with this disease and that only 13 per cent. die of it, proves that tuberculosis is curable. The anti-tuberculosis campaign comprises three distinct enterprises: prevention, cure, segregation and care of incurables. Of patients who can be cured 249 out of 250 present no danger of contagion. Dr. Adami thinks that the Province of Quebec is in a particularly advantageous position for combating the White Plague. He said: "We have that noble phalanx of the Sisters of Providence who are ready to devote themselves for practically no earthly reward. We know with what admirable abnegation they care for these poor patients whether Catholic or Protestant. I am a Protestant and I am happy to give this testimony to the Catholic nuns. . . . In the Middle Ages another chronic malady as fatal as tuberculosis ravaged the nations of Europe. I mean leprosy. And it is thanks to the devotedness of the Catholic Church that this terrible disease has practically disappeared. Certain it is that nowadays, with the diffusion of science and hygienic appliances it will not take four hundred years to drive tuberculosis out of the Province of Quebec, and I am sure that I can count on the kindness and devotion of the Sisters."

Avalanches in Canadian Rockies.—On March 5, ninety-two men perished in an avalanche that swept down into Rogers Pass in the Selkirk Range of the Rocky Mountains. Fourteen injured are in the hospital. The work of recovering the dead and clearing the Canadian Pacific Railway main line was greatly impeded by a raging blizzard. Another big slide of snow and rock occurred the same morning a mile east of the spot where the ninety-two men were overwhelmed, but nobody was hurt this time. This second avalanche destroyed a portion of a snowshed and buried four hundred yards of the track to a depth of sixty feet. While the main line was being cleared passenger traffic was handled via the Arrow Lakes, Nelson and the Crow's Nest Pass. The death list from avalanches in Idaho, Washington and British Columbia between February 28 and March 5 was 224. A despatch from Winnipeg, dated March 5, says that the Wilcox & Ymir mines near Nelson, B. C., have been badly damaged by snowslides. At the Wilcox mine the bunk house and dining room, with the boilers and dynamo plant and the superintendent's house, were wrecked. The financial loss is said to be \$100,000.

London Elections.—The municipal elections for the London County Council took place March 5. The Municipal Reformers' majority won three years ago was destroyed, their opponents gaining 21 seats. The Councils as it now stands consists of 58 Municipal Reformers, 56 Progressivists and 3 Labor members. In general Municipal Reformers correspond to Conservatives and Progressivists to Radicals.—The City of London is preparing to receive Mr. Roosevelt with great distinction. The ceremonial will be that followed in the reception of General Grant.—Mr. Austen Chamberlain's motion in favor of Tariff Reform, after a brilliant debate, was defeated by only 31. The Nationalists did not vote.—Sir Pieter van B. Bam, of South Africa, was entertained by the Imperial Cooperation League. He gave a powerful address in favor of Imperial Federation and an Imperial Parliament.—The Bristol, protected cruiser, has just been launched. Her engines will be the American Brown-Curtis turbines. She is the first large ship of the British navy to be equipped with them.

The Irish Party's Attitude.—Mr. Redmond's speech in Parliament on government procedure was admitted to be the most statesmanlike utterance on the occasion and an unanswerable indictment of Mr. Asquith's tactics. The refusal of the Irish organization of Great Britain to support the reelection of Captain Benn, a strong Home Ruler, because of dissatisfaction with the cabinet's course, also had influence in effecting the change desired. Mr. Kettle's insistence that Protection would not benefit nor satisfy Ireland unless her Parliament controlled it as far as it related to Ireland, was enlarged on by Mr. Balfour as a new development of the Home Rule demand which Mr. Asquith would find unpalatable. The Irish Party decided not to ballot for bills or motions until a satisfactory method of dealing with the veto question should be introduced. The National Board of the Ancient Order of Hibernians and the directors of the United Irish League, representing the two largest Irish organizations in the United States, have agreed to combine in order to produce unity in the Irish ranks and support their brethren at home in their efforts to achieve the largest possible measure of autonomy.

British Colonies.—The coal-strike in New South Wales is over. Some weeks ago the southern miners resumed work. On February 21 the northern miners determined to do the same, by a vote of 4,062 to 1,751.—The public account of Jamaica show a surplus for last year of £140,000, of which £100,000 will be used for roads, public buildings and other improvements. The Governor invited the Legislative Council to consider the reduction of duties on food.

Political Assassination in Egypt.—Boutros Pasha, the Prime Minister, fell a victim on February 20, to a terrorizing society akin to those of India. The object of the

society is the expulsion of the English and independence of Turkey. Opinions are divided as to its extent. The Young Egypt party denounce the murderer as a madman: nevertheless, he took an active part in the Young Egypt Congress last September. Others pretend that it is restricted to the readers of the *Lewa*, a revolutionary newspaper. The probabilities, however, are all the other way.

Indian Press Law.—The *Swarajya*, of Allahabad, has been suspended for failing to make the deposit of 1,000 rupees required by the new law. Two of its editors were amongst those convicted of sedition since the agitation began. This is the first order under the Press Law.

French Chamber.—The French parliamentary session, which generally lasts till July 14, will be much shorter this year because the term for which the deputies were elected is soon to expire. The Briand ministry has decided that the general elections will take place on Sunday, April 24, and that the second balloting will be on Sunday, May 8. A very long night sitting on March 2 closed with the final adoption of the budget for 1910, the total of which is 4,183,294,064 francs (\$807,376,140). The end of the sitting was marked by great disorder. M. Pierre Leroy-Beaulieu, deputy for Hérault, tore off the cover of his neighbor's desk and began pounding with it on his own to annoy the radical majority. Two radical deputies, M. Danzon, of Lot-et-Garonne, and M. Lenoir, of the Marne, rushed upon the obstructionist, snatched away the desk cover, and, as he resisted, pommelled him with their fists. When the use of fists threatened to become general, M. Briand, who had vainly rung his bell for order, put on his hat and declared the meeting closed. Bailiffs then succeeded in separating the combatants.

Moroccan Affairs.—M. Pichon, French Minister of Foreign Affairs, received on March 3 an answer to his ultimatum, confirming the acceptance by the Sultan of Morocco of all the conditions imposed for the Moroccan loan and for the payment of indemnities to the victims of Casablanca. Meanwhile there has been fighting on the frontier of Morocco. The region of Chaouïa has been pacified since the occupation of Casablanca. The natives have been not only submissive to the French military force, but they have joined in forming a Franco-Moroccan cavalry corps of twelve hundred men to keep the peace. The growing prosperity of this region stirred up the envy of the Zaers, a tribe not subject to France, and dwelling in the mountains to the northwest of Chaouïa, which they invaded. A detachment of the Franco-Moroccan cavalry having attempted to seize some of the raiders, the commander, Lieutenant Meaux, was killed. Thereupon General Mounier, commanding the garrison at Casablanca, placed himself at the head of a column of French troops and of the Moroccan cavalry and sallied forth on a punitive expedition. A despatch from Tangiers, dated March 2, announces that General Mounier surprised the Zaers,

routed them and drove them back beyond the frontier. The Zaers left behind them many dead and a great number wounded. Two French soldiers were killed and thirteen native cavalymen were wounded.

Sahara Police.—A recent debate in the French Chamber brought out some interesting facts concerning the great desert of the Sahara. M. Messimy, reporter for the Colonial Budget, contended that the expense of maintaining a police force over this immense region more than three thousand miles in length and containing two million square miles of chiefly arid sand was quite useless, especially since trade having chosen other routes, there are no longer any caravans. M. Etienne replied that the mounted police were absolutely necessary to prevent raids by the desert-roving robber bands upon the peaceful districts of North Africa and upon the Soudan. The Sahara has been, ever since the days of the Roman Empire, a nursing mother of revolutions in the fertile countries bordering on the desert. No less than three dynasties have successively secured a foothold in Morocco through incursions from the Sahara. It is a mistake to suppose that the Great Desert is uninhabited. Such regions as those south of Oran and of Morocco, the steppe between the Niger and the Air, the Asben Kingdom, and the Tiberti, harbor pretty numerous tribes. These native groups are always on the move, and hunger leads to pillage; hence the razzias which are a constant terror to peaceful neighbors. The best and cheapest way to stop these calamitous forays is to police the Sahara itself and disperse the robber bands as soon as they try to form. Although the Sahara is so vast, there are only ten or twelve places of strategic importance, because there alone can water and provisions be secured by the nomadic tribes. These places can be carefully watched and defended by a dozen companies of mounted police, and Colonel Lapérine, has found just the men and the animals for this preventive work. The men are natives of the Sahara, the animals are the meharas, swift dromedaries, which can outrun the ordinary camels used by the raiders. These Meharists, as the Sahara police are called, become excellent cavalymen who can easily cover a hundred miles in a day. The maintenance of this force is, therefore, a military duty, not an economic question, though even from the viewpoint of economy it will pay in the long run by the security of France's colonies in North and West Africa. M. Etienne's arguments and eloquent conclusion were cheered by the whole Chamber, and the Minister of Colonies triumphantly announced the formation of two new companies of Meharists.

Progress of the Electoral Reform Measure.—The Prussian reform measure continues to hold the first place in German politics. Early in the week in Berlin an immense gathering crowded into the spacious Busch Circus to voice its protest against the bill under discussion in the Landtag. The assembly was advertised as a meeting of

representatives of the cultured and intellectual circles of the city. Following the exercises in the Circus a vast concourse paraded the streets of the capital, and the marching thousands were viewed by the Emperor from a window of the imperial palace. Neither the meeting nor the street demonstration led to any disturbance and the interference of the police was not called for. Similar scenes are reported from Frankfort. A few days after these protests, on March 4, it was announced that by a combination of the German Conservatives and the Centrum in the special commission, the proposed bill as amended by these parties had passed the first reading. This success was brought about only after each clause of the bill had been discussed and voted upon, the final vote on the first reading being 15 to 13. The essential change made from the bill originally introduced by Chancellor von Bethmann-Hollweg is in the approval of a secret ballot for the indirect election of the delegates. These will then by open ballot choose the representatives to the Landtag.

American Exhibit Postponed.—Following the stand taken by the Government, announced last week in the Chronicle, the American promoters of the proposed Industrial and Mechanical Exhibit in Berlin, have determined to postpone it until 1911. Although at first averse to the change, the German Directors have agreed to accept the change of date and announce that the Exposition will, when held, take on the character of an American-German rather than that of a strictly American exhibit. Making known their acceptance of the plans of the American promoters in a despatch very friendly in tone, they assure their American co-workers of hearty cooperation in the venture as it will be planned in the coming summer by a committee made up of Germans and Americans. The *Kölnische Zeitung* makes light of the "unfriendly attitude" of Germany towards the United States, which some tried to read into the occurrences spoken of in last week's Chronicle. It declares the opposition which appeared to exist came from a few unimportant agrarian newspapers.

Germany and Canada.—On March 1 a new commercial agreement between Germany and Canada went into effect, and it is announced that two hundred representatives of leading German business houses and firms are on their way to Western Canada to begin energetic competition with resident representatives of United States corporations now controlling the trade in that section. Last year Canada's western farmers did a business of \$90,000,000 with Germany.

Tariff Rates in Austria.—The proposition made by the Austrian Cabinet, mentioned in the Chronicle two weeks ago, has been accepted in Washington and by proclamation signed by President Taft, the privilege of minimum rates under the Payne-Aldrich law has been granted to Austria-Hungary.

QUESTIONS OF THE DAY

Outlook For Irish Autonomy

Mr. Asquith's rather sudden reversal of procedure in dealing with the Budget and the Lords was an eloquent recognition of the Irish Party's dominant position in the British Parliament and a proof that Mr. Redmond has known how to use it with firmness and discretion in delicate and difficult circumstances. The situation is still one of exceptional delicacy and there are many restraining circumstances that will continue to limit the Irish leader in a prudent exercise of his power. His paramount object is to secure self-government for the people his party represents; but Tariff Reform, Free Trade and the Budget concern Ireland in degree as much as England and the hurtfulness of their incidence must be carefully balanced with the advantages of the promised Home Rule and the likelihood of its enactment. It seems to be generally accepted that Ireland is in favor of Protection, but reluctantly swallows Free Trade and the Budget as a necessary condition to autonomy. This is only partially true. Ireland favors neither Protection nor Free Trade in the English sense of the terms. The English Free Trade system not only gives free scope to a foreign competition which has proved ruinous to Irish agriculture, but carries a revenue tax that hampers the spirit trade and its kindred industries, hinders the revival of the tobacco industry which it had previously destroyed and in divers ways adds to the cost of living. The Lloyd-George Budget increases this impost and moreover diminishes the benefit of the land purchase acts by taxes on transference of land and on increment of value.

Nor does Protection seem a hopeful alternative. England is a manufacturing country and will so remain. It can never supply food for its own population, and any system of Protection it may adopt will be controlled by the industrial millions who will demand cheap food from whatsoever source; at most it would only be a revenue tax, insufficient for adequate protection and devised to guard English and not Irish interests. Ireland is mainly agricultural. It is trying to revive its industries which were crushed under Protection and Free Trade alike, but will make slow headway as long as English competitors, long and firmly entrenched, have a predominant voice in making and controlling the laws of trade. It is against these that Ireland would most need protection. This Tariff Reform will not give, nor would it greatly benefit agriculture as long as the great industrial towns are the backbone of English prosperity. Hence, as between Free Trade and Protection under an English Parliament, Ireland has a slight margin of choice. Would Home Rule or Mr. Asquith's "full self-government" alter the situation?

It depends on what is understood by the fulness of self-

government. The setting up of a legislative assembly of one chamber or two would not improve matters much unless its legislative and executive powers covered all the needs of the nation. Gladstone's Bills of 1886 and 1893 did not provide for such a parliament. They seem now less remarkable for what they conceded than for what they retained. They withheld from the Irish Legislature the power of making laws relating to the Crown, the making of peace, war or treaties; to the army, navy or militia; to trade, navigation, quarantine, light-houses and beacons; to the postal and telegraph service; to coinage, foreign money, legal tender, weights, measures, patent rights and copyright. It is obvious that an assembly thus limited is not in any true sense a legislative body. But there were other limitations.

The Bill of 1886 exacted from Ireland a contribution of one-fifteenth of the total army and navy and imperial civil expenditure. This was changed in 1893 to one-third of Ireland's revenue or rather more than her present taxation, which is admittedly fourteen millions in excess of her just proportion. Moreover, England was to impose and levy the excise and custom taxes on Ireland, thus drawing about 74 per cent. of the Irish revenue directly into the British Treasury. She also reserved the right to impose and levy a special tax for war expenditure or imperial defence. It was calculated that the Bill of 1893 would leave Ireland less than \$3,000,000 to run her government. Of course such a sum would be useless to build up industries, agriculture and commerce, develop educational facilities and meet the numerous requirements of a nation that has been impoverished for generations by governmental neglect and unfair discrimination.

It might be worse than useless. A parliament so lacking in power and resources could not create prosperity; could neither realize Nationalist hopes nor conciliate Orange hostility. If dissatisfaction with its inadequacy should not occasion unseemly wrangles that would provide welcome food for a hostile press, there would in any case be no finality. The whole battle would have to be fought over again, thus prolonging indefinitely the demoralizing consequences of agitation. Mr. Redmond has said that Gladstonian Home Rule would have been disastrous to Ireland, and Mr. Healy found the financial provisions so inadequate and faulty that he refused to vote for the Bill of 1893. An assembly that could not control its own finance would be little more than a toy parliament, more ornamental than useful; and freedom from the wastefulness and favoritism of Castle government would be dearly bought by its heavy imperial tribute.

Mr. Parnell regarded the Bill of 1886 only as an earnest for the future and declined to accept it as final, saying that no man could arrest the march of a nation. The grant of genuine Home Rule to the Boers and the pressure of circumstances in England from within and from without, make present conditions more

favorable to Irish autonomy than in the days of Parnell, so favorable that the final settlement he had in view seems now attainable.

The economic and constitutional troubles that have split England in two are deep-rooted and not likely to be speedily solved, and as long as they last no government can afford to disregard the Irish vote in the British electorate and in Parliament, nor, therefore, the imperative condition of its support. Mr. Asquith recognized this when he promised "full self-government," subject to imperial supremacy. It is a roomy phrase capable of covering anything short of separation and the stress of parliamentary necessity might easily extend it to its full capacity. Recent developments promise to bring about, if they have not already brought about, precisely such a condition. "Boer Home Rule" is the formula of Mr. Churchill, the father of Transvaal autonomy; Mr. Lloyd-George has repeated the phrase; the progressive Liberals are not afraid of it and at present the progressives are in the ascendancy. It is a tangible, definite and satisfactory translation of "full self-government" and the Irish Party would do well to make it as familiar as possible.

Like conditions have quickened the intelligence of the Unionist Party in the same direction. The most progressive of their press and publicists have rather suddenly realized that the Irish are really a very conservative people, truly protectionist at heart, opposed to divorce, irreligion, socialism, secularism and anarchy. They are, therefore, the natural ally of the English Conservative and the management of their own affairs, if granted by Unionists, would serve to strengthen such an alliance. Mr. Lilly opened in the January *Fortnightly* with the thesis that not only is Home Rule the inevitable consequence of government by majorities, but that complete independence is "the consummation coming past escape as the penalty of England's centuries of oppression and remorseless cruelties in Ireland." In the following issue Mr. Iwan Muller, a prominent imperialist, took up the theme in a different vein: Home Rule, instead of a danger, would be a good riddance. Even an Irish republic would be no greater menace to England than Cuba to the United States. Ireland can be watched and the cost would be infinitesimal compared with the annual waste she is now causing of money, time and opportunity for serving imperial purposes. This sweeps away the danger of dismembering the Empire, heretofore the basis of Unionist opposition.

An article in the February *Nineteenth Century* by Mr. Ellis Parker, the pressman authorized by Mr. Balfour to conduct the Protectionist propaganda, is still more significant. Ireland's grievance, he contends, is mainly economic, due to Liberal Free Trade; however, she can obtain "the fullest measure of political independence" if her politicians only "part company with the Party of destruction and be willing to cooperate with the Unionist Party in a constructive policy." Let them be good

Protectionists and Home Rule is their reward; otherwise a decimating Redistribution Bill is in store for them.

The ablest Unionist Dailies, following the lead of the Reviews, are also protesting that the Conservative Codlin is the true friend, not the Radical Short. Lord Northcliffe's *Daily Mail* has recently found Ireland at one with English conservatism on the fundamental principles of economics, religious education and personal rights. Hence, in return for her help in securing Tariff Reform, why should not England give her "a National Assembly, competent under the Crown to make laws for Ireland, as Canada makes laws for Canada, with a ministry dependent only on a Parliament in Dublin?" The anti-Irish *Morning Post* gives prominence to correspondence in similar tone. Protestant opposition in Ulster is dismissed as "Orange prejudice now out of date." Half Ulster is converted to Home Rule and they might risk the loss of Belfast to gain Ireland. Disraeli would not suffer an Orange sectarian phantom to bar the union of all true Conservative forces. Thus the Unionist electorate is being gradually prepared for the not unlikely eventuality of a Tory government needing Nationalist support and paying for it in terms of genuine Home Rule.

The prevision of such a possibility has no doubt stiffened the attitude of Mr. Redmond towards the present government, as well it may. It would not be the first time that the Tories experienced sudden conversion, even in the matter of Home Rule. In 1885, after a conference between Lord Carnarvon, then Viceroy of Ireland, and Mr. Parnell, Lord Randolph Churchill drew up a Home Rule scheme on colonial lines far superior to Gladstone's and, in consequence, Mr. Parnell threw the Irish vote in England to the Tories. Unfortunately the Tories were beaten and their measure was still-born. Gladstone committed the Liberals to Home Rule and hence Home Rulers have been since committed more or less to the Liberal Party. But should the Conservatives revive the Carnarvon or Churchill plan, there is every reason why the Irish Party should follow the example of Parnell. The hostility of the Lords, for the present at all events, discounts Liberal promises which may be redeemable only after a protracted constitutional struggle; control of the Upper House enables the Conservatives promptly to redeem their pledges at face value.

A Tory settlement of the question would be in accord with historical precedent. Most instalments of justice to Ireland, notably the County Councils and Wyndham Land Acts, like most English reforms, were passed by Tory governments after Liberal agitation had ripened public opinion. The hostile utterances of Conservative leaders could be as easily adjusted as they have been in similar circumstances before. Balfour is not less dexterous than Wellington or Peel and remembers how Disraeli profited by "dishing the Whigs"—taking credit for the legislative enactment of measures which

his party had vigorously opposed till Liberal propaganda had made their passage inevitable.

A speedy settlement of the Irish question seems possible and probable if Ireland's representatives use their opportunity wisely. Tactical differences, which appear trivial beside the vital importance of united action, should not be permitted to divide them at such a crisis. The question they have to consider is no longer Home Rule but the kind of Home Rule that will satisfy. The time seems ripe for the Nationalist Party to define specifically what they mean by Home Rule. An authoritative declaration that they will consider no measure a final settlement which does not give Ireland unfettered control of its own finances, tariff and customs, should serve as a bond of union within the party and strengthen their position outside of it. All this, Lords and Commons have granted to the Boers but yesterday. It has made them loyal. It is debatable whether even this will make Ireland loyal at once, but it is certain that nothing less will make it loyal at any time. Mr. Healy said once: "You can't expect us to be loyal while you are sitting on our heads." Remove the incubus and loyalty will have an opportunity. Racial and religious differences may prevent a complete "union of hearts," but while Ireland is reasonably free to work out her own destiny and the British fleet retains its prestige, there is no likelihood of separation. Ireland's advantages from the imperial connection would be considerable and this, together with such contentment as financial and legislative autonomy has given Canada, would bring about a heart union sufficient for working purposes. Apart from special and selfish interests, Ireland prosperous should be of greater commercial advantage to England as a whole than Ireland impoverished.

The Act constituting the Dominion of Canada commences with the preamble: "Whereas such a union would conduce to the welfare of the provinces and promote the interests of the British Empire." It has so worked out; and there is no reason why like powers should not have like effect in Ireland. There is no sound reason why Ireland should not have as much control of her tariff as Canada and South Africa, nor why it should pay a tribute from its poverty while they pay none from their wealth. Boer Home Rule, without tax or tribute, is logically Ireland's irreducible minimum. Less would make Asquith's "full self-government" a phrase of mocking delusion. It could produce neither prosperity nor loyalty and it would settle nothing. A parliament without adequate powers, granted in a niggingly spirit, would serve mainly as a lever for fresh agitation. Home Rule by instalments means instalments of discontent.

Canada's first instalment of self-government in 1791 was a better measure than Gladstonian Home Rule, but it did not allay discontent nor prevent insurrection. It was the complete autonomy of 1841 that anchored Canadian loyalty and it is at this point that wise im-

perialists should start in dealing with Ireland. Full trust in the Irish people and unfettered freedom to develop intellectual capacity, individual prosperity and national wealth, is not only the best way of generating loyalty but the only way of making it worth having when it is needed. Such a consummation can be attained only by vesting in the Irish Parliament complete control of all its financial resources. The first condition for any kind of union of hearts between Ireland and England is separation of purses.

M. KENNY, S.J.

Personalities in Religious Discussion

One of the most widespread fallacies of the times is the commonly accepted law that personalities should be eliminated from discussions on religion. In the days of bitter controversy between sect and sect, unrestrained indulgence in mutual recrimination was, we confess, carried too far, and, perhaps, was to a large extent unnecessary. But now that controversy has narrowed itself down to the single issue of religious belief or unbelief, we hold that the nature and aspect of the warfare have changed completely and that the present reaction against the angry spirit of a previous age has been carried too far. Our kindly tolerance and gentle amenities are virtues that are out of place in certain religious investigations, and, because they are out of place, take on the character of weaknesses.

In no sphere of activity is the gentlemanly fear of discourtesy carried to such uncalled for extremes as in that of our moral and religious life. One of the most striking passages in the "Life of Darwin" is his confession of having lost his early perception of beauty in poetry, music and nature. Such a confession, of course, puts him beyond the possibility of acting or being regarded as a critic of art. Yet he also confesses that he early lost his youthful habit of prayer and that he never thought much of religion or morals in society; and, despite this confession, he has never ceased in certain quarters to be a court of high tribunal in such fundamental religious questions as the existence of a Personal God and His supernatural Providence. The incongruity is striking. If his loss of the artistic sense justifies us in ignoring him as an art critic, why does not the loss of his religious sense demand that he be equally ignored in all his efforts to state conclusions bearing on religion? The one unfits him quite as effectively as the other. The biographical fact illustrates our position as to the place of personalities in religious discussion. They are in the nature of the case not only allowable but absolutely required. Before we can estimate for ourselves or others the strength of any argument about religion or morality we are obliged, disagreeably perhaps, to find out the personal habits, natural and acquired, of him who makes the argument. This personal information is the key to the situation.

This is so sensible a proposition that its very strange-

ness is a sign of how we are dominated in our thought by the canting formulas of the time. In business matters we defer to a commercial expert; in legal matters to a lawyer; on our health we consult a physician; we rely on specialists of all kinds for information and direction. But in morality and religion the fashion is to call scrupulously conscientious persons prudes and narrow-minded pharisees and to treat the testimony of saints as so much fantastic hallucination. The enlightened arbiters of morality are men and women whose only qualification as such is often merely a trained gift to write smartly. The most reliable judges on questions of religion are often men who have had no religious experience of any kind.

It is an axiom that "moral perception is increased by moral action." The more conscientious a man is, the finer and truer is his moral sense and consequently the better suited is he to decide moral issues. Education and intelligence, of course, will be supposed in such an important function; but it is clear that education and intelligence, compared with high and scrupulous personal character, are of minor importance in determining the rectitude of such decisions. Education and intelligence of the general type are, we venture to say, relied upon entirely too much by us, that is as far as they exclude the fine perception which comes from intimate personal experience in the matter under discussion. Whistler used to claim that no one was a good critic of pictures unless he himself had gone through the laborious stages that precede mastery of technique, and he laughed at the claims of such a writer as Oscar Wilde to be considered a critic of art. It is the same in poetry. Only one who has struggled to acquire ease in the subtle medium of verse can detect the exquisite music of such simple lines as

"I know each lane and every alley green,
Dingle, or bushy dell, of this wild wood."

And even such a one may not be able to analyze the beauty which he recognizes as a fact. Moreover, he might spend fruitless years in teaching others, even highly educated and intelligent persons, to observe the fact which is so plain to him.

These instances, we think, serve to show how important it is to weigh well the personality and career of a writer who attempts to enlighten us on moral and religious questions. The circumstance which makes a man a popular writer does not in itself prove that he can teach us how to live better. A college professor who has earned a reputation for historical research and critical acumen need not have acquired or developed in the least that delicate perceptive power which can see in all their fulness and relationship the cardinal facts of Christianity. A college president with an illustrious pedagogical career and a faultless academic style may know no more about religion than a native of Matabeleland knows about Milton's poetry.

We, therefore, advocate personalities at the present stage of religious discussion. The conspicuous advocates of religion and morality have been the saints, and we are free to dig and potter among the scraps of personal evidence that have survived their death. We may add, the sensitive literary world has never felt the slightest reluctance to do so whenever it thought fit. Let us now in justice have biographical data of the men and women who attack religion. Are they scrupulously exact in troubling themselves to find out the moral principles of right and wrong in every detail of private life? Are they heroic in following the light after they have discovered it? Do they say their prayers? Why have they stopped saying them? Silly questions! But, if men have no reverent and practical consciousness of God's existence or presence, why talk about Him and expect to be listened to?

JAMES J. DALY, S.J.

A Threatened "Kulturkampf"

In their occurrence, AMERICA has chronicled the incidents marking an experience of the Bishop of Strassburg, which *Germania*, the leading Catholic journal of the German Empire, did not hesitate to herald as the first evidence of a new *Kulturkampf* in that country. Happily the gathering storm, which loomed black on the horizon at the beginning of this year, passed away with none of the evil consequences that had been feared. The calm steadfastness of Dr. Fritzen, the Bishop, the unanimity of his clergy in aligning their forces to his support, the unmistakable purpose of press and people alike to make common cause with their spiritual head, must have been reminiscent of the fighting days of the 70's. At any rate, the authorities in Berlin quietly pigeonholed the reports made to them, when Herr Graf von Wedel, Governor-General of Elsass-Lothringen, referred to their cognizance a detailed statement of the controversy which had arisen between his State Secretary and Bishop Fritzen. Diplomacy has its uses.

Through its correspondents AMERICA is enabled to go more fully into the threatened disturbance and a review of the incidents contained in the story will prove interesting to its readers. For years there has existed in the Crown Lands an association of public school teachers, whose purpose apparently is like to that of similar organizations in the United States. The membership is entirely local and largely Catholic and hitherto has had no affiliation with the General Association of State School Teachers of the German Empire. Last fall the question of union with the latter body arose and the Elsass-Lothringen association appeared to favor the project. The proposition, however, had its strong opponents, since the General Association was reputed to be strongly anti-Catholic in its principles. The reputation, it is true, rests upon no declaration of this body's constitution or statutes, yet it has shown and does show leanings directly inimical to the Christian religion. Ac-

cepted organs of the General Association of German State Teachers make no attempt to hide their distinctly anti-Christian sentiments. The *Allgemeine Deutsche Lehrer Zeitung*, the *Pädagogische Zeitung*, the *Bayrische Lehrerzeitung*, the *Preussische Lehrerzeitung* and *Dittes Pädagogium*, all journals approved by the body, publish unending attacks on the Catholic Church, against Catholic dogmas and the Church hierarchy, and in their zealous advocacy of education without religion they do not hesitate to controvert the fundamental truths of Christian faith. Equally evidencing a like tendency are statements received with applause in the annual meetings of the association and often incorporated into their officially approved reports. Thus in 1906, during the meeting in Munich, a resolution demanding the substitution of purely ethical instruction for religious instruction in the school program was tabled only because deemed *inopportune*. In the meeting in Dortmund in 1908, Dr. Natorp, chief speaker in a general assembly of the full body, urged "the teachers to lead the German Catholic body in its apostacy from Rome," and in the rising vote of thanks offered to the speaker the assembly heard reiterated the call Dr. Natorp had made "for separation from the false mother of the school," from the influence of the Catholic Church.

No wonder that the Catholic teachers of the Crown Lands hesitated to abandon the independence of their own association to enter upon terms of intimate alliance with the General Association. The attention of the Bishop of Strassburg, Dr. Adolf Fritzen, was called to the movement towards this alliance and he deemed the occasion serious enough for instant action.

Recognizing how dangerous affiliation with a body so clearly anti-Christian in disposition as he deemed the General Association to be might prove to Catholics, the Strassburg bishop, towards the close of last year, addressed to the Catholic school teachers of his jurisdiction a pastoral letter in which he described the characteristic anti-Catholic stand of the association and urged them on strictly Catholic grounds to have naught to do with the movement favoring affiliation. His action, as one sees at once, was that of prudent shepherd warning his flock of a danger facing them. There is no hint in his letter of criticism of the State system of schools, no attempt to interfere with the official management or control of that system; his warning is uttered regarding a private association and is drawn from reasons affecting the conscience of Catholic teachers.

Somehow the bureaucrats of Elsass-Lothringen could not or would not see matters in this light. On January 1 of this year, State Secretary Zorn von Bulach, the brother, by the way, of Dr. Fritzen's auxiliary-bishop, who himself in the development of the case warmly sided with his chief, sent a protest to the bishop against what the Secretary termed his meddling with affairs belonging to the civil competency. The school teachers, so runs the protest, are government servants and, there-

fore, are to receive directions regarding their duty from the officials under whose control they serve. Full liberty is allowed the supreme shepherd of the dioceses to address his flock on matters that touch their religious life, but, so the protest concludes, details of conduct touching the teachers of the province are to be brought to their attention only through the intermediary of the State officers in charge of the department of instruction.

In a courteous reply to this communication of the State Secretary, Dr. Fritzen denied the charge of meddling in matters out of his competency. He had heard, he explains, that the question of affiliation with the General Association was being agitated by representatives of the teachers of the Crown Lands and as he recognized the tendencies of the former body to be opposed to basic Catholic principles he had simply warned the Catholic teachers against the movement. His warning he deemed entirely proper, since its object was a matter of conscience and he claimed and would exercise at all times the rights of a Catholic bishop to interpret for his Catholic subjects the principles of conduct that should govern their lives. They to whom the warning was directed were, it is true, teachers and therefore servants of the government, but they were men and women first, with duties to God and to Church entirely apart from their relations to the government, and it was in reference to these duties he had spoken to them. Why in such a contingency he should have made his appeal through the bureau of instruction he failed to understand, as he failed, too, to recognize any meddling that had been charged.

The Governor-General took up the controversy on January 9. Writing to the bishop, Graf von Wedel explained why he found it necessary to notice the letters addressed to his State Secretary. Dr. Fritzen's contentions, so he writes, are capable of wider application than the topic at issue between himself and the Secretary suggests. Not merely would they justify the bishop's action in directing a warning to the Catholic teachers, but they would make legitimate a similar policy in regard to public officials in general who chanced to be members of the Catholic Church. This, the Governor-General goes on to affirm, implies a privilege he must deny. A large measure of liberty is allowed to Church authorities in Elsass-Lothringen so long as there is question of purely religious or ecclesiastical concern, but outside these limits he acknowledged no legitimate interference with the officials of the land.

Were this not understood, he continues, there could easily arise conscience difficulties which would seriously disturb Catholic officials in the performance of their duties to the State and in the exercise of their civic rights. Meanwhile the Governor-General saw no reason why the Catholic school teachers of the Crown Lands should not become members of the General Association if they chose to do so. Their action in the matter implied nothing that made them amenable to the Church

authorities and Bishop Fritzen's letter to them was certainly contrary to the policy laid down by his predecessor in the office of Governor of the province, which assured to every official of the land the full freedom allowed by law to do as he pleased in matters not touching the duties imposed upon him by his charge.

The Governor-General's note wrought no change in the churchman's view. Courteously, but with no sign of compromise in the stand he had taken, Bishop Fritzen assured Graf von Wedel that he had been guided in his action by no mere personal opinion, but by the dogmatic teaching of the Catholic Church. No fear need arise, however, of conflict between Church and State when the representatives of each were resolved to keep strictly within the sphere of influence proper to them. Mutual consideration and good-will would easily do away with occasional conflict that might threaten and he reminded the Governor-General that the same Church law which bade him, as bishop, warn his people of grievous danger that might threaten their faith, taught him and his people the supreme need of loyal fidelity to their country's laws and their country's rulers.

His eighteen years of active service in the pastoral charge in Strassburg, he continued, were proof enough, were proof needed, of his own conscientious practice of this teaching and the point at issue involved no departure from the norm which he had thus far followed. He was convinced that the tendency of the General Association of the State Teachers was anti-Christian and inimical to the Catholic Church. Affiliation with a body thus tainted could not but prove injurious and dangerous to the Catholic teachers of the Crown Lands and in warning them of this danger he had but done his duty as a Catholic bishop and he had in no way transgressed his powers to interfere in a matter belonging to the governmental control.

To this dignified presentation of the case in controversy the Governor-General made a fairly conciliatory answer. He acknowledged Bishop Fritzen's loyal attitude towards the government and disclaimed any purpose to assume a brief in defense of the General Association of State Teachers, adding, however, that its influence could in no event prove detrimental to the permanency of religious instruction in the State schools of the Crown Lands. Supervision, he claimed, of this detail in the school program was entrusted to the clergy of the province and in case of any attempt to effect a change in its provisions appeal would lie with them to the District Superintendents. His attitude remained unchanged, however, regarding the principle at issue between himself and the bishop and he reiterated the claim that Bishop Fritzen's action had been *ultra vires*. Warnings addressed to the servants of the State must come only from the heads of bureaus or through them, he concluded, and he would rigidly follow this contention in act should occasion make it necessary for him to do so. Again the Bishop replied in dignified acknowledgment

of the letter of the ruler of the province. Whilst he appreciated, he said, the safeguards thrown about the religious training in schools by the existent statutes, he and his people had come to put far more reliance in the Christian life of the teacher and in the religious convictions ruling that life as an assurance of the proper training of their children. For this reason did they make so much of the dispositions and tendencies that marked the associations with which the teachers held affiliation. Meantime he noted the veiled threat contained in the Governor-General's closing words and he had but one answer to make. He had but done his duty in the matter which originally led to the controversy between them and he held fast to his interpretation of principles governing the relations binding him and his people.

As was said in the introduction to this review, Graf von Wedel hurried to Berlin and laid the entire matter before the imperial authorities. No action has as yet followed the appeal, the expected Kulturkampf appears to have died at its birth. Catholics in America will see in the entire story a new and striking illustration of the greater fairness of religious liberty as interpreted in their own land and they will rejoice as well in the assurance the story gives of the enduring quality of that steadfastness in the right which made the German bishops a glory of the Church in the dark days of the 70's.

M. J. O'CONNOR, S.J.

Halley's Comet

Halley's comet has not brightened up as much as was expected. It is still a faint telescopic object, and is apparently, as well as really, approaching the sun, with which it will be in conjunction on March 25. From that date until May 19 the comet will gradually become visible in the morning sky before sunrise, its greatest distance or elongation to the right or west of the sun occurring about May 8, when it will rise about two hours before the sun. It will then in ten days move with continually increasing speed toward the sun until it passes it on May 18, being probably lost in its rays for a few days before and after that time. It will after that be visible in the evening sky, separating at first very rapidly from the sun and then more and more slowly until the early part of June, when it will approach the sun again and gradually disappear from view, as well on account of its increasing distance from the earth, as also on account of its apparent increasing proximity to the sun.

The comet will be seen at its best a week before and after May 19. The best time of all will be on May 20 and 21, when it will present a magnificent spectacle in the evening sky, and may be visible all day long in full sunlight. Its tail may then be of enormous length, probably reaching two-thirds of the way from the horizon to the zenith.

We expect to pass through its tail on the night of May

18, when its head will be about twelve or fourteen million miles away. Although cyanogen gas, a most deadly poison, has already been detected in its tail by the spectroscope, and we shall be in the tail for about five hours, there is no reason at all to be alarmed, because the rarity of the gas is far beyond the best vacuum we can produce on earth. The earth has once or twice before passed through the tail of a comet, and as the fact was known only by calculation, it was certainly in no way noticeable.

However, Halley's comet may have some surprises in store for us. It may disappoint us completely by not developing a tail at all, as it did for a while at its last return in 1835. W. Pickering calls attention to this fact in the March number of *Popular Astronomy*, where he quotes from Sir John Herschel's account of it in his "Outlines of Astronomy." The passage is of such interest that it deserves to be given in full, together with some extensions not quoted by Pickering. In the edition of 1849, in No. 568, Herschel says:

"It was not before the 2d of October that the tail began to be developed, and thenceforward increased pretty rapidly, being already four or five degrees long on the 5th. It attained its greatest apparent length (about 20 degrees) on the 15th of October. From that time, though not yet arrived at its perihelion, it decreased with such rapidity, that already on the 29th it was only three degrees, and on November the 5th two and a half degrees in length. There is every reason to believe that before the perihelion, the tail had altogether disappeared as, though it continued to be observed at Pulkowa up to the very day of its perihelion passage, no mention whatever is made of any tail being then seen.

"569. By far the most striking phenomena, however, observed in this part of its career, were those which, commencing simultaneously with the growth of the tail, connected themselves evidently with the production of that appendage and its projection from the head.

"On the 2d of October (the very day of the first observed commencement of the tail) the nucleus which had been faint and small, was observed suddenly to have become much brighter, and to be in the act of throwing out a jet or stream of light from its anterior part, or that turned towards the sun. This ejection after ceasing awhile was resumed, and with much greater apparent violence, on the 8th, and continued, with occasional intermittences, so long as the tail itself continued visible. Both the form of this luminous ejection and the direction in which it issued from the nucleus, meanwhile underwent singular and capricious alterations, the different phases succeeding each other with such rapidity that on no two successive nights were the appearances alike. At one time the emitted jet was single, and confined within narrow limits of divergence from the nucleus.

"At others it presented a fan-shaped or swallow-tailed form, analogous to that of a gas flame issuing from a flattened orifice: while at others again, two, three, or even more jets were darted forth in different directions. . . . The direction of the principal jet was observed meanwhile to oscillate to and fro on either side of a line directed to the sun in the manner of a compass needle when thrown into vibration and oscillating about a mean position, the change of direction being conspicuous even from hour to hour. These jets, though very bright at their point of emanation from the nucleus, faded rapidly

away, and became diffused as they expanded into the coma, at the same time curving backwards as streams of steam or smoke would do, if thrown out from narrow orifices, more or less obliquely in opposition to a powerful wind, against which they were unable to make way, and, ultimately yielding to its force so as to be drifted back and confounded in a vaporous train, following the general direction of the current.

"571. After the perihelion passage, the comet was lost sight of for upwards of two months, and at its reappearance (on the 24th of January, 1836) presented itself under quite a different aspect, having in the interval evidently undergone some great physical change which had operated an entire transformation in its appearance. It no longer presented any vestige of tail, but appeared to the naked eye as a hazy star of about the fourth or fifth magnitude, and in powerful telescopes as a small, round, well-defined disc, rather more than two minutes in diameter, surrounded with a nebulous chevelure or coma of much greater extent. Within the disc, and somewhat excentrically situated, a minute but bright nucleus appeared, from which extended towards the posterior edge of the disc (or that remote from the sun) a short, vivid, luminous ray. As the comet receded from the sun, the coma speedily disappeared, as if absorbed into the disc, which on the other hand, increased continually in dimensions, and that with such rapidity that in the week elapsed from January 25th to February 1st (calculating from micro-metrical measures, and from the known distance of the comet from the earth on those days) the actual volume or *real solid content* of the illuminated space had dilated in the ratio of upwards of 40 to 1. And so it continued to swell out with undiminished rapidity, until from this cause alone it ceased to be visible, the illumination becoming fainter as the magnitude increased, till at length the outline became indistinguishable from simple want of light to trace it."

However, let us hope that Halley's comet at this return will have a long and brilliant tail. Barnard of the Yerkes Observatory, has measured it on February 10 and found it to be about five million miles long, and he says there is great reason to hope that by May 18 there will be plenty of tail to reach to and beyond the earth.

And now a recent cablegram from Kiel, Germany, says that another comet has been sighted by Pidoux at Geneva in Switzerland, very close to Halley's. Is it a part of Halley's, or is it another comet accidentally in the same line of sight?

WILLIAM F. RIGGE, S.J.

The Panama Canal

In five years vessels will be passing from the Atlantic to the Pacific through the Panama Canal. This is the assurance held out to us in view of the present state of work on that vast undertaking.

Columbus sought in vain a strait or channel through which he might push in his heroic endeavor to bring India nearer to the shores of Europe; but hardly was it established that nature had formed no such passage when men began to suggest ways and means for remedying the oversight. Though not first in the order of time, the scheme of Antonio de la Gama, in 1534, was the first that

reached the practical stage of actually moving any rock or earth in the furtherance of the project. As the local representative of the Spanish crown he undertook to dredge the Chagres River, but he did not remain long enough on the isthmus to accomplish even that work. It is well that he did not devote more time and greater energy to the enterprise, for, with the primitive means at his disposal it could have ended only in disaster with frightful loss of life among the natives who would have been forced to attempt the impossible task.

In 1698 William Paterson, a Scotchman, collected an enormous sum of money and sailed at the head of a hopeful band of adventurers to establish a colony on the isthmus. The climate destroyed the colonists, who might be passed over in a word if it were not for the efforts of their leader to impress upon King William III the importance of securing the isthmus for a future canal. As the American colonies were then young and feeble, Paterson showed great insight when he averred that if the British Government did not act, the Americans would one day annex the isthmus and later the Pacific Islands, and thus establish a mighty empire. "They will then scour the Indian Ocean and the South Sea," he said, "and they will heap up vast wealth. If God favors them with a knowledge of the arts and sciences, they will spread throughout the world the blessings of civilization, while England, in spite of her glory and her liberties, will be known to the world only in the memory of her past, as is now the fate of Egypt."

Henry Clay was the first great American to speak with authority on the important question of the Canal. As Secretary of State in the cabinet of John Quincy Adams, he gave the opinion of the government when he said, in 1825, that as the canal should be for the benefit of all nations, and not of one exclusively, it should be under the protection of all nations. This long remained the settled policy of the United States, for in the Treaty of 1846 with New Granada, of which the isthmus then formed a part, it was stipulated that the American Government should have the right of passage across the isthmus in any feasible way and that it should be neutral territory, but the ownership and sovereignty of the soil should be guaranteed to New Granada.

The outcome of the Mexican War must have stirred the British to action, for the year 1848, which saw the signing of the Treaty of Guadalupe Hidalgo between the United States and Mexico witnessed an aggressive action on the isthmus. The island of Tigre on the Pacific side, and the mouth of the San Juan on the Atlantic coast, were occupied by British marines. James K. Polk, who had been elected on the campaign cry of "Fifty-four Forty or Fight," was then President. The action of the British on the isthmus seemed to be their answer to the unwarranted American claim of 54° 40' as our northern boundary. The Clayton-Bulwer Treaty of 1850, surrendered our Canadian pretensions and reiterated the neutrality of the projected highway.

Clay's position in 1825 was good enough at that stage of American development, but it cost later administrations many a diplomatic somersault to secure the advantage by which he had set so small store. President Grant voiced the general feeling in 1869 in his first annual message when he stated that it was of the greatest political importance to the United States that no European government should own the canal, and eleven years later President Hayes made the declaration still stronger. On June 24, 1881, a circular note to all the powers informed them that the American Government must necessarily reserve to itself "a political control of the canal distinct from administrative or commercial regulation." The next step forward was taken by James G. Blaine, who, as Secretary of State, emphatically declared that the interests of the country could not permit a Panama canal without American fortifications.

The end of the war with Spain, and the tremendous changes that it had involved, called forth from President McKinley in his message of December, 1898, the statement that in the light of recent events the canal had become more necessary, and that the interests of the country demanded its construction by the Federal Government. But the Clayton-Bulwer Treaty was still in the way. The Hay-Pauncefote Treaty, ratified by the Senate on December 18, 1900, smoothed away the difficulty, or rather, effectually buried it under a mountain of carefully chosen phrases, and left the United States with a free hand.

Although the Nicaragua route had many supporters, a majority of eight votes in the Senate on June 18, 1902, selected the Panama route, subject to a suitable treaty with Colombia. The Hay-Herran Treaty drafted to meet the requirements of the occasion gave Colombia a lump sum of ten million dollars with an annual payment of two hundred and fifty thousand dollars. The Colombian Senate unanimously rejected the proposed treaty, and demanded twenty million dollars down and an annual payment of four hundred thousand dollars.

This action precipitated the revolution by which Panama separated from Colombia and established itself as an independent nation. The United States, immediately recognizing the new republic, made a more favorable treaty, which, as the Hay-Bunau-Varilla Treaty, was ratified in February, 1904. Under the provisions of this treaty the prodigious undertaking has been pushed forward with an army of 40,000 employees.

The effect that the canal will have upon the commerce of the Pacific will increase from year to year. Commodities exist on both sides of the ocean, and a more convenient interchange of them will naturally build up a trade. If wise means be used to restore to the American merchant marine its former prestige, economic results of the most satisfactory nature will result. The importance of the canal in time of war is one of the surest pledges of a continued peace. The prediction of Scotland's adventurous son in 1698 has waited long, but it now seems near realization.

H. J. SWIFT, S.J.

CORRESPONDENCE

Rivalry in the Imperial Palace, Peking

SHANGHAI, JANUARY 16, 1910.

During the latter days of November and the whole of December last, a quarrel which raged beneath the yellow roof of the Imperial Palace in Peking has stirred and interested the whole Empire. Dissensions and rivalry broke out among the inmates of the Imperial Harem, and were well-nigh wrecking the authority of the Prince Regent, who seems to be no longer master in his own house. To understand thoroughly the matter, it is necessary to go back some fifty years, and sum up briefly a few facts of history. The Emperor Hsienfung died at Jehol, in 1861, and left a secondary consort who is still surviving. Tungchih, his only son of four years by Tsehsi (the famous late deceased Empress Dowager), succeeded him on the throne and reigned only fourteen years. Married in 1872, he died rather mysteriously in 1875, at the early age of nineteen, and left no issue. The young Empress followed him soon afterwards to the tomb. Whether this was due to foul play or excess of grief, has never been historically cleared up. Three concubines survived Tungchih, making so far four Imperial Consorts of departed Emperors.

The late Kuanghsii was chosen in 1875 as successor to Tungchih, but as they were cousins of the same generation, the choice was not in conformity with strict Chinese etiquette, and so the Emperor could not offer ancestral worship at his predecessor's tomb. To be enabled to perform this important act, he should have been chosen from an inferior or later generation. Kuanghsii died in November, 1908, and left among the living the Sungyii Empress and one secondary consort, thus making in all six rivals for rank, influence, and control within the sacred precincts of the Imperial Palace. To correct the ancestral and ritual mistake made in the choice of Kunghsii, the present little Emperor, Hsuan-Tung, has been styled the adopted son of Kuanghsii and also of Tungchih, thus carrying back his descent to the year 1875, though he was in reality born on the 7th of February, 1906. The above historical sketch will help to link the present with the past, and grasp the motives of rivalry that prevail among the six surviving consorts. Though many things must have been kept in the background since the election of the present child emperor, dissensions suddenly broke out on the occasion of the late Empress Dowager's funeral, which took place November 9, 1909. The demise occurred exactly one year ago, but the burial ceremony was delayed in accordance with the custom of the country. The Sungyii Empress, relict of Kuanghsii, the secondary consorts and a few other Court ladies wished to assist at the ceremony, and proceeded separately to the mausoleum some days before the ninth.

It was on the way thither that Tuan-Fang, the now degraded Viceroy of Chihli, had them photographed, a fact which so incensed the Sungyii Empress that she begged the Regent to dismiss him for such unruly behaviour. This eventually took place on the 23d of December last, and was principally due to female influence and the secret power behind the throne. The photographers engaged by the viceroy were at first to be strangled, but the sentence was finally changed to ten years' imprisonment, a punishment considered to be very mild as things go in China.

When the burial ceremony was over, the three consorts of Tungchih remained at the mausoleum, and refused to return unless their claims were settled. These amounted to three: first, the question of rank and title of Imperial Dowager Consorts which they wished to be officially conferred on them; second, an annual allowance of 20,000 taels, which followed as a consequence from their official title; third, the right to control the education of the youthful emperor. Duke Tsai-tseh, Prince Yü-lang and other honored emissaries were sent to plead with them, and with no little trouble succeeded in pacifying them and persuading them to return. Promises of an honorary title and an extra allowance were made but have been only partially fulfilled. The ladies are ranked at Imperial Dowager Consorts to receive 500 taels extra per month for their petty expenses. The boy emperor will be educated by his father and news of his progress will be communicated to his multitudinous adopted mothers at certain stated periods. The Sungyii Empress, relict of Kuanghsii, has also received honors and will henceforth be styled Imperial Empress Dowager. The quarrel has been thus brought to a close, but a sequel is by no means impossible. The old consorts have shown their mettle and succeeded and are still ambitious. The new Empress Dowager is likewise a woman of strong character, wants to control all within the palace and meddle with State affairs. She is said to summon daily to her presence the State Councillors and make inquiries from them on questions of home and foreign policy. The Prince Regent is sorely perplexed and does not know what to do, but his filial piety is compelled to bow to the inevitable. This is a great weakness and constitutes no little danger for the progress of reform and the welfare of the country. Petticoat influence has dominated China during the last half century and it may rule it again.

M. KENNELLY, S.J.

Recent Events in Japan

SHANGHAI, JANUARY 25, 1910.

The twenty-second Imperial Diet of Japan was opened on January 20. The session will deal principally with the budget, the main features of which are (1) an increase in the civil list of 4,500,000 yen; (2) readjustment of taxation on broad lines; the annual burden of taxation is 600,000,000 yen; (3) a saving of 6,000,000 yen by general economy in Government departments; (4) an increase of 9,000,000 in the salaries of civil and military officials in order to meet the increased cost of living; (5) any surplus to be devoted to wiping out the National Debt, the amount of which is 2,000,000,000 yen. The foreign exports during 1909 amounted to 412,145,000, and the imports to 392,646,000 yen.

Trade is growing wonderfully in Manchuria. The Imperial Maritime Customs report for the year 1909 revenue amounting to 3,000,000 Haikuan taels, an increase of more than 74 per cent. when compared with the returns of the previous year. As greater areas are brought under cultivation, and the immense mineral wealth of the country is exploited, the market will grow more and more important. In all parts of the country, cotton fabrics, flour, canned goods and tobacco are sure to find a ready market. Agricultural instruments are much needed especially at Mukden where a model farm has been recently started.

Japanese merchants intend to open a cigarette factory at Antung (Manchuria) to compete with the business of the British-American Tobacco Company.

The Japanese Minister of Foreign Affairs intends to prohibit emigration to the United States and Canada, but encourage it to Manchuria and Korea.

Port Arthur was opened as a commercial port on January 20.

According to the Minister of Education in Japan, virtue is much on the decline in the schools. The present educational system is materialistic and secular, and this accounts for the above falling off. In natural science classes, the students are taught that man is but a high-class brute and that his mind has no existence apart from matter. All these false ideas are subversive alike of religion, morality and those social and domestic virtues which promote the welfare of a nation, especially of one whose military and naval achievements have obtained for her a prominent position in the East. Foreigners still complain of a lack of commercial honesty. Trademarks have been either pirated or skilfully imitated with a view to secure on the market the benefit of others' labors. The late sugar scandals afford a striking example of the low state of public honesty. In this case as many as 23 members of the Imperial Diet were involved and 22 found guilty of corruption. Luckily the Government is making a strong stand against the prevailing weakness, and the Judiciary has shown to the world that it will uphold a high standard of integrity and fulfil its duty.

K.

Current Events in Belgium

LOUVAIN, FEBRUARY 11, 1910.

The bishops this year issued a collective Lenten pastoral on patriotism and loyalty, defending the late king against the attacks made on him, dwelling, among other things, on his Christian marriage and death. It paid a glowing tribute to his patriotism, because of the great things he did for Belgium for its commerce, its industries, its army; and called on the people to leave to God his faults, to recognize his greatness, his moral energy and his colonizing activity. Then going on to define patriotism and showing its need the bishops exhorted each one at his post in society to develop all his forces, especially his moral ones, to see to the good education of his children, to practise all the conjugal duties, to respect authority, and ended with a call to union for the whole Catholic party. The Pastoral called forth some respectfully expressed protests from those among the Catholics who are for complete separation of civil and ecclesiastical interests.

Since this authoritative pronouncement of the bishops in their collective Lenten pastoral there has not been heard a word unfavorable to the Church from the "anticlericals" regarding the marriage and death of the late king. The facts are now well known and contradicted by no one. An interview with the dean of Laeken confirmed the details. During a sick spell, four months before, the thought of death had persistently haunted him, but, recovering, he put off his conversion. Then on the 13th of December, feeling himself sinking rapidly, he called the dean to his bedside. He confessed and received Holy Communion. The same day the Baroness Vaughan received Communion in the parish church; that day at 3 o'clock they were married by the dean. The king was throughout in the best of sentiments and continually asked for prayers—not for his recovery, but for his soul. He confessed and communicated once more before his death. Pope Leo XIII, who, as nuncio at Brussels, knew the dead man well, said of him: "He has the

Faith deep down in him. The Congolese babies baptized through his action will surely intercede for him." As we know, their prayers were heard.

The lawsuit on the legal succession of the late king has assumed international proportions. All his fortune was sunk in different companies, of one of which he was president and his doctor the sole other member. The other companies were that of Nieder Fulbach, formed for the beautifying of Brussels; of Cobourg in Germany, the city of his ancestors; the other was for the preservation of his great domain of Cap Ferrat in France. Grave doubts are expressed by many whether the Princess will get anything at all, and this is especially embarrassing for Princess Louise in view of her enormous debts. The king has shown an evident desire to settle the whole matter outside the courts.

Many have liked to see signs of a new régime in some recent events. The first was the choice of his court by the present king. All of the new officials with one exception, in a less influential position, are staunch and fervent Catholics. The choice of the Count de Mérode to the post of Marshal of the Court is especially gratifying to the country, coming as he does, from a family illustrious in the annals of Church and State. Among the different private secretaries are M. de Briey, former private secretary to M. Schollaert, the Premier, and M. J. Ingenbleek, author of a remarkable book on "Imperialism in the United States."

J. W. P.

Our Trade with Sweden

STOCKHOLM, FEBRUARY, 1910.

The news that the President of the United States, acceding to the proposal of the customs department, ensures to Sweden, among other countries, the minimum tariff for all her exports, has given lively satisfaction here. "If Sweden had not obtained this place among the most favored nations in the matter of customs duties," writes the *Svenska Dagbladet*, one of the largest and most influential journals of our country, "Swedish merchandise would have been burdened, on and after March 31, of this year, with an additional 25 per cent. *ad valorem* duty over and above the minimum tariff, and, for certain important articles, this increase would have produced the same effect as absolute prohibition.

Hopes had been entertained that things would not go so far, and the report adopted by the customs authorities was considered a good sign. A still more significant sign was the decision of the Board of United States General Appraisers that a cargo of wood pulp exported from Gothenburg was free from the supplementary duty. It was precisely because of our forest production that we were threatened with the maximum tariff, the United States Government being inclined to look upon our wood taxes as disguised export duties. Our wood exporters took alarm and strove to obtain that the forestry taxes be so applied that they could not be considered as export duties. Diplomacy has succeeded in an amicable arrangement, or, in other words, we have succeeded in persuading the American authorities that we intend to reorganize the forestry tax so as to apply it to all industrial exploitation of wood and not only to wood destined to be exported.

Those exports from Sweden to the United States that show the most notable increase during the past year are: iron ore and coarse wood-pulp paper, commonly called wrapping paper. It is especially interesting to note the importance acquired by a Swedish product

such as brown wrapping paper. This is due to the fact that this kind of Swedish paper, while generally superior in quality and particularly in toughness, is sold at so low a price that it immediately won a place in the American market. Just in this case the application of the maximum tariff would have been altogether prohibitive, making all competition impossible. But the decision so happily arrived at has also a serious importance for the large exports of ore. Since the duty on iron ore entering the United States has been lowered, the American importation thereof has grown rapidly, and we can already notice a steady demand of Swedish ore for the iron works of the eastern States, a demand that amounts to two or three million tons a year.

Furthermore, the trade between Sweden and the United States is growing from year to year, as may be seen from the following figures for three years, taken from official Swedish statistics. The sums are in crowns (a crown is worth about 27 cents).

Swedish imports from the United States: 1905, 41,-450,533; 1906, 60,009,693; 1907, 61,342,528.

Swedish exports to the United States: 1905, 9,867,-260; 1906, 11,658,216; 1907, 13,778,753.

The total trade of Sweden during the same period is shown by the following figures: Swedish imports—1905, 582,084,457; 1906, 644,227,836; 1907, 682,104,613.

Swedish exports—1905, 450,211,733; 1906, 504,284,813; 1907, 524,662,547.

The countries which, during the same period, occupy the most important place as customers and purveyors of Sweden are the following: Imports from Great Britain: 1905, 144,035,143; 1906, 160,723,730; 1907, 178,495,124.

Germany: 1905, 224,364,938; 1906, 234,021,251; 1907, 240,770,905.

Denmark: 1905, 39,768,113; 1906, 42,368,089; 1907, 50,539,515.

Sweden's exports to Great Britain: 1905, 159,398,-772; 1906, 170,960,883; 1907, 179,412,064.

Germany: 1905, 85,206,640; 1906, 96,597,094; 1907, 108,719,268.

Denmark: 1905, 50,120,633; 1906, 55,042,387; 1907, 57,704,881.

Seeing this constant increase of our trade, we cannot help being gratified that the presidential decision warrants the hope that the trade between Sweden and the United States will develop still more for the advantage of both nations.

BARON G. ARMFELT.

Songs of a Princess

A posthumous volume of poems, published anonymously, at Munich, during the Christmas holidays, has as its title, "*Traum und Leben, Gedichte einer früh Vollendeten*" (Dream and Life: Songs of One Who Came to an Early End). They tell the simple and sad life-story of a German lady of royal birth. Much speculation was indulged in by the reviewers as to the identity of the gifted authoress, and those who could have done so did not care to lift the veil self-chosen by the departed. According to recent press reports, however, the mystery seems to have been solved after all: the "*früh Vollendete*" was Princess Mathilda, daughter of Prince Louis, heir-apparent to the throne of Bavaria, and granddaughter of the aged Prince-Regent Luitpold. Her life was short and, as far as the world was concerned, uneventful. Born in 1877, she was little more than twenty years old when she was married to Prince Louis of Saxe-Coburg, nephew of King Ferdinand of Bulgaria. Two children,

Louis and Immaculata, born in 1901 and 1904 respectively, were the fruit of this union, which appears to have been an unhappy one. Her final days the Princess passed on the Riviera, where a wasting disease brought her to an early grave, August 6, 1906.

As a book, "*Traum und Leben*" deserves notice on its own intrinsic merits, quite apart from its romantic origin. There is nothing of the amateur about these songs, which so often distinguishes the productions of titled poetesses. For beauty of rhythm, depth of thought, and delicacy of sentiment they deserve a place beside the best lyrics of the century. Many of them have the true ring of the Volkslied.

It is an autobiography in verse, the revelation of a beautiful, tender, suffering soul. The authoress lingers fondly, regretfully, over the happy days of her childhood. The flush of health was on her cheek then and "all a summer sunshine was tangled in her hair."

"Auf den heissen Wangen glühten

Mir die Rosen maienwahr,

Und die weissen Kirschenblüten

Flocht ich mir ins dunkle Haar."

But the blight came all too soon, leaving behind it only "vanished happiness—and a frozen heart."

"Das—Glück, das nimmer sie finden will,
Die Hoffnung, die sie verlor."

She then sings of a youthful love—the object of which she never attained—of loneliness, of unstilled longing. "What I feel I write down," she says in her diary, "because there is no one to speak to me. So I speak to you alone, my unstilled, restless longing, with which I commune when I watch, when I dream, when I suffer, when I smile."

Her father's love helps her to bear her trials:

"Und was ich auch mag erleben,

Gott hat mir ein Glück gegeben:

Der beste der Väter ist mein!"

Her marriage obliges her to leave her Bavarian home to which she clings with every fibre of her being:

"Will mein die Macht sich nicht erbarmen,

Die meines Schicksals Fäden spinnt?

Lass, Heimat, mich in deinen Armen!

O Heimat, halte fest dein Kind!"

Darkness seems to gather thick about her after leaving her father's house. The notes of her song become sadder until the birth of her first-born causes her to strike more joyous chords: a mother's love and pride and happiness speak out of the lines which commemorate this event. Then disease lays his withering hand upon her. Feverish nights and weary days and forebodings of death are her portion henceforth:

"Ich geh durch den Garten krank und still

Und warte, bis Gott mich heimrufen will."

She seeks solace in her sufferings in deeds of mercy:

"Allen möcht ich helfen, allen, allen,

Die da leiden und durch Wüsten wallen,

Möchte ach, um meiner Liebe willen

Alle Schmerzen dieses Lebens stillen!"

But only when she lifts her eyes to the suffering Saviour does her heart find peace—the peace of resignation to the Divine Will:

"Wie du es willst, so soll's geschehen.

Doch, wenn du willst, erhör' mein Flehn!"

She looks on the hand of Death now as a kindly hand that beckoning summons her to a joyful resurrection, and to those who would bewail her early passing she says:

"Nicht weinen! Lass uns froh verstehen,

Dass bald in schönen, reinen Höhen

Ein Glück auf ewig uns vereint!"

G. M.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MARCH 12, 1910.

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St. Patrick's Day

We have been so accustomed to the annual St. Patrick's Day celebration that we seldom reflect on the wonder of it. Fourteen centuries ago an humble missionary died in a little isle, and while the anniversaries of the mightiest pass unremembered, his is honored throughout the earth. During half the intervening period the land he evangelized has had no government of its own to give organized expression to national pride in its apostle; the government that swayed it used all its forces to extirpate his influence, and yet, though its empire kept pace with the setting sun, Patrick's empire extended further. His feast will be celebrated next Thursday where that empire's flag is and where it is not.

The wonder commenced with Patrick's advent to Ireland, 432, and has been growing ever since. One apostle converted a whole nation to a Christianity so vigorous and fruitful that before he died it had an ample and organized native hierarchy and priesthood, and it was studded with monasteries, convents and schools so well equipped that they became at once the teachers and missionaries of Europe. Irish Christianity was like the mushroom in rapidity of growth, like the oak in enduring strength. Prosperity did not weaken it nor persecution by wars or wiles destroy it. It flourished in the sunshine and was more securely rooted by the storm. Liberty and slavery both found and left it strong. Like the nationality with which it was wedded and welded, it never surrendered, for it never knew when it was beaten. A hundred times doomed to death, it was fated not to die. Expatriated by pestilence and want the Irish exiles held to Patrick's spirit when they had lost all else, spread his Faith in their wanderings and, in the great dispersion of '47, coined famine into the glory of God.

St. Patrick's message was spiritual and so is the main significance of his feast. "The Mass," he taught, "is the making of the Body of the Lord. We are fed on the Body and Members of Christ," and "the priest is the dispenser of the mysteries of God." The principal St. Patrick's celebration is in the churches—many of them in many lands dedicated to his name—where Mass is solemnized and the worshipers receive from the dispensers of its mysteries the Body and Members of Christ. Whether in hall or temple the initiative is taken by men of Patrick's Faith and his people's race; the participation of others is a gracious tribute to the influence of both. The chief participants are faithful to St. Patrick's precept: "As ye are children of Christ, be ye children of Rome."

Many propitious circumstances brighten the feast of 1910. The Irish people are regaining ownership of the soil of which loyalty to faith and nationality had deprived them. Their representatives supported by hierarchy, priesthood and people have made their demand for legislative independence the dominant question in the British parliament. The National University, established this year to meet Catholic educational needs, has just affiliated as a constituent college, the National Seminary of Ireland, St. Patrick's College of Maynooth. It is a happy omen, now that the aspirations of centuries seem likely to be realized, that St. Patrick will continue to preside over the newer Ireland as he did over the old.

Marriage and Motherhood

Our attention has been called by "A Catholic Mother" to an unsigned article in the February *Ladies' Home Journal*, in which an anonymous woman gratuitously unburdens herself in answer to her own question: "Why I have not become a mother." First, she was frail and nervous at the time of her marriage. She seems quite unconscious that it was wrong for her to marry, knowing that she was unfit for her conjugal duties. Second, she could not afford it on an income of \$1,500, though she is her own cook, housekeeper, milliner, etc., and quite a paragon all round. Her husband, who is also perfect, has now \$5,000 income and her own literary efforts bring in a tidy sum, but this does not change her resolution. Third, her mother is improvident and her father is growing gray at fifty-five, a phenomenon produced by his inability to provide for the future of her four younger sisters, so she, heroic creature, moved by love, not duty, must relieve him.

When she says she has no conception of duty, she has explained the whole matter, though this never occurs to her as a solution of her problem. She is not the heroine she would have her readers think. She is a pleasure-loving creature trying to cover criminal dereliction of duty with a sentimental mantle. The primal object of marriage is the propagation of the race; it was for this purpose the attractions of the marital state were implanted by nature;

and those who, while enjoying the pleasures, exclude the primal purpose, sin against the laws of nature and the commands of God. It is a sin that was called "an evil thing in Israel." A married woman who is a party to such a practice can hardly be called a wife; she is using an honorable title as a cloak for vice, and is intentionally, or actually, a murderess. The approval of her husband is no justification, it merely makes him a sharer in her guilt. Ill health might be a reason for suspension or severance of conjugal relations, but can neither justify nor palliate the frustration of effects intended by nature and commanded by God. Nor will unnatural indulgence benefit health. Outraged nature has a habit of exacting terrible vengeance, physically, morally and mentally.

This woman says that her younger sisters, the objects of her altruism, will be her children. In spite of all her efforts she has other children! Souls unborn are crying out against her for depriving them of the lives that were their right. A wife's duty is determined not by the laws of the state she has left but by the laws of the state she has adopted. Once a wife her law is the law of marriage, and no other ties may interfere with it. There are many Catholic ladies who have sacrificed marriage prospects for the sake of brothers, sisters and parents; and there are many wives and husbands who, while faithful to their marital duties, and to the children who are the happy fruit of that fidelity, manage to extend, often from slender means, effectual assistance to their kin.

Inability to afford children is the flimsiest pretext for self-indulgence; usually those have fewest whose means are most abundant. "A Catholic Mother" well says: "I could point out more than one family of five, six and seven children for whose maintenance and education there was no provision made before birth, but who have, nevertheless, grown up strong, healthy men and women, received education as anyone can in New York, where this writer resides, and have taken their places in the world. One family of six children whose parents toiled to keep nourishment and life in them for ten or twelve years, has given a priest, a prominent lawyer, a school principal and an engineer, all better men because they have striven." We have known many such who are so busy performing the duties of their state that they have no time to write to ladies' journals proclaiming their heroism. The lady who obtrudes her reasons for not becoming a mother is not the heroic altruist she deems herself; nor are they called ladies who make private vice a public boast.

Poor Buddha!

The Chinese have given indubitable proof of their awakening, and seem likely to outstrip their neighbors of Japan in running the way of modern ideas. Some time ago they sent an army fully equipped according to western ideas into Thibet to enforce their authority. They met with reverses at first, but triumphed in the end, and

now they are resolved to maintain permanent garrison in the holy city of Lhasa, to keep the Dalai Lama in order. At their approach, however, he ran away and escaped into India and the Chinese Government is somewhat disconcerted. Nevertheless, it has proved equal to the occasion and has proclaimed his deposition saying, that he is "one of the worst Lamas ever known." This is hard upon Buddha, whose reincarnation he is. Steps are being taken to elect his successor. Buddha must, therefore, "decarnate" himself as regards the fugitive and choose a more reputable subject for his new incarnation.

Undermining the French Army

It has long been a favorite prophecy with the Socialists that the first step toward the general acceptance of their system by the world will be the refusal of the army to fire on an insurgent mob. Instead of obeying their officers they will go over to the enemy and hail them as brothers. This will, say the Socialist prophets, be the beginning of the end of our present system of government. The first country to prepare the way for such a terrible dereliction of duty seems to be France. *Le Temps*, which is not at all inclined to pose as an alarmist, lifts up its moderate and peace-loving voice to say that the discussion of the war budget in the French Chambers has once more directed attention to a situation that is very serious.

"The number of refractory soldiers," it says in an editorial of February 25, "is becoming so considerable that people are asking if the military spirit, formerly so deep-rooted in our country, is not only undergoing an eclipse, but if it is not actually in a fair way to disappear." And then *Le Temps* quotes the statistics given by M. Paul Bignon in the course of the debate. In 1898 there were 1,904 deserters and 4,708 insubordinates; in 1907, 3,407 deserters and 10,639 insubordinates. The progression of insubordinates during the twelvemonth is particularly noticeable in recent years: in 1903, 2,551; 1904, 3,538; 1905, 4,493; 1906, 4,932. Finally, according to figures quoted by a senator, M. Charles Humbert, there was on December 31, last, a total of 57,000 insubordinates and 13,000 deserters, that is to say, there were seventy thousand men withdrawn from military service.

So much for the appalling and incontrovertible fact. But when the smug, opportunist journal tries to account for it and suggest a remedy, it becomes lamentably weak. It attributes the decadence of the true military spirit to the entrance into barrack life of young men accustomed to comfortable homes. Formerly, these comfort-loving youths could find substitutes or escape military service in some other way; now, they are all obliged to at least two years of military service. So they complain of the rigid discipline, bring pressure to bear on the government through influential public opinion, and thus provoke a

humanitarian reaction against the old-time severity. The deputies, afraid to lose their popularity, consent to the increasing rarity of punishments, and are even thinking of depriving lieutenants and non-commissioned officers of the right of punishment.

Small wonder, then, that many young soldiers have come to look upon insubordination and desertion as peccadilloes entailing no loss of honor or reputation. Moreover, every now and then an amnesty is proclaimed which wipes out all past penalties, even if as yet unpaid. The military tribunals themselves, carried away by the humanitarian current, pass sentences that are too lenient, suspend sentences, and sometimes acquit those who are clearly guilty. What remedy does *Le Temps* propose? "In ordinary times people do not worry about the decline of the military spirit; but when a great crisis comes, then people become aware, but too late, of the disastrous effects of this decline. It is the duty of every minister of war to meditate the foregoing profoundly wise remark of General Boguslausky, and to strive to stop this continuous disintegration of our military forces." Only this, and nothing more.

And yet there is just one little clause in *Le Temps'* article which suggests to practical minds the only efficacious remedy, although it is treated by that journal as a secondary factor. "The insubordinate, the deserter—he at least who has not been contaminated by the anti-militarist doctrines, for we must not forget this category, etc." No, indeed, we cannot forget this all-important category. So long as newspapers and pamphleteers are allowed openly to attack patriotism and the army which upholds it, so long will military service become more and more unpopular, so long will the socialist chimera of a universal brotherhood without home or fatherland delude the rising generation whose mental and moral stamina is undermined by false social doctrines.

A Certain Rich Woman

A "society woman" in New York has lately been seized by a very passion of philanthropy. Her heart flows over with pity for the little daughters of the poor. The papers describe her as being wealthy and holding her husband in a convenient state of uninterfering, though reluctant, subjection. We have taken a curious interest in the methods selected by her to satisfy the gnawing pain in her heart for the hopeless condition of the East Side.

The methods at her disposal, since she revels in affluence, were almost unlimited. She could have fed the hungry, visited the sick, clothed the naked and, indeed, performed any or all the corporal works of mercy on a scale that would have made her a most distinguished Lady Bountiful among the crowded purlieus east of the Bowery. But this was not to be. Such a course would have cost trouble and expense and much disagreeable experience; and, besides, it would have to be done in the

dark, without lime-light or herald; and not to let the left hand know what the right hand does is, as everyone is aware, not the modern way at all. We no longer think in units, but in masses. Our enthusiasm for "uplift" transcends the individual and embraces entire classes of people. "Social redemption" is the battle cry of the new religion, which has supplanted the ancient searching and calling for the single lost sheep, even to the apparent neglect of the ninety-nine that were safe.

And so this "society woman" gave expression to the yearnings of her gentle soul by addressing socialistic young working girls at public meetings. She told them they were just as good as their richer sisters. How surprised they must have been at the news! She, moreover, had two of the poor girls array themselves in her own finery and introduced them as her friends to guests at her home without divulging their social position. The young things looked happy and preened their borrowed plumes and achieved quite a success. And the "society woman" was proud over her little experiment. What matter if her guests felt tricked or her family ashamed, she had proved what no one ever suspected, that some poor girls are just as good and as clever as their rich sisters.

We do not know what structure of argument the "society woman" is going to build upon this important sociological discovery. But we are inclined to be of the opinion that, whatever be the value of such doings in the processes of social redemption, they contribute in the meantime to increased dissatisfaction among the poor by sophistically convincing them of the injustice of unequal possession. They contribute other things also, as, for instance, exceedingly disastrous ambitions, false hopes, and unworthy longings to good girls who cannot help being a bit foolish and who need, as a defense against their folly, wiser mentors than the "society woman" who exploits them. But the "society woman" has achieved the cheap publicity of cheap newspapers and we are willing to wager that her picture in the morning paper will more than make up to her for any disappointment to the cravings of her ardent spirit for social redemption.

Oriental Civilization

A graphic description of the rapid transformation of Formosa under Japanese sovereignty is given in the *Manila, P. I., Cabled News-American* of January 8. The story is told by Walter A. Smith, a prominent business man of Iloilo, returning from a visit to Formosa, where he had been examining the methods of sugar raising with a view to their application to a prospective sugar enterprise of his own in the island of Negros. Incidentally the narrative of Mr. Smith throws light on Japanese methods of stamping out rebellion among the natives. The advance agent of American industry says:

"Savage tribes of marauders, resembling in ferocious

opposition to civilization the Moro bandits of the Philippines, gave the Japanese Government of Formosa much concern during the first few years of Japanese occupation. But the Formosan ladrones were driven to bay relentlessly and the situation is now well in hand. The remnants of the natives, some 80,000 in number, are herded together in large corrals, surrounded by wire fences charged with electricity, and guarded by large detachment of police. The recalcitrants, who would have stopped the wheels of progress, are being pitilessly cut down by its cold, keen-edged blades. In the corrals, the sexes are separated. It means the extinction of the natives."

"Japan," says the *Cablenews-American*, "is not actuated by any of the sentiment, or sentimentalism, as one looks at it, of Western peoples. She is modern in her implements, but ancient in her spirit. She is imbued with the idea of the old Hebrew who firmly believed that the Lord had told him to drive all of the Canaanites out of their land in order that the tribes might increase."

Assuming the story to be true, we are astounded that, so far as we know, no notice has been taken of the wretched plight of these natives by the European or American press. The atrocities in the Congo, real or supposititious, they deemed it a sacred duty to denounce as a foul blot on civilization and a reproach to Christian nations, who would calmly look on and, without a word of condemnation, see such outrages perpetrated. Our own American Government was moved to interfere and to enter its protest with the government it deemed responsible.

What is the secret of the strange inconsistency? Are we righteous only when our own interests are at stake, or are we strong only when the offending nation is weak? The inhumanity of the *reconcentrados*, or concentration camps in Cuba, and the excessive cruelty with which this war measure was carried out, were largely responsible for our interference with Spain's conduct of the war in that island, though we uttered no word of condemnation or protest when England employed like methods in her humiliating conflict with the Boers.

Among the blessings which Japanese occupation has brought to Formosa Mr. Smith mentions "the fine tea trade in the hands of the Americans." Self-interest may paralyze the moral instincts of a nation as well as of individuals. We should regret to learn that the great American Government, which sets in motion the whole machinery of her administration to examine into the death of even two American soldiers of fortune in Nicaragua, is prevented by self-interest in protesting, if not in the cause of Christianity, then in the cause of humanity, against the adoption of barbarous methods of extermination in Formosa. Comparative nearness of Formosa to our Philippine possessions would furnish a reason for displaying special interest, though no land and no race of men should be considered distant enough to withhold from them our sympathy and our efficacious aid.

LITERATURE

The Up Grade. By WILDER GOODWIN. Boston: Little, Brown & Co. **The Dweller on the Borderland.** By the MARQUISE CLARA LANZA. Philadelphia: John Jos. McVey.

Superficially, there is a striking resemblance between these two novels. Both unfold a tale of how a man may rise on his dead self to higher things. But the vast difference in the two books comes from the authors' point of view. Mr. Wilder Goodwin's "The Up Grade" seems totally wanting in any view of happiness above and beyond what this world offers. The story is pleasing, rolls along easily on a well-defined and a somewhat worn path, will fill in pleasantly an idle hour, and harm no one.

The Marquise Clara Lanza has written an exceptionally original book—original in treatment, original in motif. As to the treatment, she begins in a strain of hard realism and ends with taking us up to the heights of mysticism. The realism, in the beginning, is almost ugly. The agnostic hero and his Protestant wife with their baby have just arrived in New York from a Massachusetts country town. While the wife is ignorant and hopelessly common, the husband is intellectual, out of sympathy with her and morose. As for the baby, failing to interest the parents and the author, it is eminently uninteresting to the reader. With the progress of the story the breach between husband and wife continues to widen. He gets a position as a private tutor, wins the love of a fine woman—almost the only agreeable character in the story, and wins it while carefully concealing the fact from her that he is a married man. His conduct towards his wife, taken in conjunction with this concealment, forces one to write him down a cad. His aged father's death is the first check in his downward path. Then his wife dies. With her death the grim realism of the book ceases; and the pent-up mysticism of the author has full play. The reader will naturally expect that his wife's death, thus clearing the ground, the story will end in the usual way. But it does not.

With his conversion to the Faith, there is no suggestion of orange blossoms and joy bells. No; his gift of faith carries with it a call to the priesthood, and the religious life. It is so common for novelists to send their heroes to the cloister because of love disappointments, that it is refreshing when we find an author able to depart from the beaten path, and to tell a story, which, singularly enough, has the element of surprise, for the very reason that it is true to life. We trust that the author will please the reading public with many more Catholic stories, and that she will inject into her graphic realism a little more of the sunshine.

F. J. FINN, S.J.

American Prose Masters. By W. C. BROWNELL. New York: Charles Scribner's Sons.

Mr. Brownell's "American Prose Masters" is a volume of appreciations marked alike by scholarliness of tone and considerable distinction of style. His literary criticism, steadied by a clear sense of literary values, is discriminating and just; it is in the weightier issues of ethical and philosophical import, as in his discussion of Emerson's mental attitude, that one may decline to follow him. Mr. Brownell's outlook is the conventionally broad and unimpeded one of the secular-minded, who have learned to escape the embarrassments of doctrinal prepossessions. Of Emerson he writes with enthusiasm, at the same time testifying frankly to his riot of inconsistencies, which he condones on the ground that it is too much to expect the oracular to be consistent. The great master, so we are assured by the critic, was "Plato *Redivivus* in his assumption that conceptions as such justify and prove themselves; or rather that

all kinds of proof are impertinent." "Logic indeed," we are further told, "has been superstitiously overvalued;" in proof of which statement there is the instance of "Aristotle's despotic rule during the Middle Ages, still persisting in both Roman and Protestant ecclesiasticism." Logic, no doubt, is often a vain and unprofitable thing; but the alternative, for one who casts it aside on the assumption that his every intuition must be true, is intellectual caprice. Intellectual caprice is therefore the formula that best epitomizes Emerson's mental life. But the trait of Emerson that renders his influence a particularly baneful one is his intellectual pride. No more complete antithesis to that captivity of the understanding, of which the apostle speaks as the characteristic of faith, can be imagined than the mental temper of a man whose ideal was the self-sufficiency and practical infallibility of the individual mind. "We owe him," says Mr. Brownell, "our intellectual emancipation," a statement which means of course that Emersonianism was chief solvent, at least in America, in the process that transformed the dogmatic Protestantism of yesterday into the liberal and rationalizing Protestantism of to-day.

G. J. G.

Masters of the English Novel. A Study of Principles and Personalities. By RICHARD BURTON. New York: Henry Holt & Co.

Mr. Burton's book is an attempt to sketch the broad lines of development of English fiction from Richardson and Fielding to Hardy and Meredith. Principles and personalities enter into its scope, and both are discussed with vigor and insight. The ethical measurements which the author applies to the body of classic fiction are the conventional ones of the day; hence it results that Balzac makes for morality and George Eliot remains "splendidly wholesome and inspiring in her fiction." Mr. Burton's plea on the whole is for the decencies in the storyteller's art; but his concessions to the realistic land him in strange places. "There is no danger," he assures us, "of any novelist, any painter of life, doing harm if he but give us the whole." But surely art in this matter can learn a lesson from life. To "see life whole," to come into contact with its moralities and sanctities, no less than with its grossness, is no guarantee that one will not make the grossness the object of his choice. The situation in literature is a parallel one. It is not easy to see that grossness plus spirituality, when spread before us on the pages of a novel, must issue in a zero quantity of moral detriment. Rather are the chances perilously great that the appeal to the baser will override the appeal to the nobler instincts of the reader with moral defilement for the net result.

When shall we have a guide to fiction that will measure the content of our classic novels in terms of Catholic faith and morals?

G. J. G.

Literature in the Elementary School. By PORTER LANDER MACCLINTOCK, A.M. Chicago: University of Chicago Press.

The whole philosophy of this book may be summed up in the words of the author and stated as a maxim: Remember that literature is art; it must be taught as art, and the result should be an artistic one. The second chapter, which explains the services that literature will render to pupils, is perhaps the best chapter. The vigorous protest against subordinating literature to other branches of school life, under the plea of correlation, makes good reading, and is a manifestation of the steady and wide-spread reaction against the domination of facts in the school room. The author is opposed to mere information as the end of teaching, and objects to making literature an instrument for early specialization in various sciences. However, there is here perhaps some exaggeration. To push the principle so far as to be reluctant to use literature as a means of teaching reading and writing is dangerous and illogical.

The insistence upon stories for nearly one half of the book is another point that might arouse some misgivings. In protesting against giving to children what is not suited to their capacity, can we not go too far? Why is the author so brief on history and biography and so full on fairy stories? The pupils must sing, must dance, must play, but we do not see it stated very prominently that they must work. They must be interested, of course, but must they be passive? Must we go so far in our protest against making school an immediate preparation for a profession as to make it not even a remote one? The author would disclaim such a purpose; yet if we judge by the space allotted to the subjects, these objectionable consequences are at least suggested. Some of the chapters were given as lectures. That fact may account for certain expressions which look exaggerated in cold type. Making this slight allowance for enthusiasm in a good cause, we can heartily recommend this work to all teachers in elementary schools and to the libraries of normal schools.

F. P. D.

Christian Pedagogy, or; The Instruction and Moral Training of Youth. By REV. P. A. HALPIN, Professor of Mental Philosophy, St. Angela's College, New Rochelle, N. Y. New York: Joseph F. Wagner.

The most important duty of the parent is the education of the child. That the character of the education should be Christian arises from the nature of the obligations which Christianity imposes on all who profess it. In the performance of this duty of educating the child, the State may and ordinarily does come to the parents' assistance, but if the State be not Christian, or if acting on the principles of toleration is either openly hostile to Christianity as in France or merely neutral as in this country, the state system of education will be not only imperfect but necessarily injurious. Christian parents then, as well as those who as teachers assume for the time being the offices or duties of parents should, if they would act conscientiously and intelligently, possess a knowledge of child nature, of the Christian principles to be imparted and the methods which may be best employed. A good parent and a good teacher will make the child a study, and will welcome any assistance in the proper fulfilment of this important task. Father Halpin's "Christian Pedagogy" is the best practical guide for parent and for teacher that we know of. The writer does not aim at a scientific examination of the faculties of the human mind, nor does he set forth in detail the fundamental truths of psychology and ethics underlying the proper and efficient training of the child. Nevertheless, all these questions are taken up in logical sequence and treated in a popular and attractive style, making this contribution to the science of pedagogy far more useful to the average teacher than pages of "technical definition" or "scientific description."

The book is practical rather than theoretical. It gives the ripened experience of one whose life has been spent in classroom and lecture-hall. Every chapter is freighted with wisdom. There are essays apparently dissociated though logically connected on the school, the human soul, the human body, senses, brain, imagination, mental operations, memory and will, just so many luminous explanations of the subjects treated, sparkling with epigram and overflowing with maxims and suggestions which indicate at once a mastery of style and a mastery of subject. Here, then, is a manual which should be a *Vade-mecum* for every Christian teacher. The need to-day of such a handbook is the more imperative as false theories of education are everywhere accepted and even applied. The result is the existing confusion in methods of education and irreparable harm to the young. For this precious book every teacher and every child, too, owes Father Halpin a debt of gratitude.

E. S.

The Renaissance of Hebrew Literature (1743-1885). By NAHUM SLOUSCHZ. Philadelphia: The Jewish Publication Society of America.

Dr. Nahum Slouschz wrote this book as his thesis for his Doctor's degree at the University of Paris. The work has been admirably done into English by Henrietta Szold. To those who imagine that Hebrew has no place as a literary vehicle among the modern languages, these pages will bring welcome and novel information. They will also be one more proof of the wonderful vitality of the Hebrew race.

In a dozen chapters the author brings us from Moses Hayyim Luzzatto down to Smolenskin and the writers of our own days, such as Rabinovitz Sternberg and Berditchewsky. Moses Hayyim Luzzatto, an Italian Jew of the eighteenth century, is the inaugurator of the Hebrew Renaissance. Moses Mendelssohn and the "Biurists" or Commentators, Wessely and the "Meassefim Collectors," Solomon Jehudah Rappaport, "the Father of the science of Judaism," Krochmal, the herald of the modern mission of the Jewish people, have a large share in this revival.

Dr. Slouschz has carefully followed the development of Modern Hebrew Literature. The novelty of the subject and the interest with which we view everything that belongs to the Jew will appeal to the reader. Everybody will approve the effort to restore the noble language of Isaiah and David. For such an undertaking we have nothing but sympathy. We say, however, with regret, that the work done from Luzzatto to Smolenskin does not seem to be of a very high order. The spirit of this Hebrew Renaissance is too often coldly and gloomily rationalistic. With rare exceptions the point of view is not of the noblest. The deeper spiritual note is absent. Earth and the things of earth seem to be the great prizes to be fought for and won.

Abraham Lincoln. By EDWARD A. SUMNER. New York: The Tandy-Thomas Co. Cloth, 50 cents; paper, 25 cents.

This address, first delivered in 1902 and now placed before the general public, gives a kaleidoscopic view of the whole career of the great President. The perusal of it will show less gifted speakers how to thrill their hearers with thoughts put strongly.

BOOKS RECEIVED

The Catholic Encyclopedia, Vol. VII. New York: Robert Appleton Co.

Captain Ted. By Mary T. Waggaman. New York: Benziger Bros. Net 60 cents.

Occasional Sermons and Addresses. New York: Joseph F. Wagner. Net \$1.50.

A New Commandment. A Little Memoir of the Work Accomplished by the Good Shepherd Nuns in Chicago During a Half Century. (1859-1909).

By Mary Foote Coughlin. Chicago: Sisters of the Good Shepherd.

La Vieille Morale à L'École. By Joseph Tissier. Paris: Pierre Tequi, Libraire-Editeur, 82 rue Bonaparte.

Mid Pines and Heather, and The True and the Counterfeit. By Joseph Carmichael. London: Catholic Truth Society.

Under the Ban. A Tale of the Interdict. By C. M. Home. London: Catholic Truth Society. Net 1s. 6d.

The London Catholic Truth Society have issued the following pamphlets:

The First Epistle of St. Paul to the Corinthians. With notes by the Very Rev. Canon McIntyre, DD. Net 1d.

The Christian Instructed. Precepts for Living Christianly in the World. From the Italian of Quadrapani. Net 6d., cloth 1s.

Three Lectures on the Conventual Life. By the Rt. Rev Bishop Ullathorne. Net 4d.

The Catholic Social Year Book for 1910. Net 6d., cloth 1s.

My Catholic Socialist Again. By R. P. Garrold, S.J. Net 1d.

The Rationalist as Prophet. Some Reflections on Mr. McCabe's "The Decay of the Church of Rome." By the Rev. Joseph Keating, S.J. Net 1d.

The Rationalist Propaganda. By Leslie A. St. L. Toke. Net 1d.

Mary Ward. Foundress of The Institute of the Blessed Virgin Mary. (1585-1645). By A Member of the Institute. Net 1d.

The Catholic Truth Society. By the Rt. Rev. Abbot Gasquet, O.S.B., and James Britten, K.S.G. Hon Sec. Net 1d.

Catholicism and the Comparative History of Religions. By the Rev. C. C. Martindale, S.J., M.A. Net 1d.

The Truth About Bishop Bonner. By the Rev. G. E. Phillips. Net 1d.

What the Editor Said. The Story of a Cornish Controversy. Net 1d.

Henry Schomberg. Sailor and Jesuit. (1838-1895). By J. A. Stratton, S.J. Net 1d.

Catholicism and Social Study. By the Rev. Charles Plater, S.J. Net 1d.

Purgatory. By the Rev. Henry Grey Graham, M.A. Net 1d.

The Church and Socialism. By Hilaire Belloc, M. P. Net 1d.

The Greek Testament. By Rev. C. C. Martindale, S. J.

The Materialism of To-Day. By A. Edward Proctor. Net 1d.

Monkey. The Story of a Mean Person. By R. P. Garrold, S.J. 1d.

The Stations of the Cross. By Cardinal Newman. Net 1d.

Jesus our Paradise. Net 1d.

Jesus Christ Is God. By Pierre Courbet. Translated by A. Edward Proctor. Net 3d., cloth 6d.

The Christian Consoled: Precepts for the Consolation of Timorous Christians. From the Italian of Quadrapani. Net 6d., cloth 1s.

Jesus Christ and Human Life. A Course of Lenten Sermons. By Rev. H. G. Hughes. New York: Joseph F. Wagner. Net 40 cents.

The Adana Massacres and the Catholic Missionaries. (Sent free to those who apply to: Rev. G. de Jerephanion, S.J., Ore Place, Hastings, England).

Reviews and Magazines

The "History of a Japanese Feudal Lord" is only one of the many good things in *Catholic Missions* for March. The action of Marquis Kuroda, vice-president of the Japanese House of Lords, in celebrating the ter-centenary of the death of an illustrious ancestor who was renowned as a soldier and a counsellor, had nothing unusual about it in that land, where ancestors are remembered with filial regard; but our interest quickens when we learn that the famous ancestor commemorated recently with all pagan pomp was a devout convert to the Faith, who made good use of his in-

fluence and wealth in the cause of religion. In celebrating the glories of the illustrious Japanese Catholic, his pagan descendant would have no religious observances by the clergy of the Church in whose communion his ancestor had died. At a time when Japan promised to be wholly Catholic, persecution, exile and death came in a whirlwind of fury, destroying the missions and almost blotting the Catholic name out of existence in the island empire. America, Africa and Oceania contribute their share of mission news towards completing a highly interesting number.

The *Atlantic* contains, in its March number, an article on "Our Superiority in Religion," by the librarian of Princeton University. It is striking to the Catholic reader for several plain truths about the Catholic religion—such rare things have plain truths on that subject become in magazines the most respectable whenever they open their columns to writers on religious topics. Three characteristic axioms of "modern religion" are discussed, namely, that in former times the selfish individual thought exclusively of his own soul, that the common good was ignored, and that ancient sanctity lacked refinement and the sense of humor. That such dizzy and distorted views of history should pass as current truths among educated people is a matter for the psychologist rather than the historian. Professor Richardson finds it an easy task to explode these bubbles of the "modern religionist."

Mr. Charles W. Wallace contributes the leading and most important paper in the March *Harper's Monthly*. He has been engaged for several years in unearthing information about Shakespeare, and the account of his latest discovery and the closely reasoned deductions drawn therefrom have the enthralling quality of a Sherlock Holmes narrative. The writer thus sums up the importance of his recent discovery: "These documents give us a new signature of Shakespeare, permit us for the first time to hear him talk and see him act, locate his London residence, reveal the life and environment in which he lived, enable us better to understand his knowledge of foreign places, peoples and languages, suggest in a new way his religious toleration, associate him in London life with a collaborating dramatist, make us know him as unmythical, living, real; confirm him as being the author of the plays that bear his name, and make us feel in it all his personal presence." Perhaps there is a slight exaggeration in one or two of these items; but one must acknowledge that the writer has succeeded in adding very materially to our meagre fund of biographical data concerning the greatest of our poets.

LIBRARY NEWS AND NOTES

The use which Catholics make and may make of public libraries has been discussed of late in a number of newspapers and periodicals. Interest in the subject has been awakened and is increasing. With a view to obtaining first-hand information upon this important matter, AMERICA has addressed a series of inquiries to all of the larger and to many of the smaller public libraries of the United States from Maine to California. Returns have been received from most of the librarians addressed. In our next issue we shall begin a series of articles in which Catholic use of public libraries, its opportunity and limitations, and to what extent it is desired and desirable, will be considered in all its bearings. No similar study of the situation has hitherto been made, and the results cannot fail to interest all who have given attention to the question from whatever point of view.

"The Old Librarian's Almanack," a literary hoax first exposed in AMERICA of February 12, is calling forth considerable comment in the periodicals. Notices reviewing the little book appeared in the *Nation*, *New York Saturday Times*, *Dial*, *Outlook*, *Public Libraries and Publishers' Weekly*, and all of these reviewers took it to be a serious publication. The *Library Journal* of February has an article giving copious extracts from the "Almanack" and throwing out some rather dubious hints regarding its genuineness. The reviewer, Miss Helen E. Haines, a few days later contributes to the *Nation* another review of the "Almanack," written now in a tone of conviction, and even turning the tables upon the author by correcting one of his statements about the fictitious author, Jared Bean. The real author of the "Almanack," Mr. Edmund L. Pearson, duly acknowledged the receipt of a marked copy of AMERICA by the following letter:

"Editor of Library News and Notes,
AMERICA.

"Sir:—I have read your comments on 'The Old Librarian's Almanack' contained in the marked copy sent me of AMERICA for February 12. Toward the end you say: 'But what, may be asked, ever possessed Mr. Pearson, or the editors of the series, or all three of them, to play this practical joke upon their literary colleagues?'"

"An answer to your inquiry occurs in your own article, where you set forth at length that it was no practical joke at all, but a very transparent sham. Although, as you kindly say, 'the supposed frontispiece is pretty well done,' you expose so unerringly its anachronisms and fallacies, you show so readily how simple a matter

it was to unmask Jared Bean, that I cannot help feeling that you are unnecessarily anxious for our 'literary colleagues.' So much (as you say) for the facsimile title.

"At the end of your article you remark that it will be an interesting spectacle to see how the editors will free themselves of the charge that they have deceived the public. As no such charge has been preferred, so far as I know, and as, indeed, your article seems to be the first to scent the possibility of such charges, the matter is thrown into the realm of hypothetical questions. If the charge is made, I fancy that the editors will say, first, that the author promises to label all his future books with the utmost clearness.

"And second, I think they will offer, with perfect willingness, to return the money of any purchaser who feels aggrieved, provided that the purchaser will send back his copy of 'The Old Librarian's Almanack.' EDMUND L. PEARSON.

"George Washington's Birthday,
"Newburyport, Mass."

Mr. Pearson seems to take his exposure serenely enough and, indeed, he has had no reason to complain of lack of zest on the part of the reviewers, who have quoted his antique maxims on library economy by the page. We think, however, that he treats the matter of misrepresentation somewhat too lightly. Not that there is anything unusual or blameworthy about a literary fiction composed under the garb of truth. Such jeux d'esprit are common enough in literature. But "The Old Librarian's Almanack" is not, as we think it should have been, an independent book; it is a volume of a series: The bearing which this circumstance has upon the matter of misrepresentation is this:

Preceding or simultaneously with the publication of "The Old Librarian's Almanack," a circular was sent out by the editors of "The Library Series," Mr. John Cotton Dana and Henry W. Kent, in which six works were announced as forming the forthcoming series. The first of them is the "Almanack;" the second is "a sketch of a pathetic figure in early colonial days, the Rev. John Sharpe, English chaplain at Fort Anne, New York City, with an account of his proposal to establish a public library in that city in 1713." Another number is a translation of a French tract on "The Hoax Concerning the Burning of the Alexandrian Library;" the fifth is a bibliography of early books on libraries, and the sixth a scholarly treatise on early libraries, originally written by Karl Dziatko, a well-known librarian.

These are all of them serious and apparently professional publications, quite in place in "The Librarian's Series." The third publication, which we have not yet named, is "The Librarian: Selections from the Articles which have appeared in the

Librarian's Department of the Boston *Evening Transcript*, written by Edmund L. Pearson." This item may, indeed, prove to be a work of another character. Bibliographical data are given under each title, and "The Old Librarian's Almanack" is thus described in the circular:

"1. 'The Old Librarian's Almanack.' A Reprint of a Curious Old Pamphlet, Published in New Haven, Connecticut, in 1773. But two copies of the pamphlet are known to exist and no previous reprints have been made. It presents, somewhat in the style of 'Poor Richard' or the 'Old Farmer's Almanac,' the opinions and counsel of the librarian and book lover of 140 years ago. It is of interest to the librarian to-day for its striking contrast with modern ideas of library administration. 32 pages, with reproduction of the title page of the original."

This description is certainly misleading, as it was intended to be. It has no place, in our opinion, outside of the pages of the book itself, where it is allowable as part of the plan of an author to render a work of fiction more interesting by giving it verisimilitude.

EDUCATION

The criticism which Richard Crane, in his much-talked-of book, makes of higher and college training is no doubt exaggerated, but his sharp attack is not entirely froth. Like most enthusiasts, Mr. Crane has some basis of fact to support an ill-advised generalizing. Education is coming to-day to be looked upon as artificial, unsubstantial and purposeless, largely because of the experience of busy men of the world in their dealings with young men fresh from High School or College. Too commonly many of the results achieved in school days must be overcome in great part before the boy or man is capable of undertaking the rudimentary activities of our social and commercial life. It is, mayhap, this experience which has induced the multi-millionaire critic to unwisely condemn offhand the entire system of higher intellectual training. Men, we are told, are looking ahead with apprehension to the ability of the coming generation to maintain the commercial, industrial and productive eminence won by past generations of Americans. And their criticism, while not always just, has one merit at least.

School men are beginning to appreciate the truth of the old-time conservatism in its judgment of present-day educational methods. Long ago the warning was uttered against over-specialization in lower and secondary schools, and yet the tendency in this direction grew apace until present-day elementary and high school programs often remind one of university schedules of study. Educational progress

is not to be likened to material development. The passing of years of human activity can scarcely be thought of without a resultant and filled-up measure of change for the better in the material and physical order, but in the spiritual and intellectual domain man had better be content with less marked mutations. In the intellectual order, while there is an ever constant advance in the spread of knowledge, one is put to it to discover a similar progress in methods of imparting knowledge.

To-day, as always, the ideal result of education is a moral man of many-sided interests, and we cannot bring ourselves to accept as true the modern notions of means best adapted to this end. Specialization in many fields of effort may result in greater efficiency, but it inevitably produces narrowness of mental capacity, and it is precisely this narrowness of capacity which makes it difficult for the youth trained in many modern schools to coordinate his work with the work of others so as to win a fair success in the sphere of life in which he will find himself eventually. If our modern leaders will but remember that the true aim of high school and college education is the harmonious development of all the faculties, the careful training of mind and heart, and the formation of character rather than the actual imparting of knowledge and the specific equipment for a limited sphere of action, we shall hear less complaint of the crude unpreparedness of those who go out of college to face the reality of the busy world.

An autograph letter of Cardinal Merry del Val, addressed to Bishop Canevin and expressing the Holy Father's gratification at the very satisfactory development that is shown to have taken place during the last six years in the school work of the Diocese of Pittsburg, is the best of imprimaturs for the Report of the School Board (1909) of that diocese recently issued by the Rev. Thomas Devlin, Superintendent of Parish Schools. The document gives a well-arranged summary of statistics conveying the usual information one wishes to have at hand, and it must have been a pleasure to record the excellent conditions that have followed the efforts of the diocesan school authorities to promote Christian education in parish schools. About one of every seven children in the diocese, more than one of every five in Allegheny County, and more than one of every four in the city of Pittsburg, the report tells us, enjoyed the great blessing of Christian training in these schools. One wonders whether the citizens of that great industrial district appreciate what this record imports, even apart from the consideration of the priceless benefit to a city resting in a thoroughly religious training of the young. To note

a merely material advantage, the actual saving through the parish schools for the school year ending June, 1908, was \$902,849.95 to the taxpayers of the city, \$1,362,568.05 to those of the city and county, and \$1,516,514.85 to the taxpayers of the counties within the limits of the Catholic Diocese of Pittsburg. The computation is based on the year's outlay for each pupil attending the schools of this jurisdiction as reported by the State Superintendent of Public Instruction. What an argument it affords in proof of the unfair taxation of Catholics for school purposes! It is gratifying to note that a systematic grading of classes and a uniform program of studies, as urged in the annual meetings of the Catholic Educational Association, are being strictly insisted upon in the schools of the diocese.

The reference to the physical defects, disease and malnutrition as the sufficient reason of the backwardness of many school children which City Superintendent W. H. Maxwell introduced into his report, recently presented to the New York City Board of Education, has aroused a tempest in other departments of the municipal service. New York's Bureau of Municipal Research goes so far as to claim that facts known to be untrustworthy, and other facts admitted to be untypical, are used by the City Superintendent as a basis of attack on the Department of Health, as well as of conclusions bound to mislead educators and to inconvenience and punish parents who need only to be informed. In a statement which works injury to the 700,000 pupils of the city, it is asserted, Mr. Maxwell has found a way to cover up a waste of millions of dollars due to a sweatshop system of teaching—overwork, poor ventilation, unsuitable courses of study, inefficient instruction, bad supervision and poor methods and policies. Outsiders may not care to enter into the merits of an upheaval resulting in the circle of city officialdom, but it may not be amiss to call attention to a feature of the quarrel that throws much light on the possibilities facing the paternalistic plans of many educational leaders to-day. If the ordinary duty of parents to provide home care for their children is to be supplanted by school meals and school physicians and school nurses provided by the Board of Education, we shall speedily have, as we have in this instance, a pretty picture of the peace and harmonious relations that must ensue among civic authorities in the development of Socialistic dreams.

The project, first favored and carried into effect by New York and Philadelphia, whereby pension funds for teachers were established, has had a remarkable

growth, until it now prevails in practically all of the cities of the country. In the beginning the money necessary to support these funds was provided exclusively by a tax on their salaries voluntarily paid by the teachers themselves. Later the funds were subsidized by appropriations by the cities; New York, for example, gives 5 per cent of its excise tax to this end, the amount annually netted being \$300,000. The amount of pension to the individual teachers varies; and in some cities the rate for all teachers is uniform regardless of the salary received at the time of retirement, in others the annuity is in proportion to the salary received. Besides the appropriation made by the cities, teachers are now ordinarily required to contribute annually to the upkeep of the fund. The amount of this voluntarily accepted assessment varies again in different cities,—some impose a certain percentage of the yearly salary, others make a fixed charge independent of the salary actually received by the teacher.

The Senate of the National University of Ireland convened February 24, Archbishop Walsh presiding, and approved the recommendation of the Governing Body of University College, Dublin, that St. Patrick's College, Maynooth, should be recognized as a College of the University. The Maynooth students will be admitted to the B. A. degree without attendance at any other college, on courses similar to those of the University and on examinations conducted in Maynooth with the cooperation of extern examiners appointed by the University Senate. The applications for affiliation of St. Mary's Dominican College and Loretto College, Dublin, both female institutions, are still under consideration. The Royal University program continues for 1910, and the question of compulsory Irish is still in abeyance. Steps are being taken to extend the buildings of the old University.

Montreal is to have a public library, built and operated without government or municipal assistance. The Sulpician Fathers announce that they will begin next summer, in St. Denis Street, Montreal, between Ontario and Emery Streets, the construction of a large fireproof library, provided with the most recent improvements and capable of containing two hundred thousand volumes. There will be general reading rooms for different classes of readers and special rooms for research. The land on which the library is to be built has a frontage of one hundred feet and a depth of one hundred and sixty. It is hoped that the building will be opened for public use in the autumn of 1911.

SOCIOLOGY

The Report of the Society of St. Vincent de Paul in Chicago, for 1910, is an interesting document. During the past year it has disbursed \$16,243. About half of this was spent upon food; a little over a thousand dollars on shoes and clothing, and nearly double that amount on fuel. When it is remembered that this charity is dispensed personally by business men during their moments of leisure, it will be realized that the figures represent a large amount of personal charity. The various committee reports disclose the activity of the Society in hospital and mission work, and in collecting and supplying Catholic literature to the inmates of public institutions. The manner in which the Society correlates its work with other Catholic purposes is illustrated by the following statement in one of the conference reports: "We consider it of prime importance in all cases that the children of the families aided attend the parish schools." The St. Vincent de Paul Society is one of the greatest expressions of modern philanthropic endeavor of the best and sanest type, and the most natural outlet of Catholic lay enterprise in the field of charity and religious apostolate.

The State Charities Aid Association's Committee on the Prevention of Tuberculosis will hold a conference in Albany, March 18 and 19, to start the movement: "No uncared-for tuberculous in 1915." President Taft and Governor Hughes will speak. Since the Association began its campaign against the disease in 1907, 125 cities and villages have been visited by exhibitions, 1,500,000 pieces of literature have been distributed, and 400 meetings have been held with an attendance of 250,000. On October 1, 1907, the State had only 164 beds for patients; now it has just double that number. Outside New York City there was not a single county hospital and only one city hospital; now there are 8 of each. Then there were but 2 free dispensaries and 2 localities providing special relief; now there are 13 of the former and 8 of the latter besides 6 camps, 29 visiting nurses and 60 special committees working in the State outside the city. The conference will demand a hospital for every county, at least one visiting nurse for every city and village, a free dispensary in every town of 5,000 people, the reporting of every living case and its adequate care, and the disinfection of every room that has been occupied by a patient.

Archbishop O'Connell of Boston announces that he is about to inaugurate a series of meetings at which the social ques-

tion, from a Catholic standpoint, will be studied, with the intention of opening the eyes of working men to the dangers now so prevalent, of pernicious principles in the field of social science. They will begin after Easter, when, on four consecutive Sunday afternoons, meetings will be held simultaneously in four centres of the city, and the audiences addressed by priests and laymen who have made a serious study of their subject. The greatest success has attended the series of nine similar addresses that Archbishop Farley has arranged for every Wednesday evening, here in New York, under the direction of the Rev. W. B. Martin, in the hall of Cathedral College, as part of the work of the Institute of Scientific Study.

At the annual meeting of the Father Mathew Total Abstinence Association, in Father Mathew Hall, Dublin, the Lord Mayor presiding, Mr. Mooney, J.P., the Secretary, reported extraordinary progress in the temperance movement through the year. The united action of the Hierarchy had made it almost universal in the west, and effective provision was made for its permanence. The "catch-my-pal" movement had made great headway among the Protestants of the North, and St. Patrick's Crusade was spreading rapidly in every part of Ireland. The Lord Mayor's temperance banquet in the Mansion House on St. Patrick's Day had set a salutary example. The effects of the movement were noticeable everywhere in the domestic, social and national life of Ireland. Steps were taken towards the closing of all licensed houses on St. Patrick's Day.

During January 50,242 immigrants entered the country. The Poles and the Italians each numbered over 7,000, and there were 5,000 Hebrews. Of English, 2,123 came in; of Scotch, 901, and there were only 747 Irish. During the six months ended with January the number of English, Scotch and Irish immigrants respectively were 27,376, 10,969, 17,349.

The Census Bureau states that a large part of the population is possessed with the idea that to answer the questions of the enumerators correctly will bring about an increase of taxation, and that by giving information concerning their property the people may expose themselves to many annoyances. The Bureau asks all persons of influence to help in getting rid of these ideas. Everybody engaged in the Census is sworn to secrecy, and the penalty of violating this oath is serious enough to make one reflect.

Councilor Michael Doyle, the new Lord Mayor of Dublin, said in his inauguration

speech that the city had spent during the year \$600,000 on the purchase of sites of houses for the poor. The enactment of the Housing Bill, which the city had now before Parliament, would enable them to develop the work and renovate the slum areas more economically. By improved sewerage conditions they had reduced the high death rate to normal. Reports circulated abroad against the City Council were slanderous. Its members acted without fee or personal advantage, and, unlike some public bodies of Great Britain, none of them ever stood in the dock for conspiracy for their own aggrandizement or to the detriment of the ratepayers. He stood for economy and retrenchment.

ECONOMICS.

At the meeting of the Pacific Steam Navigation Company in which it was resolved to issue bonds to pay for the new steamers to be built to connect at Buenos Aires with the Trans-Andean Railway, the chairman pointed out that the great cost of ships on account of size, power and furnishing, made this method of paying for them necessary. Their ships would, he said, be of very moderate size as this is reckoned to-day, yet they would cost £350,000 each. A few years ago first-class ships came to about £100,000 and could be paid for out of reserved profits. These ships will have to earn at least £20,000 a year above all expenses before a penny of their profits can be given to shareholders.

Lord Pirrie, the Belfast ship-builder, by his acquisition of the Alfred Jones shipping interests, now controls 245 ocean steamships, with an authorized capital of \$100,000,000. He is a director in the International Mercantile Marine, including the Dominion, American, Red Star and White Star lines, in the African Steamship and Leyland Companies, the Union Castle Company and many others. Lord Pirrie commenced as an ordinary worker with the Harland and Wolff Company, Belfast. He is a Home Ruler in politics and takes an active interest in the development of Irish industries.

The London money market seems to have gone wild over rubber companies. Every day new prospectuses are brought out and investors think they will make their fortunes, just as in the Kaffir days they thought to do so in South African mines.

In January, 1909, the food imported into the United States was valued at 103 million dollars; the exported food was worth 156 million dollars. In January, 1910, the imports were 133 million dollars, and the exports, 144 million dollars.

SCIENCE

Comet A 1910, which appeared so suddenly in our western skies after sunset during the latter part of January, is causing considerable trouble to computers. At least four orbits have been proposed, and not one of them represents all of the comet's positions correctly. The cause of the discrepancy was the difficulty of measuring its position with sufficient accuracy in the twilight far away from visible stars and low down in the sky in the haze and unknown refraction. Photographs also were difficult to obtain for the same reason. The spectroscope showed bright bands, especially the third cyanogen band with bright sodium lines.

At Omaha the tail was seen to be fully thirty degrees in length, that is one-third the distance from the horizon to the zenith. At other places it was traced to certainly forty degrees, or possibly fifty or more, being lost in the zodiacal light, and scarcely distinguishable from it. The tail was considerably curved. The comet had come up to perihelion from behind the sun, says *Popular Astronomy* for March, swept around swiftly at about one-tenth of our distance from the sun, and is now going almost straight away from us, while our motion is carrying it behind the sun again. By the time we get around to the other side of our orbit it will be so far away from us that it will be only a telescope object, if it is visible at all.

The discovery of this great comet shows that even common laboring men may take a hand in finding such bodies. R. T. A. Innes, director of the Transvaal Observatory, writes under date of January 17 to the *Astronomische Nachrichten*, No 4387:

"On the 15th inst., the *Leader* newspaper of Johannesburg informed me by telephone that they had received a telegram from the railway stationmaster at Kopjes (Orange Free State) as follows:

"'Halley's Comet was seen by Foreman Bourke, Driver Tricker and Guard Marais at 4h. 45m. rising in front of sun. It was visible for about twenty minutes.' Warned by this we kept watch on the next morning (Sunday), but it was cloudy. This morning was also very cloudy, but there was a break just above the place of sunrise. At 5h. 29m. Standard Time, the comet was seen independently by Mr. W. M. Worsell and myself, but by the former a few seconds earlier.

"At the earliest opportunity we informed the South African observatories by telegraph and sent you the cablegram announcing the discovery. Later we secured circle positions with the 9-inch refractor checked by observing Altair, . . . upon which we sent the second cablegram.

"If the railway officials at Kopjes were

the first to see this comet (which they thought was Halley's), will you please put the fact on record."

The editor of the *Astronomische Nachrichten*, in the same number, gives a new ephemeris of the comet, and says that in the beginning of November, more than two months before it was first sighted, it had been in a most favorable position for discovery without being detected.

WILLIAM F. RIGGE, S.J.

The non-magnetic cruiser Carnegie, sent out by the Carnegie Institute of Washington, to make a magnetic survey of the Atlantic Ocean, has just returned. The survey included the whole of Long Island Sound and the Atlantic Ocean to the English coast, as well as the waters near Madeira and Bermuda. Commander W. T. Peters, in charge of the expedition, states that its reports will, in all likelihood, bring about considerable modification of marine magnetic charts.

Dr. Marage, the eminent French physiologist, has succeeded in artificially producing notes of every frequency from the larynx of a cadaver. The underlying principle of his method is the one which was discovered as far back as 1786, by Galvani, namely, that the muscles contract when subjected to the slightest electrical influence. In order to produce different sounds it is found that different muscles need energizing. Dr. Marage has perfected a method by means of which he is able to photograph the muscles when energized, and so he is able to ascertain, by comparison, which muscles produce notes of different pitch.

Dr. C. Sowers, who was sent out by the Carnegie Institute of Washington to gather magnetic observations, has returned after a journey of 4,000 miles through unexplored China and Chinese Turkestan. It is stated that much valuable information was obtained, which will shortly be published in the report of the Institute.

Dr. Vaughan Cornish recently communicated to the Royal Geographical Society his estimates of the dimensions of ocean waves. With a heavy gale blowing these reach a height of 42 feet in any position not less than 600 nautical miles from the windward shore. In his report he exonerates of any exaggeration sea captains who have reported waves of from 80 to 100 feet in height, by stating that they reported the altitude of large waves of broken water flying aft from the impact of the steamer's bow on a head sea.

It has been estimated that the Great Black Pitch Lake of Trinidad yields annually 80,000 to 90,000 tons of asphaltum.

ECCLESIASTICAL NEWS

Rev. John E. Burke, Director-General of the Catholic Board of Mission Work Among the Colored People, has resolved to raise annually the sum of one hundred thousand dollars for the conversion and education of the colored people, with the aid of every Catholic young man and woman in the United States.

"I want to give the young men and the young women an opportunity," he says, "of showing their seniors what they can do in an emergency. I have pledged myself to raise a fund of one hundred thousand dollars every year that I shall remain in this office, because I have heard the cry of a people in need of spiritual and intellectual light. The fund is to be contributed apart from the usual donations to this work which come from our collections in church and the annual appeal made by the American hierarchy. Of course, the heads of families may contribute to this fund, but I expect that it will come from the young men and women who are working in the stores, the mills, the mines, the innumerable offices, and various professions. Catholic College or University students are included in my appeal, because they must realize the benefits of a condition that gives them an opportunity to enjoy the Catholic educational advantages denied their less fortunate, though colored, brethren. I shall try to make the young contributor realize that he is an associate laborer with me in this field, in which the Church is determined to labor more than ever." The office of this mission is at No. 1 Madison Avenue, New York City.

Four new dioceses have been created in the Philippines: Zamboanga, Tuguegarao, Lipa, and the Islands of Samar and Leyte. An Apostolic Prefecture has been established for the Island of Pelavan.

To fill the vacant see of Nueva Cáceres, the Rev. Dr. John B. MacGinley, of Philadelphia, has been appointed Bishop, the third priest from Philadelphia to preside over a diocese in the Philippines, Bishops Dougherty and Carroll being the others. Dr. MacGinley was born in the County Donegal, Ireland, and after making his collegiate studies in his native land, went to the American College, Rome, for his theology as a subject for the Diocese of Philadelphia. He was ordained there in 1895, and coming to Philadelphia, after several years in parish work, joined the faculty at the Overbrook Seminary. In 1903 he was one of the little band of priests from the Seminary who volunteered to go to the Philippines with Bishop Dougherty to help to reorganize the Diocese of Nueva Segovia. He spent two years there as Rector of the Seminary and then returned to Philadel-

phia, where he has been working since as assistant to his uncle, the Rev. James P. Sinnott, Rector of the Church of St. Charles Borromeo. Two of his brothers are priests: the Rev. Dr. Leo P. MacGinley, Secretary of the Apostolic Delegation, Washington, and the Rev. James C. MacGinley, Senior Dean of Maynooth College. Three of his aunts were nuns.

It is announced from Rome that the Very Rev. Dr. Patrick R. Heffron, Rector of the Diocesan Seminary of St. Paul, Minn., has been appointed Bishop of the Diocese of Winona in succession to the late Bishop Cotter. The Bishop-elect was born in New York City, in 1860.

A new diocese, Regina, and a new Vicariate Apostolic, Keewatin, both suffragan to the Province of St. Boniface, have been created in Canada.

Right Rev. Bishop O'Donaghue, the new Bishop of Louisville, Ky., and former auxiliary of Indianapolis, will take possession of his see on March 30.

The centenary of the birth of Cardinal McCloskey occurs on March 20, not on March 10, as many current notices have put it. He was consecrated Bishop Coadjutor of New York on March 10, 1844, and born on March 20, 1810, hence the probable confusion of dates. Archbishop Farley has decided to postpone the commemoration of the centenary until the fall, when it is hoped that the long-desired ceremony of the consecration of St. Patrick's Cathedral, the building of which his Eminence completed, will take place. The two events will then be properly celebrated at some date following closely upon the ending of the Montreal Eucharistic Congress. It is hoped to thus secure for the New York ceremony the added prestige of the presence of the foreign Cardinals and prelates who have been invited to attend the Montreal Congress.

PERSONAL

Professor Hugo Münsterberg, Professor of Psychology and Director of the Psychological Laboratory of Harvard University, has been nominated to the Exchange Professorship in the University of Berlin. The appointment is well received in German circles, and Professor Münsterberg's course, to be given during the year 1910-1911, will add much, it is thought, to the growing popularity of the exchange system introduced between Germany and the United States some years ago. Professor G. F. Moore, Exchange Professor during the past year, will return to his Harvard post at once. As representative of the German Universities in Harvard next year

Professor Friedlander, well known in the United States, has been named. His course will take up the subject of Musical Art and Musicians.

Dr. Maurice Francis Egan, United States Minister to Denmark, has been awarded the Latere Medal, which Notre Dame University bestows every year on some distinguished Catholic. Dr. Egan returned to Denmark on March 3. He will meet ex-President Roosevelt in Berlin and journey with him to Norway, when Mr. Roosevelt goes to receive the Nobel prize.

Monsignor M. M. Hassett, D.D., Rector of St. Patrick's cathedral, has been appointed Vicar-General of the Harrisburg Diocese to succeed Monsignor Gilbert M. Benton, who died recently. Last November Dr. Hassett was raised to the dignity of Domestic Prelate by His Holiness Pius X.

It is announced that George Cabot Ward is to be appointed Secretary of the Commission which will represent the United States at the Argentine Exposition in Buenos Aires. Mr. Ward has resigned as Secretary of Porto Rico, the resignation to take effect April 1. The Argentine Commission will be headed by Henry White, former Ambassador to France.

Mrs. Morris K. Jessup has presented the American Museum of Natural Arts with three huge meteors which Commander Peary brought with him from some of his trips in quest of the North Pole. It is stated that these were obtained by the donor from Mrs. Peary for a consideration of \$50,000.

Before his departure from St. Louis for his post, Richard C. Kerens, the newly-appointed ambassador to Austria, presented to Rev. P. J. Dunne, Director of the Newsboys' Home of that city, a check for \$20,000. The money shall go towards the purchase of a farm to serve as an outing place for the newsboys.

The London Common Council has adopted a resolution conferring the honorary freedom of the city on Theodore Roosevelt in recognition of "the distinguished manner in which he filled the office of President of the United States, and for the eminent service which he rendered the cause of civilization and the promotion of amicable relations between foreign nations."

A press cable from Rome states that the Pope has appointed Cardinal Vincenzo Vannutelli Legate to the Eucharistic Congress which will be held at Montreal in September. Cardinal Vannutelli will take

this opportunity to make a tour of Canada and a large part of the United States.

OBITUARY

Rev. Dr. Peter J. McCullagh, Pastor of St. Mary's Church, Lancaster, Pa., died on March 1, aged fifty-eight years. He was born in the County Tyrone, Ireland, and emigrated to Philadelphia before his majority. He was ordained priest in 1875, and then spent two years of study in Rome. In 1881 he was appointed to St. Mary's.

Rev. Edward O'Reilly, Pastor of St. John's Church, South Waverly, Pa., died on February 24, aged fifty years. He was the last of four brothers, all priests, to pass away. Their uncle was the late Rev. John V. O'Reilly, one of the pioneer priests of northern Pennsylvania.

Very Rev. Dean Patrick A. Walsh, for more than twenty-seven years Rector of the Church of Our Lady of Mount Carmel, Astoria, L. I., died on February 26. Born in Ireland sixty years ago, he was ordained in Waterford in 1873, and came to Brooklyn immediately after.

The Rev. Francis P. Coyle died in Philadelphia on February 27. He was born in St. Michael's parish in Philadelphia, in 1860, and was ordained to the priesthood by Archbishop Ryan in 1887. For more than twenty years Father Coyle labored as assistant at the Church of St. Thomas Aquinas.

QUERIES AND ANSWERS.

A. V. W., Waldwick, N. J.—Who was "T. H.," a convert who wrote a remarkable book on prayers for the dead, and published the same in the year 1600?

To the Editor of AMERICA:

I think I can in part answer the question of your correspondent, A. V. W., which appears in your issue of March 5.

Early in the seventeenth century there was published a work bearing the following title:

"The First Motive of T. H. Master of Arts and Lately Minister, to suspect the Integrity of his Religion: which was detection of Falsehood in Humfrey D. Field & other learned Protestants, touching the question of Purgatory, & prayer for the Dead. 1609."

Doubtless this is the work sought. A copy of this clever and well arranged book is to be found in the library of the Union Theological Seminary in this city, among a very wonderful collection known as the "McAlpin Donation," consisting of Protestant and Catholic books, sermons and

tracts to the number of 10,000 or more titles, published just before, during and subsequent to the so-called Reformation. In this library there are many books which are unique, most of them very rare, and all of them of the greatest value to all who are studying the Tudor and Stuart periods of English history. By the way, in this collection there are a number of works of the celebrated Jesuit, Robert Parsons.

The T. H. of "The First Motive" is probably one Theophilus Huggons, a sometime minister of the Established Church, but ultimately a fervent Catholic.

New York.

CARYL COLEMAN.

DRAMATIC NOTES

"A Son of the People," The New Theatre.—If the title of this play were "A Son of the Peepul," it would more appropriately fit its contents and theme. How it ever managed to get into the repertoire of "The New Theatre" can be accounted for only on the supposition that the management was asleep. It is fundamentally absurd and consistently ridiculous from beginning to end. Mock-heroic on the level of opera bouffe best describes it. Its time is that of the French Revolution, and its gist is that one man substitutes himself for another who has been condemned to be shot.

A young nobleman, a returned refugee, has just been married to a young woman of his own class. Immediately after the wedding the house is surrounded by the troops of the Republic, and he is captured. He is to be executed in the morning. The bride succeeds in infatuating one of the Republican officers, a son of the people, in command, and promises him anything he wishes if he will permit the bridegroom, who is delineated as an arrant coward, hysterically frightened at the approach of death, to escape.

The son of the people accepts the bargain; exchanges costumes with the dreadfully frightened aristocrat, takes the latter's place, and with the utmost complacency awaits death in the morning for the price agreed upon. The bride at first rebels at the terms of her own bargain, but disgusted at the cowardly flight of her husband, as well as struck with admiration for the heroic substitute, she suddenly realizes that she loves this "son of the people."

When morning approaches she points out a way of escape by a secret passage, but he grandiloquently refuses to flee and is in consequence grandiloquently shot. The element of eroticism in "The Son of the People" is simply disgusting, and would condemn it outright with people who have an iota of self respect. Its utter ridiculousness, however, damns it hopelessly.

"Everyman," Garden Theatre.—This play is being given on Friday afternoons

by the Ben Greet Players, and is appropriate for the Lenten season. It is a fifteenth century morality play, originally in Dutch, and is in fact a homily on Death.

Death summons Everyman and he is not prepared. But Death grants no stay. Everyman must come when he calls. In vain does Everyman seek assistance from his relatives and friends. They cannot and will not accompany him on the dreadful journey. He must tread the way alone. He summons Wealth, Love and Power to succor him, but they are impotent. He calls upon his Good Deeds to aid him, but Good Deeds lies prostrate and cannot even rise to her feet, so weak is she from sheer lack of exercise. Penance alone comes to his assistance at that dread hour, and after she has shriven him Grace alone goes down with him into the tomb.

"Everyman" is presented by the Ben Greet Company as it was wont to be played in the time of its original production, with the scenic surroundings and costuming of the fifteenth century. Crude as these may seem to a modern audience, the dramatic effect is profound and convincing.

Miss Irwin's performance of Everyman is most satisfactory, though she lacks the remarkable elocutionary power of Miss Matheson, who originally took the part in this country several years ago. It is a most trying characterization, as Everyman is on the stage throughout the entire performance, which takes some two hours without intermission.

CHARLES McDUGALL.

LETTERS TO THE EDITOR

WHAT DARWIN WROTE ABOUT.

To the Editor of AMERICA:

I have been very much interested in Father Graham's letter on Darwinism in your issue of February 26th. Father Graham thinks that the expression "it is indeed of preservation and not of origins that Darwin has anything to say" is too general and could easily be taken to imply that origins were not a subject of his thoughts and theories. It seems to me that there is only one person, and that Darwin himself, who had the right to decide what Darwin wrote about. The secondary title of his book, "The Origin of Species," was "The Preservation of Favored Races in the Struggle for Life." The term "The Origin of Species" was a source of so much misunderstanding that he afterwards expressed regret that he had not called his book by the second title alone. He did not call it "The Origin of Species" but, and this is extremely important, "The Origin of Species by Natural Selection." Over and over again in his letters written shortly after the publication of the book he insists that his theory of "Natural Selection" is

not a theory of origins, but of preservation.

On October 11, 1859, he wrote to Charles Lyell, the geologist (the letter may be found in "The Life and Letters," New York: D. Appleton & Co., 1898, Vol. II, page 9), "Natural selection acts exclusively by preserving successive slight useful modifications." On June 5, 1860, he wrote to J. B. Hooker, "I have never hinted that natural selection is the efficient cause . . . the very term *selection* implies something, that is, variation or difference to be selected." Disciples and critics have always insisted on Darwin as talking origins. Lamarck at the beginning of the nineteenth century talked origins by environment, by effort, by desires. Darwin was constantly insisting that his work should not be confused with Lamarck's, and he even went so far as to talk of Lamarck's work as quite trivial. It is rather interesting to realize that the great defection from Darwinism among the zoologists has come among followers of Lamarck, who call themselves Neo-Lamarckians.

Herbert Spencer had emphasized survivals, and his phrase "the survival of the fittest" is very often in the mouths of Darwin's disciples. Darwin, however, preferred the milder set of words, "the preservation of favored races." His theory is entirely negative. It is really a question not so much of preservation with him as of the removal of the unfit, or as he would doubtless have preferred to put it, the elimination of the less favored races. Living things come into existence, according to Darwin, in great variety because of the principle of variation. He assumes the existence of this, and the beings it brings into life. Natural selection comes in merely to keep certain favored beings in existence, and these are species as we now know them. That is the theory of the origin of species. My dear old Professor Cope used to say: "Who cares about the survival of the fittest? What we want to know is the origin of the fittest." Hence he was a Neo-Lamarckian, not a Darwinian. Even "The Descent of Man," if Father Graham will read it again, will be found not to treat of origins but of the preservation of various races which came into existence through the principle of variation, which Darwin assumes but does not attempt to explain, and then were selected until now we can trace, as he thinks, a line of descent for man.

If Darwin himself were read more, and not his commentators, it would be much easier to understand why a distinguished German authority spoke not long ago of his hypothesis "as crude and superficial," and added that had it not been crude and superficial it never would have attained the popularity it did.

JAS. J. WALSH.

"SECULARIZING" CHURCH PROPERTY IN FRANCE.

To the Editor of AMERICA:

Not so long since, the New York *Sun*, in its usual New Year's resumé of things in general, referred to the "secularization" of French Church property—blessings on the man who thought up that mollifying word! Why do people persist in using such coarse and vulgar words as "robbery" and "murder," and the like, when suave and calm near-synonyms would almost do as well? And how much nicer and agreeable it is that the *Sun* and other papers, in referring to the momentous transaction, do not only refrain from using vulgar if accurate words, but omit to refer to the disappointment the people in France must have experienced in the carefully cultivated hope that the "secularized" property would afford a fund for old age pensions and even help in reducing taxation.

Zealous "friends of the people" assured them that the two hundred million dollars worth of Church property would, if taken from its unworthy and unpatriotic owners and restored to its rightful owners, the people, bring back to *la belle France* the Golden Age—the stern fact turning out to be, however, that property torn from its proper owners and suitable uses degenerates into little better than junk, and must be sold at junk rates. Any burglar who ever converted gold and silver loot into bullion could testify how some splendid article of gold or silver became, as bullion, only half or third as valuable, and even then had to be sold at low rates, because of the difficulty of disposing of "secularized" goods. The French "secularizers" could many a tale unfold of the extraordinary shrinkages in value they witnessed and caused, like the swimmer who grasps a shimmering jelly-fish, and finds he has a repulsive morsel to gaze on when the beautiful creature is detached from its normal place.

It was a cause of wonder to me that the *Sun*, usually so keen and apt to use an illustration, did not refer to the pitiable result of the "secularization" of two hundred millions. 'Twas a good, round sum, containing the potentiality of many an old age pension, etc., but, torn from its surroundings, it dwindled away to but a fraction of itself, and the expense of the official liquidators in the "secularizing" actually consumed all but some six hundred thousand dollars. This sum has been turned into the treasury of the proud *Republique Française*, and bids fair to be eaten up by other "secularizers."

Can anyone doubt what would be the result in this country if the Government should actually undertake to "secularize" corporation property, beginning with that

of railroads? Not a few "friends of the people" have suggested that the property of wicked corporations should be taken by the Government. What else was the famous, or rather infamous, \$29,000,000 fine but an indication of what practical men, bent on "reform," would do if they had a chance? And suppose some other practical reformer could "secularize" the billions of railroad property, suppose he could induce the people to sanction this by appealing to their cupidity, their wishes for old age pensions and present freedom from taxation, would he and his precious crew get billions or merely some parcels of junk and streaks of rust; and would the people, deluded into a dream of Aladdin-like wealth, not lose such little as they may previously have had? Perhaps the *Sun* could return to the "secularizing" done under our eyes in France, and draw, in its usual excellent fashion, a picture of the absolutely certain results of confiscations, whether called "secularizations" or otherwise. Less than a month ago some thinker (?) with Professor attached to his name, proposed the "confiscation of the property of corporations" which disobeyed the law—and he particularly specified railroads. The best safeguard of the railroads, however, after the dishonesty of the "secularizing" process is admitted, is the reflection that "secularized" property, whether church or railroad, melts away to nothing.

ROBERT P. GREEN.

MONTREAL'S BIRTH RATE.

To the Editor of AMERICA:

A few words of mine were responsible for a hostile comment in your columns, on the City Improvement League of Montreal. I can see, now that misunderstanding has arisen, that the words are not clear. But the writer of the *Sociology* notes in your issue of the 19th inst., has, by a slip of the pen (transposing the words birth rate and death rate), grievously altered my meaning.

The footnote (for which I alone am responsible) was in support of a plea for the better care of our little ones, of whom so large a proportion in this city die for mere lack of "pure milk; knowledge on the part of mothers, midwives and nurses; pure water, pure air." I pointed out how in some places these conditions had been improved and a heavy death rate reduced. Then in the misquoted sentence I meant to say that this increase in the number who survive infancy means a progressive increase in the population far more than compensating its slight natural tendency to check the birth rate: the healthier the condition the more numerous the survivals, and therefore the larger and better the succeeding generations.

If I had dreamed of the possibility of misunderstanding, I would have expressed

myself differently. I must ask you to believe that it never occurred to me till I saw it in your columns; that never in one single word or one moment's thought have I advocated restriction of the birth rate; that such a thought is as abhorrent to me as to you. I deeply regret the unfortunate chance by which words of mine became the occasion of offence, especially at a moment when this city seems at last to be realizing its motto—*concordia salus*—in the comradeship of French and English, Catholic and Protestant, for which the League stands. It is because of this, and because of the influence which your paper has attained, that I venture to ask you to publish this letter, and may I express the hope that you will glance over the Report (of whose fifty-five pages one unlucky footnote all but monopolized your contributor's notice) to see how misleading the comment must be to strangers, and how distressing to members, especially those of your own Faith, who would have welcomed your powerful support.

J. A. DALE.

Montreal, Feb. 21.

[Professor Dale's protestation that the restriction of the birth rate is abhorrent to him is at variance with his remark in the printed note that the reduction of the death rate and the birth rate is "doubly blest," and with his final exclamation in the same note—mercifully omitted by our contributor—"Who can measure the drain of motherhood?" The transposition of "birth rate and death rate," though affording a grievance to Professor Dale, does not affect the argument at all. In fact, it is easier to understand how the reduction of the birth rate reduces the death rate than to understand how the reduction of the death rate reduces the birth rate, except on the supposition that the greater care of infants tends to make their mothers restrict their number.—ED. AMERICA.]

I take this occasion to congratulate you and your colleagues on the splendid success of AMERICA, which we read here with very great pleasure, finding in it, as we often do, not only valuable information about events in America, but also interesting European news of literary and scientific interest which had escaped our attention in periodicals nearer home. I shall do what lies in me to make it known in Ireland.—*Rev. William Delany, S.J., Dublin, Ireland.*

America is going to be, if it is not now, the moving center of the world. If you keep on, it will be the thought center also. Any way, AMERICA is a great time-saver, and time is money. You have supplied a long-felt want. You have struck the right chord.—*Right Rev. Mgr. Edwards, New York.*

AMERICA

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CHRONICLE

Standard Oil in Supreme Court.—During the week a case of highest moment came before the Supreme Court of the United States with the filing of the Government brief asking that the Standard Oil Company be dissolved as in violation of the Sherman Anti-Trust Law. In submitting its reply the company laid the foundation for a legal controversy which promises to become historic. The questions directly involved in the issue now before the highest court of law are in brief: What constitutes a monopoly; what authority the Government has over the affairs of corporations; whether acts in restraint of trade vitiate the characters of organizations that commit them, and whether the intent to monopolize a particular branch of industry is sufficient to invalidate the enterprise. The case marks the beginning of a new epoch in constitutional interpretation, the importance of which can hardly be overestimated. At the very moment the Standard Oil Company is fighting for its existence before the Supreme Court of the United States, its founder and head is seeking from Congress protection for a trust to dispense the bulk of the money made by this monopoly.

Philadelphia Car Strike.—The Philadelphia street car strike, which gave signs of weakening, received fresh impetus from the action of the State Federation of Labor Convention in Newcastle, Pa., which passed resolutions asking that, in the event that plans for ending the strike fail, the American Federation of Labor call a nationwide strike of organized and unorganized workmen.

The general situation remains unchanged. The estimates as to the number of workers who responded to the call of a general sympathy strike vary from 20,000 to 75,000. It was hoped that President Taft, the bankers of Philadelphia, the National Civic Federation, or the local councilmen would find a way to effect a settlement. Word came from Washington, unofficially, that the President could not see his way clear to intervene. The reason given was that the trouble is purely of a local character. The President of the Philadelphia Clearing House Association took a strong stand against interfering unless the Amalgamated Association of Street and Electric Railway Employees agreed to recede from its stand on the question of exclusive recognition of the organization. The National Civic Federation declined to act unless both parties appealed to it. Whether the city councilmen can be forced to take action remains to be seen. Even the National Board of Arbitration, under the Erdman Act, is without jurisdiction, as its duties deal with the settlement of controversies affecting interstate commerce, and an appeal to it must be made by both parties to the issue. It was estimated on March 12 that the general sympathy strike, the first ever called in an American city, had already cost Philadelphia \$8,000,000 in loss of business and the end is not yet.

B. & O. Strike Averted.—There will be no strike of conductors and trainmen on the Baltimore and Ohio Railroad, thanks to the good offices of Commissioner of Labor Chas. P. Neill, mediator in the wage dispute. An agreement was reached by which concessions were made

by both parties. The question of abolition of double header freights was laid aside for future settlement in conjunction with other roads. The agreement includes freight, passenger and yard service, and while not granting all that the men asked, it means a substantial gain to them. Hereafter in the freight service, 100 miles or less, or ten hours or less, will constitute a day's work. One of the points conceded is the equalization of wages throughout the system, the advances obtained running from nothing, for some of the highest paid men, to 13 per cent. for some of those at the other extreme. It was tacitly understood that whatever was done by the Baltimore and Ohio would be taken as a basis of settlement by all other roads interested. These include practically all the railroads east of the Mississippi River.

Postal Savings Bank Bill.—This administration measure passed the Senate by a vote of 50 to 22—forty-nine Republicans and one Democrat voting for it. The Democrats took the position that as this is a Republican measure the Republicans should take the full responsibility for the legislation. As it goes to the House the bill authorizes the various money-order post offices to accept sums of one dollar or more from depositors, and to deposit these sums in the local banks, where the money is to remain unless withdrawn by the President in case of war or other exigency. In the event of this withdrawal the funds are to be invested in Government securities, with the proviso that such securities shall not draw less than $2\frac{1}{4}$ per cent. interest. The control of the funds is vested in a board of trustees composed of the Postmaster-General, the Secretary of the Treasury and the Attorney-General. The aggregate balance allowed to any depositor is \$500, and no person is allowed to deposit more than \$100 in any one month. The Government is required to pay 2 per cent. interest and must exact not less than $2\frac{1}{4}$ per cent. from the banks, the extra quarter of one per cent. being required for the payment of expenses and losses. It is estimated that such a law will bring much money out of hiding and result in a fund ranging from five hundred million to one billion dollars.

Statehood Bill Progressing.—The Senate Committee on Territories voted for the bill admitting to statehood Arizona and New Mexico and instructed the chairman to make a favorable report at the first opportunity. The bill adopted is the Hamilton measure passed by the House with certain amendments put on by the Senate committee. It is so amended as to enable all those who have lived within the proposed states for a twelve-month to vote, thus forestalling a provision which it was feared would be construed to disfranchise the Mexican and negro residents.

Great Britain.—The acceptance of office by the sitting member, Mr. Wedgwood Benn, necessitated an election

in St. George's-in-the-East, London. He was opposed by Mr. P. C. Simmons, Unionist, who contested the division last January, and was returned by a slightly increased majority, 509, in a total vote of 2,687, as compared with 434 in a total vote of 2,702. This, with the results of the County Council elections does not encourage the Unionists to believe the tide of popular favor to be turning towards them.—Mr. E. S. Montague, Under Secretary for India, said in a public speech that the result of the general election was a bitter disappointment to the Government, who clearly have no mandate to reform the House of Lords. He foretold a general election in the near future and recommended the education of the public with a view to it.—Sir Ernest Shackleton sails for the United States on March 19 to receive the Gold Medal of the National Geographic Society. He will lecture in Washington and New York and afterwards make a lecturing tour through the United States and Canada.—Enthusiasm for the territorial forces is dying out and recruiting is deficient. The trades unions oppose this part of the Government's military policy very strongly.—Mr. John Parr, a survivor of Sir John Ross's Antarctic expedition of 1839, has just died, aged 94.

Ireland and the Budget.—What is called "the Cabinet's climb-down to the Irish Party" does not appear to be complete. Mr. Lloyd-George's statement does not make it clear that the Budget will not be put through independently of the Lords' action on the veto resolutions. Recent returns showing that out of an expenditure on naval construction of \$100,000,000, Ireland receives only \$750,000, or three-fourths of one per cent., while she contributes 6.23 per cent. to the amount, has accentuated hostility to the increased taxation of the Budget. Mr. Healy has stated that the Budget will go through as both parties are equally averse to dissolution. If the Irish Party votes against the Government the Unionists will vote in its favor and *vice versa*. Mr. O'Brien seems in a mood of general opposition, but particularly to the Budget and the Land Purchase policy of the Irish Party. The fact that the late Land Bill, as amended by the Lords, has arrested land purchase outside of the congested areas, has somewhat strengthened Mr. O'Brien's position in his own county. The seat which he vacated, North Cork, has returned Mr. Maurice Healy unopposed.—The judges at the spring assizes, opening March 1, have all delivered favorable charges, declaring the condition of the country practically crimeless. The only "crime" they have adverted to as serious is cattle-driving and even that practice has considerably diminished.—The death of Mr. T. M. Harrington, M. P., March 13, is a serious loss to the Irish Party. As Secretary of the National League he showed a remarkable gift of organization. His legal and financial knowledge, with his sound sense and moderation, gave him a weighty influence in Parliament and in the country.

British Colonial Notes.—General Botha has expressed a hope that the elections for the Federal Parliament will not be a battle between Dutch and English, but that the best men will be chosen. He is said to be in favor of a Coalition Government, but is hampered by the action of Mr. Merriman, leader of the English section of the Bond.

—Lord Kitchener has finished his inspection of the defences of New Zealand. As in Australia so also there he finds the material good, but he finds great fault with the system. He advocates a joint military college for Australia and New Zealand modelled on West Point.—The population of New South Wales on December 31 last was 1,645,445. The increase for the year was 40,436, of which 4,323 were assisted immigrants. The birth-rate was 26.94 per 1,000, higher than the average for the last five years. But it must be noted that marriages have also increased.

Canadian Naval Bill.—The Canadian Naval Bill passed its second reading on March 11 by a majority of forty-one. The total vote of the House of Commons is 221; but, as 24 members were absent, the entire vote on this measure was 197, of whom 119 voted for the bill and 78 against it. With the exception of Mr. Verville, a Liberal who voted with the Conservatives, it was a strict party vote. The ordinary majority of the Government being 47, this slight reduction to 41 may be due to the strong attacks made on the Bill by the Conservatives, seven of whom were the only speakers on the last day of the debate, which lasted more than five weeks. This vote on the second reading is equivalent to the adoption of the Bill, which can only be modified in detail by the House sitting in committee. Two votes were taken, one on Mr. W. B. Northrup's motion for the six months' hoist—a well-known parliamentary device for killing a bill—and the second on a direct motion for the second reading. The figures were the same in both cases.

Alberta Cabinet Crisis.—The Rutherford ministry was first formed September 2, 1905, the following being the members of the Cabinet: Hon. Alex. Rutherford, premier, president of the executive council, provincial treasurer and minister of education; Hon. Chas. W. Cross, attorney-general; Hon. T. Finlay, provincial secretary and minister of agriculture; Hon. Wm. H. Cushing, minister of public works; Hon. L. G. De Veber, without portfolio, resigned his place in the Cabinet on being promoted to the Senate of Canada, March, 1906. At the first election in 1906 the Liberals had twenty-five members and the Conservatives two. The general election of 1909 resulted in the return of thirty-eight Liberals and three Conservatives. The Provincial Government's dealings with the Alberta & Great Waterways Railway provoked a crisis, owing to which Premier Rutherford tendered his resignation. Later advices say that it has not yet been accepted by the Lieutenant-Governor of Alberta, and that a straight vote of want of confidence in the gov-

ernment on March 11, resulted in the defeat of the insurgents by seventeen to twenty. Since 1906 Premier Rutherford's colleagues in the Cabinet have changed and have been reduced to two, Hon. Duncan Marshall and Hon. P. E. Lessard, who tendered their resignations on March 10.

Canadian Orangemen Rampant.—The Loyal Orange Lodge, in session at St. Catharines, Ontario, attacks the French Canadians of the eastern part of that province for trying to put their language on a footing of equality with English in the public schools of Ontario. The Orangemen contend that this is the first step in a campaign which aims at driving the English-speaking electors out of the eastern counties of Ontario. They say that official permission to use French in these schools would result in English being neglected and ignored, and that the French Canadians want to accomplish in the eastern counties of Ontario what they have already achieved in the eastern townships of Quebec, and that this means practically the extension of the Quebec system to Ontario and ultimately to the whole of the Dominion. A deputation of nearly one hundred Orangemen waited on the Premier of Ontario and complained that the French Canadian Catholics in the eastern counties are securing control of the public schools. The *Catholic Record*, of London, Ont., protests against the Grand Lodge of the Orange Society interfering in such a public matter. "By what precedent," says the editor, "does a government receive a deputation of sworn enemies to Catholic institutions complaining about Catholic schools? The only precedent for the government to copy is the action of His Majesty the King, when visiting this country as Prince of Wales—not to recognize this secret society."

French Liquidation Scandal.—A Paris press despatch, dated March 13, says that the party in power is inexcusable for its conduct with regard to the liquidation scandal, which was sure to become public sooner or later. During more than a year a senatorial commission has been examining the books and has had much trouble in understanding them. One after another, liquidators have been removed because of suspicious manoeuvres. Enormous sums, frequently amounting to one-third and sometimes to one-half of the liquidation proceeds, were entered on the debit side under the vague designation of "other expenses." The magistrates in charge of the investigation were careless in the performance of their task and are not free from suspicion. A rapid and energetic intervention of the Government, as soon as the first frauds of certain liquidators were discovered, would have prevented the scandal from embittering the coming electoral contest. Unfortunately for the Government, the administrative system of France is a prey to corruption, as the naval and army frauds prove. The same despatch relates that Martin Gauthier earned two hundred francs

—not quite forty dollars—a month before he became secretary to Duez, who confesses to have stolen two million dollars, and that, since he has become secretary to the magnificent looter, he has lived on a grand scale, bought an automobile, and had just purchased a château when he was arrested. The Government protests that it will expose the scandal fearlessly. With its usual adroitness in finding a scapegoat, it has intimated that the religious congregations were party to the frauds, though Duez's confession in no wise implicates them. Evidently the Government regards the situation as desperate when it accuses the men and women it has despoiled of appropriating their own possessions. The *Echo de Paris*, on March 14 stated that the liquidations of the property of religious congregations showed a credit balance of ninety-five million francs, of which only five millions had been handed in to the treasury, and twenty-four millions had been deposited against claims. This would leave sixty-six millions unaccounted for. Duez confesses that he stole ten million francs. *L'Echo* asks, "Where are the other fifty-six million francs?"

Prussian Electoral Reform Act.—The opening of the debate in the Prussian Landtag on the second reading of the Reform Bill as submitted by the Electoral Commission led to a renewal of the stormy scenes its discussion has always occasioned. The Social-Democrats offered an amendment that "the franchise in Prussia be granted to all persons, male and female, who had reached the age of 21," and one of their leaders, Hirsch, was so revolutionary in his speech in favor of this amendment that he was called to order twice by the presiding officer. The amendment was rejected by the votes of all other parties, the Social-Democrats alone standing for it. The Compromise form of the bill, as reported in the Chronicle of last week, was finally accepted.

American Institute in Berlin.—The foundation of an American Institute in Berlin, which was foreshadowed in the recent address of the German Ambassador Graf Bernstoff before the Johns Hopkins University in Baltimore, is well on the way to realization. The purpose of the foundation, as explained in the memorial regarding it published March 10, by the Minister of Religion and Education of the German Empire, is to strengthen and broaden cultural relations between America and Germany. This aim will be attained through the interchange of official, scientific and educational publications, through intimate relations to be brought about between American universities and the higher schools of Germany, through assistance offered to American students and professors who study in Germany's schools, and finally through help extended to German students working in American institutions. Means to accomplish this purpose will be found in the Koppel bequest, a very considerable fund made over to the Minister by the will of L. Koppel, to

further the intellectual relations of Germany with foreign lands. The income of the Speyer fund, too, will be utilized to the same end. This fund, as is known, was bequeathed to the German Emperor some years since by James Speyer of New York in order to make possible the system of interchange professors between German and American universities.

National Dissension in Austria.—As announced, the representatives of the various German parties in the Empire have united to defend their interests against the Slavs. One of the first results of the union is an energetic protest to the Imperial Prime Minister, Freiherr von Bienerth, against Graf Stürgkh, Minister of Worship and Education in the imperial cabinet. The protest adduces a number of instances of ministerial action in which Graf Stürgkh, though himself a German, is charged with favoritism to the Czechs such as not even a member of the Slavic union would show. The Prime Minister promised to investigate the charge and to take fitting action should the favoritism be found to exist. Another evidence of this dissension, which makes for evil in the empire, is the reported action of German students of the Art and Industrial School of Prague. Alleging favoritism to Bohemian students on the part of the governing body of the school, the Germans have formally entered upon a "strike." Their chief complaint asserts that the proceeds of bequests left in trust for students of their nation have been used in favor of Czechs attending the classes.

New Military Service Laws.—The National Defense Committee of the House of Representatives has accepted the proposed bill looking to a large increase in the number of recruits to be called in for service each year. The bill was immediately signed by the Emperor as King of Austria. The disturbed conditions in the Hungarian Parliament make it impossible to act upon this measure as well as that prescribing a two-year period of service in future just now. Pending such action the execution of the two new regulations will be deferred. It is probable that Hungary will insist upon certain concessions before assenting to the new measures.

Mexico's Destitute Laborers.—Hundreds of workingmen who had been lured by hope of high wages to come to the United States were stopped at El Paso, Texas, and other border towns by emigration agents and forbidden admittance. As they were without work or means, the Mexican Government was petitioned to assist them to return to their homes or to reach some place where employment could be found.—Señora Doña Carmen Romero Rubio de Diaz, wife of the President of Mexico, has received from the Spanish Red Cross Society the Star of Honor and Merit in recognition of her interest and zeal in works of charity and beneficence.

QUESTIONS OF THE DAY

Catholics and Public Libraries

The question of how Catholics may avail themselves of the advantages offered by the public library, an institution to which as taxpayers Catholics contribute their share of maintenance, is one that has received some attention of late in the Catholic press. The point mainly discussed has been the compilation of lists of books by Catholic authors to be found in local libraries, and the distribution of these lists by sale or donation among the Catholic schools, colleges and the Catholic public generally. It has been pointed out that by this means hundreds of volumes of fiction, history, travel and literature may be placed in the hands of Catholics without any burden of expense to them aside from what they are already paying in their quota of taxes; and at the same time, by such selective lists the reading of the young and of those of immature mind may be safeguarded. Much interest has been manifested in this plan, and the good work begun as long ago as 1898 by the Rev. John O'Donovan, S.J., in Baltimore, the Rev. F. S. Betten, S.J., for the Catholic Federation of Buffalo, and other zealous Catholic men and women in Boston, Brooklyn, Toledo, Cleveland, Pittsburg, Philadelphia and Seattle, the printed results of which are being distributed by various councils of the Knights of Columbus, has come into well-deserved prominence.

The time seems ripe, therefore, to take up the matter of Catholic use of public libraries more in detail, with a view to formulating certain lines of procedure which may be followed by Catholics in securing all the benefits which the modern public library is offering in the way of lending books not only to individual holders of cards, but also to schools, colleges, institutions and clubs. The first step in that direction is to ascertain from the libraries themselves what they can do and are doing for schools, especially Catholic parochial schools, and to what extent Catholics are using the public library. For the purpose of obtaining authentic data AMERICA has recently addressed a circular letter, embodying the points to be covered, to all the principal libraries of the country.

Out of the sixty-seven addressed nearly fifty have, up to the time of writing, replied. The tone of these replies is in some cases cordial in the extreme, indicating the lively interest felt by most librarians in circulating the books of the public library to all classes of the community alike and their willingness to apply the resources at their command in furnishing Catholic schools with books just as, in many cities, they supply books to the public schools. Even if the tone of some replies received is a trifle cool, it manifests in every case an evident desire on the part of librarians to be fair in their treatment of all classes of the community. In one case the scruple of a librarian who reiterated his inability to tell "a Catholic reader"

from any other was somewhat amusing, but his desire to be impartial was obvious enough. The reply to the query whether Catholics use the public library was affirmative in every case although the extent to which the public library is used by them seems to vary in different localities. Such phrases as the following were used in answering the question of Catholic patronage: "Yes, to a large extent;" "very generous use;" "especially by Catholic teachers in public schools;" "to a large extent and more each year."

Mr. Charles F. Lummis, librarian of the Los Angeles Public Library and a writer who has been uniformly fair and even sympathetic in his treatment of things Catholic, writes as follows in answer to the query: "It is scarcely possible to be aware of a Catholic reader unless books of doctrine or dogma are called for. These have a good circulation. In the Reference Department our Catholic readers are numerous, members of the Catholic Bible class making constant and special use of our commentaries. Members of clubs and individuals who are interested in special subjects are always to be found in this department." In one or two cases information was proffered that some of the reference attendants in the library are Catholics; and this fact was emphasized in reports from libraries circulating books through Catholic schools.

The attitude of Catholics toward public libraries has not been, as we all know, one of uniform approval; and in some instances priests and bishops have felt it incumbent upon them even to denounce the public library as a source of danger to the faith of Catholics who use it. How far this is the case may appear in the course of our inquiry and we need not pause to discuss it here. But it is important to know what non-Catholics believe to be the Catholic attitude toward the public library; and we may gain some insight into their point of view from a letter written us by Mr. James I. Wyer, Jr., librarian of the State Library, Albany, New York.

"From a wide experience with library work throughout the country," says Mr. Wyer, "I know that in some places the Catholic people have a feeling that the library administration is unsympathetic, if not in a few instances, positively averse to acting upon suggestions from Catholics. In other cities I know, on the other hand, the library works with the Catholics in perfect harmony and increased effectiveness. Librarians have sometimes told me that Catholic children were instructed by their priests or teachers not to use the public library, and that the Catholic clergy or educators have sometimes been disposed to criticise sharply the books bought by the library on grounds that have seemed to the librarians either unreasonable or wilfully malicious, grounds certainly which would not be assumed or maintained by other churches. My knowledge of these matters inclines me to believe that there is probably no settled policy of the Catholic Church to disapprove or work against public libraries, and I am even surer that

there is no disposition on the part of public libraries to slight or oppose Catholic interests in the conduct of American libraries. Where there has been friction, it has probably resulted from misunderstanding or tactlessness from one or both of the parties."

While some at least of Mr. Wyer's phraseology grates unpleasantly upon a Catholic ear, yet his sincerity is evident, and he has no doubt correctly described the impression which an occasional warning, uttered by a Catholic priest against some book deemed a menace to Catholic faith, makes upon those in the community to whom certain principles cherished by Catholics are matters of indifference. Mr. Wyer's allusion is, however, the only one of the kind to be found in any of the fifty reports sent in and no other librarian has even hinted at any friction between the library administration and the Catholic public.

Our next article will deal with the circulation of public library books through Catholic parochial schools.

W. S. M.

Bequests for Masses

Are bequests for Masses to be said for the soul of the testator legally valid? In England there was for a long time no doubt in the legal mind: the Statute of Charities had declared such Masses superstitious and unlawful. In the United States this reason is worthless. Still opinions are divided for other reasons. In some States such a bequest is taken to be valid. In others it is looked upon as an attempt to create a private trust for the benefit of the deceased without anyone to enforce it, and consequently invalid. Perhaps a short exposition of the doctrine and practice of the Church with regard to such Masses may help to do away with this false view of the case.

I.

The Mass for the dead is an integral part of the funeral rites of the Catholic Church. These differ from those of any Protestant denomination in this, that they are primarily for the benefit of the departed. The Church teaches that the souls of the just cannot enter heaven so long as the smallest obligation in the way of penance for past sins remain unfulfilled. Until this be done they are retained in Purgatory where, by virtue of the Communion of Saints, the living can help them by their prayers. To give them this aid is, therefore, the first object of the funeral service, in which nothing can be so efficacious as the Mass. But as the purifying of the soul in Purgatory is not the work of an instant, but rather, of its very nature, a progressive one, the Catholic funeral rites do not end with the deposition of the corpse in the grave. The Church, as may be seen in the missal, provides for their resumption on the third, the seventh and the thirtieth day, and yearly on the anniversary of death. Hence are heard in our churches announcements of the "Month's Mind" for the dead, and of anniversary

Masses for souls long passed away, while in accordance with the practice of the Church, the custom has always prevailed of having other Masses celebrated for the departed. All this may justly be considered to be only an extension of the obsequies begun immediately after death; and the providing for all these Masses, whether by the deceased in his testament or by the survivors, is a definite act of the Catholic religion. Wherefore, to interfere with it is to restrict the practice of religion, no less than to interfere with any other act of worship founded upon the Catholic belief.

II.

That a stipend be required for the celebration of these Masses is not in the eyes of Catholics a mere human convention, but a corollary of the doctrine of St. Paul: "Know you not that they who work in the holy place, eat the things that are of the holy place; and they that serve the altar, partake with the altar? So also the Lord hath ordained that they who preach the Gospel should live by the Gospel" (I. Cor., ix, 13, 14). Its amount, always very moderate, is determined by ecclesiastical authority, and varies in different places according to the cost of living and the provision made for the clergy's support. On the continent of Europe it is generally about twenty cents; in England, about sixty cents; and in this country, a dollar. The Church guards most strictly the fulfilment of obligations arising from the accepting of a stipend. He who receives one binds himself in justice to say the Mass required or to have it said; and, moreover, he is obliged to fulfil the formally stipulated conditions of time, place, rite, etc.

If no time be fixed he must say the Mass within a reasonable time unless the party asking it excuse him. The Holy See has determined the reasonable time to be one month when the number of Masses promised to one individual be ten or less; for twenty, it is two months; for forty, three months; for sixty, four months; for two hundred, a year, and so on. The Masses one cannot say within the appointed time, he must turn over to his bishop or to the Holy See, to be distributed to others, or he may himself give them to other priests; but in this case he remains responsible for them until they are said. Should he give them to priests of another diocese, he must do so through their bishop, or, at least, he must obtain their bishop's consent. Whenever a priest transfers a Mass to another, he must give him the entire stipend received for it. Thus it would be unlawful for one who has received in America a stipend of one dollar, to have the Mass said in Europe for twenty cents. These examples show how rigorous is the legislation in the matter: the penalty of violating the law is proportionally severe.

III.

A priest, therefore, accepts a stipend, not as a private person, but in his official capacity, subject to all the laws

governing him in the matter. It may be asked whether the one giving the stipend acquires an exclusive interest in the Mass to be said. To answer this question satisfactorily one must observe that, as there can be no proportion between the Mass, a purely spiritual, supernatural good, and any goods material and natural, the contract between the giver and the receiver of the stipend is not one of exchange. Hence, by giving a stipend one does not acquire a right in the Mass, but only a right that the Mass be said and applied according to his intention. This application must depend upon the nature of the Mass itself. If it can be applied exclusively to him, he gets it all: if it can not, then he gets only that application that the nature of the Mass allows. According to the teaching of the Church and the nature of the sacrifice, the sacrifice of the Mass is offered (1), to pay supreme worship to God; (2), to thank Him for all his benefits, especially for that of Redemption; (3), to appease Him offended by man's sins; and (4), to obtain for men the graces profitable for salvation and perfection.

These are general, and the dignity of the sacrifice identical with that of the cross, and that of the sacrificer, Christ, of whom the priest is but the representative, require them to be so in the fullest sense; and it is not in the power of the priest to restrict them, although, as we shall see, he may make some special application to some particular need. All Heaven, and everyone on earth have an interest in the Mass. This being so, we may go on to inquire what are the fruits of the Mass for men. These are, (1), the meriting of grace and glory by him who offers it aright, and by those who with due dispositions cooperate in it, either by having it said or by assisting at its celebration; (2), the obtaining of divine blessings for them and for all for whom it is offered; (3), the turning away of God's anger and of the punishment both temporal and eternal, of our sins; (4), the satisfying of the temporal punishment due to sins forgiven as to their guilt, on behalf of both the living and the dead. But the application of these fruits depends upon their nature. Thus, since merit is something personal, the first accrues to those only who are personally engaged in the offering of some particular Mass.

The second, third and fourth fruits do not directly involve merit, but the efficacy of the Mass itself before God. Consequently they are shared in by all who according to Christ's institution are benefited by the Mass. With regard to them, therefore, there is the *general* fruit of the Mass, inasmuch as the whole Church has its profit from it. That the whole Church profits by every Mass is clear, since the prayers of every Mass include all the faithful, living and dead. The Mass has its *special* fruit for those who concur in it by their presence or by procuring its celebration and also for those they pray for. It has a *most special* fruit for the priest, who in offering it is intimately associated with Christ. And lastly it has another fruit for those to whom in particular the priest applies it. This is called the *ministerial* fruit, because in

applying the Mass in this manner the priest acts on behalf of Christ and of the Church. It may be the turning away of God's anger and the punishments due to sin, the gaining of graces of conversion or of sanctification, or the winning of temporal blessings, as regards some definite living person, or it may be the relief of some definite soul in Purgatory. This only is the fruit one has in view when he gives a stipend for the celebration of Mass for the dead.

IV.

The Mass is usually celebrated in public. The people have a right to assist at this, the greatest office of the Church, and an important part of the ministry of the clergy is to enable them to do so. Nevertheless, even though it be celebrated in a private chapel with only a server present; even though it be celebrated by some missionary, absolutely alone, in the solitude of his cabin or the loneliness of the wilderness, it is essentially a public function. The priest acts in his public official character: his action reaches through the whole world, and beyond it into Purgatory, and above it to the height of heaven touching its term only at the throne of God. All men are helped by it: angels and saints rejoice at it: the Holy Trinity is glorified by it.

A bequest for Masses for the testator's soul, then, is an act of religion; it may be regarded as an extension of the order for the payment of his funeral expenses. The stipends involved have their origin in the Lord's ordination. The priest receives them in his official capacity. The Church watches jealously over the execution of the obligations that accompany them. The Masses offered benefit, not only the soul of the testator, but also the priest himself, those who are present at them, those for whom they pray, every Christian living or dead, sinners of every class and degree, and the Universal Church. They differ from any other Mass only in the application of the ministerial fruit.

HENRY WOODS, S.J.

How Ferrer Was Tried

I.

One could not well be in Barcelona for a very short time without seeing the terrible destruction wrought by the mob last July. We rode around through several parts of the city and gazed upon the blackened, and in some instances, crumbling, ruins. The authorities had in many instances built temporary walls to close up gaping doorways and windows, and to prevent tottering parts of an edifice from coming down. Many of the churches, convents and schools were so far destroyed that not even the shell remains which can be rebuilt. In the many bookstores and news-stands throughout the city, books with and without illustrations dealing with the destruction and the events caused by the rioters are freely on sale, and one enterprising firm has published a set of one

hundred post-cards containing views of the ruined buildings.

Altogether the rioters burned and wrecked the following buildings: Churches and chapels, 22; convents, 14; schools and colleges, 20; asylums, homes and charitable institutions, 22; official buildings and private houses, 19; making a total of 97. In doing so, they killed 102 persons and seriously wounded and maimed 312. Besides this they disinterred in Barcelona and Sabadilla 38 bodies of nuns and left them lying in the streets. It was one of the fiercest riots of modern times, and chiefly so because war was made upon defenceless women and old people in unprotected situations, and represents the largest total of destruction in the shortest time in any city of Europe. We have heard of the Jewish massacres at Kisheneff and other places in Russia, but there was nothing in them to equal Barcelona in fiendishness and destruction, either of life or property.

When the military got actively to work in repressing the mob, they made numerous arrests, and it was said that at the end of the "bloody week," as it is called, they had made some fourteen hundred prisoners for from the pettiest to the most serious crimes. The arrested parties were placed in the police stations, military posts, and in the model prison on Calle de Provencia and in the military prison in the fortress of Montjuich. All except about one hundred of them were released during the following week or so. The others were tried and sentenced to terms of from one to six months, whilst several of them received terms of from one to ten years, according to the gravity of their crimes. They were still trying some of the minor ones as late as the early part of December last—one I remember, a woman who carried kerosene to the rioters to dash upon the woodwork of the buildings to be set on fire. Of the ringleaders, seven were executed, and of these some were Frenchmen who had left France for their country's good, and to escape the courts of their native land. Only one of these executions has produced any world-wide or vociferous criticism of the Spanish authorities at large, or in trial of the rioters—that of Francisco Ferrer y Guardia, who was shot on the morning of October 13, 1909.

The names of the others who were executed were never mentioned outside of Spain, but the execution of Ferrer seems by preconcerted design to have been trumpeted abroad immediately. Not only that, but I read in the French, English and Italian papers that his execution was a predetermined event by the order of the Spanish autocratic government, at the special behest of the church authorities who were vindictive and determined against Ferrer. But those same papers did not seem to care to publish any other side to the story. On the 16th of October, 1909, Señor Torcuato Luca de Tena, the owner of the illustrated paper, *A. B. C.* of Madrid, sent at his own expense a telegram of a half-column to the *Matin*, *Journal*, *Figaro*, *Gaulois*, *Temps* and *Petit Journal* of Paris; *Berliner Tagblatt* of Berlin;

Tribuna of Rome; *Corriere della Sera* of Milan; *O Seculo* of Lisbon, and *The Times*, *Daily Telegraph* and *Daily News* of London, saying that such statements made about Ferrer's trial and execution were untrue, that:

"Ferrer was judged by a lawfully constituted tribunal which proceeded according to legal methods and that the accused had all the guarantees accorded by the courts of civilized peoples. He was not tried for his ideas, but as one implicated in the acts which the revolutionists and rioters committed in Barcelona, in arson, murder, plunder and assassination of women and children. The sittings of the court-martial were public, and Ferrer freely chose his counsel, who had entire liberty in complying with his duty, etc."

This telegram was never published except in the *Gaulois*, *The Times* and the *Daily Telegraph*. The other journals to whom it was addressed suppressed it and continued their former statements. The owner of *La Ilustracion Española*, of Madrid, also sent a shorter telegram, confirming the statements made by his colleague, but it, too, was never published.

When I came back to America I was astonished to find that the same thing was said in the press here as had been said in the European press. And among other things which were particularly unpleasant, one was a squib in *Life*, entitled "We Wonder," containing much venom:

"The Catholic Church in Spain made a political mistake when it caused the murder of Ferrer," it said. "The murder cannot be undone. But the crime can be made less hideous by destroying the good name of the victim. This is now being accomplished. It is being well and thoroughly done. . . . His unforgivable crime was, of course, the effort to lift a little the black pall of ignorance with which the Catholic Church for generations has enveloped Spain. And the Catholic Church knows how to handle such criminals."

The other was a particularly unjust article in *McClure's Magazine*, which, by a suppression of facts aided by positive misstatements, gave an entirely incorrect account of the Barcelona riots and the execution of Ferrer; even its illustrations were incorrect. But its venom, too, was there:

"The Government and the Orders," it alleged, "had lost the first round of the fight. But they had gained experience which served them well when Ferrer again fell into their hands. This time they improved on even a special court and no jury; they abolished witnesses and limited the discretion of the man they themselves nominated to conduct the defense."

We have been told that such a thing as Ferrer's execution could not have happened in the United States. However, we had the Haymarket riots in Chicago in 1886, where there was far less damage and loss of life than at Barcelona, and yet seven persons were there executed. Chicago has had peace ever since, and the Barcelonese think they, too, will have things quiet for

a time. In this connection it is well to consider that under the law of the State of New York, Ferrer would have been liable to the death penalty had he been tried here with the evidence adduced against him there.*

It was also said in the publications that the trial of Ferrer was secret and that he was "railroaded" to execution. On the contrary, his trial was held in a large court-room; I have seen in Barcelona a large double-page illustration giving a view of his trial, from which it could be easily seen that there were from one hundred to one hundred and fifty persons present, among them several newspaper men. It must be remembered that Ferrer's trial was by a military tribunal, which is usually in all countries unhampered by mere technical objections or by repeated adjournments. Yet Ferrer's trial commenced early in September and was not concluded until October 8, 1909, when he was found guilty. In all it lasted twenty-eight days, ten of which were an express adjournment to enable the defense to summon witnesses and rebut the proof offered by the government.

The court martial before which he was tried was composed (according to the Military Code) of a colonel, as presiding judge and six captains. These men, who bid fair now to become historic, were: Colonel Eduardo de Aguirre and Captains Pompeyo Marti, Sebastian Calleras, Marcelino Diaz, Manuel de Llanos, Aniceto Garcia Rodriguez and Julio Lopez Marzo as judges, and with them Captain Eduardo Laguilla as assessor, and never at any time, or in any journal, has their competency or integrity been assailed. The prosecutor (*fiscal*) was Captain Jesús Maria Rafáles, of Vegara Infantry Regiment, and the counsel chosen by the defendant was Captain Francisco Galcerán y Ferrer, of the Regiment of Engineers, who made a most determined effort for his client.

The Military Code under which Ferrer was tried was passed by a Liberal Parliament in 1890, and was framed by the Extreme Left of that party. Among other things it provided that the formation of the court martial is automatic, through designations of a number of officers made six months in advance (Art. 41, 58), so that a special court martial cannot be formed to try a prisoner. The accused is at once notified of the persons who com-

pose the Court Martial, and may object to any of them (Art. 568) when another one from the list of designations will take his place. The hearing is public (Art. 575) and the accused must be present (Art. 571) and it is begun by the reading of the charges against the prisoner (Arts. 576, 577), then the examination of witnesses (Art. 578), of experts (Art. 579) and the identification of objects and documents (Art. 580); afterwards the charges and the defense to them are read and amendments and corrections may be made (Art. 581), and then the accused (who need not testify under oath) may take up his side of the case and present what he deems necessary in his defense (Art. 583). In their method of taking testimony, the Spanish have two modes somewhat different from ours. One is the *careo* or confrontation of witnesses: when two witnesses have contradicted one another they are placed face to face and the same questions put to each of them. The other is the *rueda* or identification of persons. Here it is usually made by standing up the accused in a line of people, but in Spain it must be in a circle of more than six persons of the same height, build and general appearance as the person sought to be identified, so that the identifier may not judge that it is a person who stands near the head or the foot of the line. The testimony of the witnesses is taken at the *sumario*, while the full trial is had at the *plenario*, when all the judges and officials are present.

Francisco Ferrer, during his residence in Barcelona prior to July 28, 1909, wore a full beard; when he was captured by the police on August 20, 1909, he was smooth shaven. All through Barcelona the book-shops sell portraits of him before and after taking, and I have them both by me as I write.

Two or three members of the Civil Guard (the country constabulary) were patrolling a road some fifty miles away from Barcelona on August 20, when they came across a smooth-shaven man with a kodak who was unknown to them, and as his answers to their replies were unsatisfactory they took him into custody. He said he had been in Barcelona, was there before the riots, and perceiving where that admission might land him, said that he had been a delegate to the Esperanto Congress held at Barcelona in July and was now making a walking tour of Cataluña. He was not recognized at first as Ferrer, and it was some days before his identity was established. All the delegates to the Esperanto Congress were known; they were all photographed at their great dinner on the summit of Tibadabo, and Ferrer does not appear among them. Nor was he known as an Esperantist, his knowledge of languages being confined to Catalan, Spanish and French, with a very little English learned in London.

Before he had been captured the police and military authorities had searched his country villa, "Mas Germinal" at Mongat, a village six miles from Barcelona, and found therein a quantity of telegrams, correspondence, circulars and memoranda of advice, which, together

*The penal law of the State of New York provides (Sec. 2) that a person who aids or abets in the commission of a crime, whether present or not, or who counsels, commands or induces another to commit a crime is a "principal." It further provides (Secs. 160, 161) that the advocacy of criminal anarchy is a felony, and that any one who publishes or distributes printed matter, or organizes or becomes a member of any society to advocate such doctrine, is guilty of a felony. Also (Secs. 1044, 1045), that murder in the first degree is punishable by death, and that any person who, even without premeditated design, while committing or attempting to commit a felony, causes the death of another is guilty of murder in the first degree. It defines treason (Sec. 2380) as "a combination of two or more persons by force to usurp the government of the State or to overturn the same, as shown by a forcible attempt made within the State," and that (Sec. 2381). "treason is punishable by death."

with those found at the *Solidaridad Obrera* at the *Casa del Pueblo* (a successor to *La Escuela Moderna*, were produced at the trial. They made up fifty-four packages or files, arranged according to subject matter and dates, and comprise most of the documentary evidence produced against Ferrer.

ANDREW J. SHIPMAN.

St. Marcellus, Pontifex Maximus—310-1910

I.

In this old city of Rome, in the year 1910, the well-worn question comes to mind with striking significance: Why are some of the saints so neglected? For here, on this spot, one of the most glorious in the annals of the Church gave his life for the Faith just sixteen hundred years ago, the holy saint and pontiff Marcellus. He is virtually ignored, whereas the debt that the Christian world owes to him can never be repaid, for he was the means used by Almighty God for the firm establishment of the Christian Faith and the downfall of Paganism. There is no need to lessen the honor due to the Emperor Constantine; but in the brilliancy of the setting of his valorous deeds, and their extraordinary significance politically, the world is so dazzled that the work accomplished by the martyred Pope who died for the Faith before that time is well nigh forgotten.

The story merits being retold with the hope of awakening to a new sense of loyalty to Pope St. Marcellus some of the many indifferent Christians who never give him a thought.

St. Marcellus, from whatever point of view he is studied, whether as the valiant hero in the strife, never quailing in the face of imminent torture or most cruelly inflicted death; or, as the wise administrator of the affairs of the Church; as stern admonisher of the faithless ones; or as a tender father to his people; or when performing the most servile tasks with humility and without murmuring, the great saint stands out always a model of supreme faithfulness. Though not actually dying under the sword of the executioners, he is none the less enrolled among the martyrs who died for the Faith. All this glorious record is compressed into a space of less than ten years.

Marcellus was born of an illustrious family in the region of the Via Lata, now the Corso, the very heart of the city in ancient as in modern times. His name first appears in history in connection with the martyrdom of St. Marcellinus, who occupied the Chair of St. Peter from 296 to 304 A.D. After witnessing the splendid testimony to the Faith of multitudes of martyrs, the Pope himself fell into the hands of the persecutors, who cut off his head. The barbarous Emperor Maximian had issued orders that the bodies of the martyred Christians should lie unburied in the public square, subject to the scoffs and scorn of the populace.

St. Marcellus, full of love and veneration for the

saintly pontiff, and ignoring wholly the danger to himself, succeeded in rescuing by night the body of the martyred Pope, carrying it for honorable burial to the cemetery of Priscilla in the Via Salaria. From this and other historical facts it is justly concluded that he was the first priest of Pope Marcellinus; and the care of the Church then fell naturally upon the shoulders of our saint.

It was a time of most cruel persecution, for the three emperors, Diocletian, Maximian and Galerius, had published four solemn edicts for the total extermination of the believers and the destruction of their religion; indeed, the banishment of the name of Jesus from the face of the earth. Pagan as well as Christian writers recount the heartrending cruelties practised upon these faithful followers of Christ.

Galerius was a prime instigator of this unrelenting war to the death, and on Good Friday, in the year 303, he caused the Basilica of Antioch to be set on fire when it was filled with worshippers of every age and condition. The whole multitude perished in the flames, or in the ruins, while the mob outside exulted in the names of the heathen gods, shouting praises of the greatness and power of their emperor.

It was at this period when this same spirit prevailed throughout the pagan world that St. Marcellus undertook the charge of the Church. He had staunch helpers at his side, notably among them St. Melchiades and St. Sylvester, later his successors to the papacy. The streets and squares of Rome were streaming literally with blood, but St. Marcellus never flinched. He was in the midst of the carnage, encouraging the brave and faint-hearted, caring for the weak and helpless ones, hiding them when possible, but never failing in his admonitions to all, not, from fear of torture or death, to offer incense to idols. Marcellus was in perpetual personal peril, but for the time he was spared for the greater good of the Church.

Suddenly and unexpectedly, in the year 305, came a lull in this ferocity towards the Christians, the first gleam of light and peace in Rome and throughout the provinces of Italy, though not in the East. None of the cruel edicts were withdrawn formally, so that the Christians with Marcellus at their head still used extreme caution, thinking it not yet prudent to hold any great religious ceremonies in public. Galerius was now the sole reigning despot since the forced abdication of Diocletian and Maximian.

In 306, Maxentius succeeded his father Maximian. He inherited neither the superabundant energy of his father nor his hatred of Christians; in fact, he showed towards them apparent good will, and in time acted in such a manner that the Christian people began to believe seriously that persecutions in Rome had actually ceased forever. In 308, though no formal edict for the cessation of persecution had been issued, Marcellus decided that the time had come for the election of a Pope, and he

was himself chosen after the Chair of St. Peter had been vacant for more than four years.

Maxentius must have been well aware that the Christian community had chosen a Supreme Pontiff. It is natural to conclude that there must have been some outward rejoicing on the part of the Christians. The Emperor not only showed no signs of hostility towards them, but rather, an especial confidence in these subjects upon whose faithfulness and loyalty he felt that he could rely in time of need against a foreign foe.

Marcellus, thus encouraged by the Emperor's apparently benevolent intentions, turned his activity towards a reconstruction of the Church. First and above all, his care was directed towards the recalling to their duties of those unhappy Christians who, in a time of terrible stress, had been false to their faith and had sacrificed to the heathen deities. However much the tender heart of the Pope might have been naturally disposed to condone as far as possible the lapse of these persons, often weak rather than wilful, yet he was obliged to insist on their confessing their sin and submitting to the public penance then imposed by the law of Holy Church.

He succeeded in reclaiming many of them, but at the same time arose a new source of sorrow to the Holy Father and harm to the Church of Rome. These "lapsi" so called, were by no means disgraced or unimportant persons in the eyes of the world. Pope Marcellus had no regard to human respect in this matter, but kept his eyes fixed solely on the glory of God, loyalty to the Faith and the real good of souls.

Then happened what comes to pass sometimes in our own day. Some of the lapsed ones refused to submit to the conditions imposed. They protested, they organized demonstrations, and finally caused tumults and rebellion, and even in some instances actually shed the blood of some of their brethren who had escaped the sword of the persecuting emperors. Finding themselves powerless before Marcellus, their next step, worse even than apostasy and rebellion, was to denounce the Christians to the Pagan emperor.

Maxentius, being a vain and light-headed man, and urged on by these fanatics, proceeded to interfere in the affairs of the Church. Then began the strife between the two powers which govern the world. Marcellus stood firm. The Emperor must not intervene in matters of conscience; while at the same time the Pope turned over to the civil powers those disturbers of the peace of the Christian community who had shed innocent blood.

Maxentius, indignant at this uncompromising stand of the Pope against what he considered his own dignity as Pontifex Maximus, promptly sent him into exile. Fortunately the Pope did not stay away long, for his own people clamored for his return, and with the consent or tacit connivance of the Emperor, who preferred to keep on good terms with his Christian subjects, he was brought back.

J. G. ROBINS.

Rome, February, 1910.

Diocesan Congress in Paris

Owing to the grave crisis that the Catholic Church is, at the present moment, going through in France, the recent Diocesan Congress in Paris had special importance. The subjects under discussion were naturally those that are uppermost in the minds of French Catholics at this turning point of their history: the separation of the Church and State has erected new conditions and the action of the Government with regard to the schools suggests difficulties that must be faced and problems that must be solved without delay.

The Congress opened on February 14 and lasted four days. It was presided over by the archbishop, Mgr. Amette, whose attitude during the recent floods has considerably increased his popularity. He was surrounded by many members of the Paris clergy and by a large number of laymen, actively interested in the social and religious questions that are under discussion.

As may readily be imagined, the education question was much to the front, indeed it was treated, from different standpoints, almost daily during the Congress. Attention was drawn to the necessity of improving the instruction that is given in the Catholic or free schools. The boys and girls that are trained in these schools form the nucleus of the Catholic party in a near future; the Church has a free hand in their education and it behooves her to see that they are given a teaching in every way excellent, up-to-date, solid and thorough. "We have in our schools," said one Curé, "forty-five thousand children, who attend Mass and who receive the Sacraments, because we take them to Church; how many of them will continue to do so in ten years' time?"

Mgr. Amette developed the speaker's meaning by insisting that it is now more necessary than ever, owing to circumstances, to train solid, thorough-going Christians, not merely men and women who observe certain religious practices, more from habit than from conviction. In times such as ours, Catholics must possess the virtues of a soldier in time of war.

The question of the duties of parents with regard to the Government schools was also gone into; the joint letter of the bishops clearly pointed out to them where their duty lies; but, in individual cases, the parish priest must decide what they may or may not do. Colonel Keller enlarged upon the subject by urging the foundation of associations that bind the fathers of families together for the defence of their children's soul; these associations exist in many places; their influence is an important factor in the present struggle.

Some apt remarks, suggested by recent events, were made as to the Catechism used in the Diocese of Paris, which is excellent in a theological point of view, but somewhat obscure in its expressions. One Curé proposed that certain chapters should be added to it to teach children the new duties that the separation of the Church and State entails upon the faithful, who are now obliged

to support their churches and priests. Another suggested that greater importance should be given to Church history, in order to counteract the false historical statements that are brought forward in the Government Schools, where the Church is depicted as a narrow, tyrannical and mischievous institution.

A reminiscence of the recent inundations was brought into the Congress, when M. l'Abbé Aubert, curé of Javel, rose to take part in the discussion. The archbishop appropriately reminded his hearers that M. Aubert, whose parish was sorely tried by the floods, had behaved like a hero, but his own dwelling was under water during twelve days and the notes he had prepared for the Congress were unavailable in consequence. M. Aubert's remarks confirmed the observations already made by some of his colleagues on the importance of improving the Catholic schools: "The best way of filling our schools," he said, "is to make them better than the others." He also spoke of the necessity of constantly keeping a watch on the teaching given in the Government schools in order to counteract its effects. "When I hear that in my parish a lay teacher has attacked the Church, I take up the subject and explain to my children where his statement is false. I try, if possible, to illustrate my meaning by an anecdote that helps them to grasp it."

The same desire to make Catholic schools excellent in every respect was enlarged upon by a well-known layman, M. Jean Lerolle. He insisted on the importance of creating professional schools, "we must train our school children to become Christian workmen," he said, and he went on to explain how, if the Catholics wished to win the day, they must assert, not only their moral, but also their technical superiority.

These brief extracts suffice to show the spirit that reigned in the Congress. If in the past French priests have been somewhat blinded to the rapid changes that have lately taken place in the world of ideas, now they are beginning, at least, in Paris, to break through the old-fashioned methods that are no longer in keeping with the needs of the day. They keep an impartial and attentive eye on the different manifestations of public opinion and are ready, in all matters that do not involve a sacrifice of principle, to fall in with its new development, for the honor of the Church and the good of souls.

Among the curés, who for some years past, have grasped the necessity of adopting new methods to suit present necessities is the Abbé Soulange-Bodin, pastor of Notre Dame de Plaisance; he is a prominent figure in the clergy of Paris. His parish is inhabited chiefly by workmen and when, as a young priest, he began work in his new post, he had to face much ignorance, prejudice and ill will.

Le Abbé Soulange-Bodin is distinctly opposed to the old-fashioned idea prevalent during many generations, that the French priest must carefully keep aloof from his people, except when called upon to exercise his ministry. In spite of all obstacles, he took up his position as a

citizen, possessed of rights and duties and, although he is, first and foremost, a priest, the people of Plaisance have learnt to look upon him as their fellow-worker, their friend, as one keenly interested in the material and moral well-being of the crowded suburb, ever ready to promote its interests.

At the Congress, the Curé of Plaisance touched on a delicate and timely topic. He drew the attention of those present to the love of reading that is now strongly developed among young and old, rich and poor. It is no use fighting against this tendency, better far to provide wholesome food for those whose unrefined taste will otherwise lead them to devour depraved books and papers. The Curé of Plaisance spoke of the children of his flock, and it is for them that he wishes to provide healthy amusement. With this object in view, he has started an illustrated paper, *Ma récréation*, an undertaking that was warmly commended by the archbishop. As practical conclusion to his speech, M. Soulange-Bodin pointed out the duties that, in his opinion, are incumbent upon priests and laymen. First, as far as lies in their power, they should wage war against the indecent books and papers that fill the shop windows; second, if they possess the necessary talent, they should write wholesome, bright, interesting stories for the children of the people; third, he proposes that a catalogue should be made of the books most suitable for this purpose and that these books should be given as rewards and prizes to those children who are regular in their attendance at Catechism.

M. Loutils, *vicaire* of a Paris church, well known in the literary world as "Pierre l'Hermite," then took up the subject; in a brilliant and amusing speech, he proved that what are called "good" books are often hopelessly dull, and that there is in this respect a wide field for improvement. M. Feron Vrau, the well-known Catholic director of the huge enterprise called "*la bonne presse*," laid stress on the fact that as the books given as prizes in the Government schools are often used to propagate evil, those written and published by Catholics should aim at being, not merely safe, but well written, up to date, and in every way fitted to enlighten and convince. The Diocesan Congress closed by a splendid demonstration that took place on Saturday, February 18, where fifteen thousand men assembled to meet the archbishop. After several striking speeches, the last of which was made by Mgr. Amette, the Credo was sung by those present. The archbishop reminded his hearers that, owing to the approaching election, in a few weeks they will have a powerful weapon in their possession. "Whoever you may be," he said, "I remind you that your duty is to ascertain that the man for whom you vote, will respect the Faith of your children, the rights of your families, and liberty of teaching," and he quoted the prayer of the Belgian Catholics, which is singularly appropriate at the present crisis: 'From schools without God and from teachers without faith, deliver us, O Lord!'"

ANGLO-FRENCH CATHOLIC.

CORRESPONDENCE

France Will Be Saved

PARIS, MARCH 1, 1910.

If all the parishes in France are like St. Roch, the Faith is not dead among the French. I called on the Abbé Peuportier one morning about 9 o'clock, after attending two Masses in St. Roch's, of which he is the Curé. I found both Masses nearly as well frequented as in any of our New York churches. There was a fair number of men in the congregation, some of them apparently wealthy, but others evidently poor. The Abbé is a man about forty-five years of age, vivacious, quick in action and practical. Although very busy attending to his parochial duties with a number of people waiting to see him, he received me with the greatest courtesy, and at once made me feel at home. I happened to ask him if he knew one or two of the clergy who had been my classmates fifty years ago, and finding that I had studied in St. Sulpice he became specially interested.

"Oh," said he, "you will find several of your old schoolmates still living in and around Paris. One, De Violaines, Curé d'Issy died a short time ago, and although he was curé of a bad district, yet when he died the whole population, including the Radicals, turned out to honor him. Even the Atheistic mayor was in prominence at his funeral."

"Why was this?" I asked.

"Because," he replied, "he was a man of great zeal and took good care of the poor."

I was about to leave, knowing M. Peuportier to be a very busy man; but "No, no," said he, "I'll give you a list of curés and canons whom you will know." Then he took down a directory and went through it from beginning to end, giving me the names that I was very glad to get. But I felt ashamed to give him so much trouble, and to take up so much of his busy time.

"Oh," said he, "it is nothing, it is a great pleasure!"

I confess that he gave me a lesson in politeness that I shall not soon forget; for I would not have given him so much of my time in New York, nor do I know any one there that would. How charming, how captivating is patient politeness in a strange land!

The next day, being Sunday, I said Mass in St. Roch's. Before doing so, I assisted at the special Sunday Mass for men. There was a large number present, every one with a prayer-book; and they sang all through the Mass, a low Mass. The curé read the Gospel and preached a short, good sermon, and I felt as if I were at home at the monthly Communion Mass of the Holy Name Society. Then I began my own Mass in a large chapel of the church; a special Mass at half past eight for the grown-up boys and young men up to the age of twenty, or thereabouts. These two Masses are special every Sunday and women or girls who go to them must take a back seat. Two of the vicars took care of the boys and young men. One of them before the Mass told them that an American priest from New York was going to say it. That was a good point, for it made them think of the universality of the Church. They were all good-looking, clean and intelligent young fellows, very dignified and respectful and numbered probably one hundred and fifty. At the Gospel a vicar read it and preached a short sermon. Another of the vicars, standing in the rear, answered the different parts of the Mass, the Credo, the

Sanctus, the Communion with a word of exhortation for each.

Evidently the Curates of St. Roch watch carefully over the religious training of the boys; and I suppose they do so in the other churches of Paris, as they all do in New York. I left St. Roch's with the remark to the vicar that the Faith is not dead in Paris yet.

"Certainly not," he replied with emphasis.

"But," I added, "it is due to the zeal and devotion of the clergy."

"Ah! monsieur," he answered with a blush, "one does only one's duty."

"The zeal and devotion of the clergy;" yes, that's the cause, and to-day there is not in the world a more zealous, a more devoted or a more united clergy than the clergy of France. The Revolution reformed them in the eighteenth century, and destroyed the race of Louis XIV's flunkey bishops and the *Abbés de Cour* of Louis XV's reign. Buonaparte tried to corrupt the French Church in the nineteenth century and had partial success, but the other revolutions of 1830 and 1848 and the recent "separation" have made them heroes. Compare the Gallican bishops of the seventeenth century, all ready to go into schism with their king, and the great Bossuet, worse than any of them, with the modern prelates all united and devoted to the Holy See, and you will realize the difference. Paris, in which the Gallican poison was working even fifty years ago, is now free from it; and, thank God, all is now pure Roman.

But here's the old seminary that has done so much to help the good work; old St. Sulpice! I went over to see it and first entered the church near by. Nothing is physically changed there; but on Sundays it is shorn of its crown. The three hundred bright seminarians who sang the praises of God in it are banished. I stood in the Place St. Sulpice, and looked at the old Seminary building. The cage is there but the birds have been driven out by the Tomcat, who has taken the place of the Goddess of Reason. Yes! the cruel, ferocious and lecherous Tomcat is the best symbol of the heartless, cruel and impure governing class of modern France!

The statues of Bossuet of Meaux, Fénelon of Cambray, Fléchier of Nîmes and Massillon of Clermont are still on their throne in the centre of the square, but how sad they look, in the centre of solitude. The business houses that lived on the Seminary also wear a gloomy look; and the people of the neighborhood feel and resent the change. I found a respectable man washing his hands in the fountain under the feet of Bossuet.

"What do they do with the old Seminary building?" I asked.

"Ah! who knows? monsieur," he answered.

"It was an act of brutal barbarism," I said, "to drive out the innocent and unoffending Sulpicians, who could never be accused of meddling with politics."

"You are right, monsieur," said he. "We are governed by barbarians."

I went over to the old Seminary and found a man on guard.

"What do they do with this building now?" I asked him.

"Ah!" said he, "it belongs to the Beaux Arts."

"Yes," said I, "the Government has taken it from Christ and transferred it to Venus." I was surprised to find that the Government employé did not resent my remark.

"Monsieur," he said, "you are an American. I see that; for an American bishop was here looking at the

Seminary and he spoke as you do. As for me, monsieur, I say nothing."

In that Seminary lived in my time, Carrière, a very great moral theologian; Gosselin, who wrote the classic work on the temporal power of the Pope; and Le Hir, the greatest orientalist in France in the nineteenth century; to say nothing of the old and the young saints that made of it the holiest place in France. If the Sulpicians could point to no other records than those which they have left at St. Sulpice in Paris and in Issy, they would rank as the best directors of seminaries in the world.

A visit to Issy confirmed me in this conviction. There the Sulpicians have their present schools and there they devote themselves to their vocation of training the young levites. All the directors assist at all the spiritual exercises from the early morning meditation to the night prayers. The most edifying men in the Seminary are the directors; some of them venerable, retired professors of seventy, may be seen on their knees at the morning meditation; and they are with the students in recreation as well as at the spiritual exercises.

If a student leaves St. Sulpice without being a saint, it is not the fault of the training or of the example which he has received in the holy house. The Sulpicians are the men who have formed the modern French clergy. France will be saved. OLD ST. SULPICE.

Italy's Ministry

ROME, FEBRUARY 18, 1910.

After discussing neither deeply nor at great length its proposed program, the Italian ministry submitted it to the Chambers for a test vote, which resulted in a majority of 109. The significance of this vote of confidence rests on the fact that it does not show trust in the present ministry so much as it betrays among the conservative followers of Giolitti and Sonnino a dread of paving the way for a cabinet composed of wholly anti-clerical Radicals and Socialists. The President of the Council has given satisfactory assurances to the Catholics that he is not aiming at oppression of the Church; the test vote therefore was somewhat misleading, for his declaration won the adhesion even of some of the Opposition. However, it brought out the Government supporters and placed in a strong light the part-colored Opposition which is fundamentally anti-clerical and even subversive.

Although not all that could be desired to secure the permanency of the cabinet, it suffices for the time and responds to the country's call for political peace. The discussion of the proposed appropriation for public instruction followed the vote of confidence. It was awaited with some curiosity, for the anti-clericals had been noisily in favor of lay schools and against the Church; but the result did not meet their expectations as the discussion came to an end without noteworthy incidents. In the course of the debate, a Socialist, aided and abetted by the excommunicated priest, Murri, who is one of the deputies, clamored for certain reforms in the seminaries; but two Catholic deputies enlightened their ignorance by proving that what they were contending for had been done by the Pope three years ago.

The question is probably settled, for the Minister of Public Instruction is a lukewarm Freemason and has not belied the spirit of free toleration which he professed when a member of the communal council of Turin. But the whole matter may be brought up again by the Min-

ister of Grace and Worship, who is an active Freemason and may not be as conciliatory in his statements as his colleague was. Strife is in the air, and the Catholics are vigilant, for the heterogeneous composition of the ministry, its program, and the little confidence inspired by the non-Catholic premier do not win their full sympathy. Fortunately, the Catholics are not now a negligible quantity as they once were; but they are in a position to do something more than make a simple protest against the wily proceedings of a certain liberal school of the Cavour type, whose resuscitation is being attempted.

L'EREMITA.

On the occasion of the sacerdotal jubilee of the Holy Father, the Association for Poor Churches of Rome, initiated the work of collecting for the Holy Father a quantity of sacred articles, which would be helpful to the poor churches. The answer came quickly from all parts of the world, and it was equal to the numerous demands for help, that came to the Vatican. From June 1, 1909, to the last day of December, there were distributed sixty thousand objects for ceremonial uses; 2,242 parochial churches profited by it, also 275 missions, 260 monasteries, and 305 convents. The distribution has yet to finish and it is being continued generously.

The Holy See recently divided Egypt into two vicariates, detaching the ancient one, which extended over the whole length of the Delta, and forming a new one with the title of the Delta of the Nile. Whilst the first ancient vicariate had its see at Alexandria, the new one is located at Cairo, and the first bishop will be Mgr. Auguste Doret, from the Mission of Lyons, who will receive consecration at the end of the month. He will return for Easter and take possession of his new office.

During Lent all the Pontifical Court, and all the cardinals, are present in the Curia every Friday to assist at the preaching which takes place in the Vatican by the apostolic preacher, who, for this year, is the Rev. Father Luca, of Padua, a Capuchin. The Holy Father assists, but privately. The first sermon was delivered on February 11.

After the grave document dispatched last month to the President of the Catholic Economical Union of Bergamo, which cut off authoritatively the controversy, that has for so long agitated the Catholic Italian camp, on the subject of the alliance of their political opinion with their religious faith; another Pontifical document on the same subject is a letter of the Cardinal Secretary of State to the Federation of the Rural House of Italian Catholics. It repeats strongly the ideas already expressed in the preceding document and urges this association to take on an open and frank Catholic character, which should constitute the mark of all its actions, socially and economically. Nor must it ever cease, it says, to be first and above all, Catholic. In importance this document surpasses evidently the limits of the occasion which inspired it, and constitutes a judgment and a general rule. Besides, it is well understood that in particular cases it is intended to leave the solution of the difficulty to the judgment of the local bishop. It is certain that in regard to the Italian movement, the Pontiff's skilful and seasonable admonitions constituted the remedy of many dangers, which without blame to anyone, were beginning to take root to the evident damage of the life itself of the same movement.

Princess Marie of Denmark

STOCKHOLM, MARCH 1, 1910.

Among the three Scandinavian kingdoms, Denmark is the smallest, possessing, however, a real importance, on account of the members of its family who have occupied, and still occupy, many of the most prominent thrones in Europe. It is a Danish princess, who is Queen of England, and her elder sister is the Empress Dowager of Russia. A brother of the present king reigns in Greece, and a son of King Frederic has been called to reign on the Norwegian throne.

We find, in this family, united by affection, and cosmopolitan in their acts, all the leading countries of Europe represented, and it is not astonishing that France also has its place. When in 1885 Prince Waldemar, son of the fiery King Christian, and brother of the present king, married in Paris, the Princess Marie d'Orléans, it not only carried French traditions into Denmark, but it also broke the prejudice, which for three hundred years had not allowed any Catholic princess to become a member of the Royal House of Denmark. The Princess Marie's cousin is that generous Queen Amélie of Portugal, famous not only for her intelligence and her energy, but for the tragedy which tore from her her husband and eldest son, and gave her the opportunity to show once again her magnanimity and her many Christian virtues. Her brother, Prince Henri d'Orléans, is universally known for his daring and clever voyages of exploration, for whom, unhappily, death came too soon.

When Princess Marie arrived in Denmark it did not take her long to gain all hearts; her father-in-law, the old King Christian, showed particularly a deep affection for his daughter-in-law. It is said the princess exercised a great influence with the king on political questions, but it was not so much in this domain as in his private life that her influence is found. Some small acts of her life are sufficient to show her great popularity.

The Parisian newspaper, *l'Éclair*, relates that when a French squadron was anchored off Copenhagen, the princess one morning saw a sailor in a grocer's shop yelling in French, the shop-keeper answering in Danish. Seeing the distress of her humble compatriot the princess came to his help.

"Well, my friend, it is not easy to make yourself understood," she said to him, and placing him quickly at his ease, offered to interpret for him. Side by side, they made their purchases. In leaving the good lady the sailor thanked her warmly, after having confided that he was the chef of the admiral's ship and had been sent to buy the provisions for a grand gala dinner that was to be given on board. That same evening the dinner came off on the ship, and among the select party present was the princess. At the beginning of the meal, the admiral offered her the menu, which she pushed away gently with the remark: "Useless. I know all that it contains," and went on to enumerate the courses.

The admiral was puzzled, but thought it best to observe a diplomatic silence. The princess ate with a good appetite and praised the cooking with such enthusiasm, that at the end she asked if she could congratulate the chef. Judge the surprise of the latter, when presented he recognized that she was his gracious interpreter. His confusion was equalled by the admiral's astonishment in learning the answer to his previous curiosity.

Among the poor of Copenhagen, or more exactly, of all Denmark, the princess was truly loved, because they

soon understood that she gave not only her gold, but also her heart full of ardor and generosity. Every year she donated considerable sums to a society in order to organize Christmas feasts for the poor children, and she would assist personally at all festivals where the children were gathering together, resembling a Christmas angel herself. The princess would disappear during the hours she passed with the little ones, there only remained a woman with a large heart.

One day, six years ago, she arrived at a Christmas-tree party just as the children were starting to eat. Separated from the other children was a little girl, seven years old, eating alone, and crying because she was not allowed to be with the others, as she was very dirty and clothed in rags. The princess sat down on the bench beside the poor child and talked so amiably that the little one was cheered, and when the meal was finished, the child placed her arms around the princess' neck and kissed her to thank her. The next day the princess sent her valet to the child's parents, and had her placed in a children's home, where she still is, and she is known under the name of Princess Marie's protégée.

One rainy day, some years ago, Princess Marie, in returning from a riding school, took, as she frequently did, the tramway, in order to get home; all the seats were occupied, when an old woman got on, but none of the men inside got up to offer her a seat.

"There is room on the outside," said the conductor.

"Then I will go up," said the princess, and turning to the old woman, she added, "and you can sit here." At once a dozen well-dressed men got up but the princess refused to accept a place, adding: "You have no need to get up on account of me," and in spite of the rain, stood all the way back on the outside of the tramway.

In the history of the charities of Copenhagen, Princess Marie occupied a place apart, and a sale at which she was not present, was not considered a success. The Catholic institutions at Copenhagen were an object of great solicitude to her, particularly the "Mariahemmet" (Home of Mary), founded by the well-known convert, Baron Stampe Charisimo. One evening when a hundred poor women and Catholic mothers were gathered together for a "Mariahemmet" meeting, the princess, in a most amiable manner, served tea and cakes, and talked with the old people.

In the same way the princess gained by her kindheartedness all hearts. She knew how to act with tact in all delicate situations, and that tact was often put to the proof, as she was the only Catholic princess in a Protestant court. Her religious duties as a Catholic she fulfilled conscientiously, and gave the Princess Marguerite, her daughter, a good Catholic education.

"In spite of everything," writes the Catholic newspaper, the *Nordisk Ugeblad*, "it is a particularly consoling remembrance for her relatives, and for us, her co-religionists, that the last words of Princess Marie were a cry for a benediction. May God give His blessing to her also, and give her his light and peace."

BARON G. AVONFELT.

Hon Richard D. Kerens, Ambassador to Austria, has given \$20,000, for free beds for the poor in the hospital of the Medical Department of the University of St. Louis. This is in addition to his recent gift of a similar amount to the Newsboys' Home. Mrs. Kerens, who was manager of a bazaar for the Industrial School of the Sisters of Charity, has presented the Sisters with \$30,000 as the proceeds of that enterprise.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MARCH 19, 1910.

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Do Catholics Buy Books?

Frequently the complaint of the Catholic publicist and publisher is heard that Catholics do not support the press—that they do not subscribe for newspapers, periodicals, or buy books on Catholic subjects. We could never comprehend the reasons for this complaint. We have known several men who have grown rich by selling books to Catholics, and they were not always very cheap books, but, as a rule, rather expensive.

Not long ago we had occasion to notify our readers that a firm, selling a work of two volumes under one cover, with the title of "Catholic Encyclopædia," was only giving, for a high price, a medley of things which had already been published, some of them many years ago. So confident was the purveyor of this book of a sale among Catholics that he had ordered 5,000 copies from the publishers!

Now comes another publication on a more grandiose scale—a reprint of de Montor's "Lives and Times of the Roman Pontiffs," in ten volumes, at \$10 a volume, and an edition de luxe, limited to fifty sets, at \$100 a volume.

De Montor died in 1849, and yet his name appears on the circular announcing this reprint of his work, along with the names of living persons, as though he were still the living author of it. The book appeared as early as 1843, and in 1867 it was announced in D. & J. Sadlier & Co.'s catalogue of new books as a publication in two octavo volumes, with forty steel engravings, varying in price from \$14 to \$25, according to the quality of the binding.

De Montor was a distinguished Catholic publicist, but his work was simply a collection of biographies of the popes, written in a popular style, without pretense to much learning or research. Since his day the history

of the popes may be said to have been written in a scholarly and scientific manner for the first time, and it is a great pity that publishers should be content with a work so long out of date, and so inadequate for a subject of such vast importance.

Usually, when the sellers of such books offer them to possible purchasers, they insist very strongly on the fact that the works bear the *nihil obstat* or *imprimatur* of some prelate, as if an *imprimatur* implied anything more than that the contents of the book are satisfactory, so far as doctrinal or moral teaching is concerned. An *imprimatur* is not meant to be a certificate of scholarship or of research, and much less does it imply that a work published before the era of historical study and criticism can satisfy the scholarly inquirer of to-day. Least of all is it fair to the prelates who, in the line of their official duties, affixed their *imprimatur* and signature to any book, to appeal to these as a justification of fancy and extravagant prices, which are altogether out of proportion, not only to the contents, but even also to the material make-up of such books.

So long as high-priced subscription books of this nature find a sale among Catholics, it is unreasonable to complain that Catholics do not buy books, or support the press.

French Frauds

France has suddenly, on the eve of the general election, discovered a gigantic fraud which our predecessor, *The Messenger*, in its issue of February, 1908, had already adumbrated in unmistakable terms.

"Seven years ago," then wrote Father Campbell, "the Prime Minister of France, Waldeck-Rousseau, had a vision. He saw the Goddess of Plenty rise above the ruins of the confiscated estates of the Religious Orders, and he promised the nation that prosperity would pour down in showers upon the people; the dissatisfied workmen would revel in the riches which were waiting for them behind the convent walls; and every old person in France, respectable or otherwise, would be provided with a pension. There were at least a billion of francs available in the properties of the congregations, which had no legal right to exist. They had never been authorized. He was a lawyer and he declared that the seizure would be strictly in accordance with law. The Government had only to reach out its hands and help itself. He died before he realized his scheme. . . . The world had almost forgotten about the seizure of the convents in the spoliation of the churches that has since supervened. The memory of the first crime now comes back to us in the lurid figures of a report just presented to Parliament. It is a revelation that makes one gasp, and wonder how a Government that not only permits but authorizes such proceedings can stand. This work of confiscation has been going on for six years, and not one word had so far been vouchsafed by the looters during all that time, as to what they were doing. At last, after reiterated demands, a report addressed to the President of the Republic, has been handed in; but it stops at December 31, 1906; that is one year ago. What they have accomplished during these twelve months is absolutely

withheld from public knowledge. But what the report admits with regard to the time it is supposed to cover ought to send a shiver down the spine of every Frenchman. It acknowledges, in the first place, that the Government has advanced to the spoilers, to accelerate the work, the amazing sum of 8,368,241 francs. Moreover, on December 31, 1906, when all the accounts were closed, the results of the liquidations were as follows: The liquidators had paid into the Public Administrator's Office 14,227,770 francs. They had, besides, on hand, 445,000 francs, plus a certain number of Government certificates belonging to different congregations. But it was declared that up to December 31, 1906, the sale of the property of the congregations had produced 32,380,000 francs. What has become of the 17,717,230 francs not paid in? Had that vast amount been absorbed in the cost of liquidation, and how?"

Father Campbell proceeds to show that the enormous lawyers' fees run up to 1,000,671 francs. "One of the most barefaced things in this so-called report," he writes, "is that there is no way of finding out what the liquidators got. In fact, they resent being asked for an accounting. But if the lawyers gobbled a million, it is clear that the liquidators demanded and got much more."

A Paris despatch to the *New York Times*, dated March 10, confirms Father Campbell's forecast of two years ago, for it states that the Government has accepted an interpellation regarding the scandal which developed with the discovery of a shortage of two million dollars in the accounts of M. Duez, one of the liquidators of the Church properties taken over by the State. The *Paris Journal* gives some interesting figures regarding the deterioration of the property of non-authorized congregations and teaching orders which former Premier Waldeck-Rousseau originally estimated would realize two hundred million dollars—le milliard—for the State. After inventories were made the estimated figures were reduced to one hundred million and subsequently to fifty million dollars, when the Church issued a decree of excommunication against the purchasers. As a matter of fact the gross receipts thus far from this property amount to only nineteen million dollars, of which sum \$13,200,000 has been expended in the adjudication of claims against the property and in other costs, including attorneys' fees, expenditures and commissions to the liquidators. After two years' work, the French Government found that it had made a profit of only \$38,000 from its efforts during that long period to sell property which was supposed when the Law of Associations was originally passed to be worth, roughly, two hundred million dollars.

These disheartening figures confirm the forecast made over and over again by French Catholic journals and reviews in the past ten years that the spoliation of the Religious Orders would be of little or no profit to the Government, because these communities were generally poor, living cheaply from hand to mouth, having heavy mortgages on their property, because litigation would absorb large sums, and because the liquidating agents of a robber government must be expected to rob for them-

selves. To all these unanswerable forecasts the secular press turned a deaf ear until the colossal robberies of Duez, Lecouturier, and Martin Gauthier, which have lately created a sensation comparable to the Panama, Dreyfus and Boulanger affairs. What new catastrophe is needed to open the eyes of the non-Catholic world to the fact most clear to all well-informed Catholics, the tremendous pecuniary loss inflicted upon France by the suppression of religious congregations. What the proletariat of that benighted country gets out of all this plunder is a great increase in taxation due to the necessity of providing new schools, new orphan asylums, new charitable institutions of all kinds, with well-salaried officials in place of unsalaried religious, and above all, now that religion is taboo in France, new prisons and many of them.

One Kind of Fishing

Some fish appear in great shoals only at certain seasons where at other times they are so scarce that they hardly appear in the net or nibble at the hook; others are protected by the game warden from dynamiters or unlicensed trollers. But, alas, others there are with no effective protection at any season and they seem to be always present in shoals. They are the fish that gulp down greedily whatever a flaring advertisement may offer as bait. In comparison with them, the frog, which bolts a bit of red flannel and the crab which clings to a ham-bone are paragons of prudence.

A periodical has its advertising rates, which are steeper as its circulation increases, yet how many columns are devoted to clap-trap advertising often masked as the most altruistic philanthropy!

The old style of hoaxing the dear public consisted in an offer made by a "returned missionary" to send positively without charge, a prescription which he picked up among the head hunters of Borneo or some other outlandish people. The remedy from so worthy a source offered so charitably must be worth having, it must be sent for. And when it came, it proved to contain various familiar ingredients—and one ounce (more or less) of pulverized zip-boom-bah root, or its near relation.

Further correspondence brought out the fact that the "missionary" had brought back with him a quantity of the precious drug, which he was willing to part with at cost, purely out of love for his fellowman. The inquirer would forward the exact cost and receive in return a package which could be refilled at the nearest sawmill. Fish number one.

Nowadays, the dear public are taken more into the advertiser's confidence. Anybody suffering from rheumatism, chilblains, ossification of the brain pan, neurosis or galloping senility will learn, free of charge, of a safe, sure, speedy specific upon writing, etc. Finding in himself many if not all of the advertised symptoms, he writes and learns what he should have known already, that

Professor Bleedem's boomite (to be had of all druggists) will do the job for him. Fish number two.

Some good soul, who must have had an annual celebration on December 28, saw a cure assured under promise of a money payment in case of failure. If our memory serves us, he lived in Ohio, or possibly in a nearby State. Buoyed up by the promised cure, he invested in the remedy and waited more or less patiently for the cure that did not come. Then he demanded the forfeit and went to law to get it. Of course, he had no case. When small boys are drowning out a gopher, the number of pailfuls of water required to effect the desired result is regularly "one more." The healers had a similar argument at hand. Who told him how much of the cure he had to take?

They stood by their guarantee, but they had never pretended to say how many bottles or how much time might be needed to restore his health. Why did he drop the medicine and thus spoil the treatment? He should have kept at it until he was cured or dead, and then lay the facts before the defendants. Fish number three.

Since health is so precious it is easy to understand how poor invalids will clutch at a tiny straw, but the ghoulishness of those that prey upon them defies description. What costs us nothing is worth what we pay, says the sagebrush philosopher. Very few sane people are earnestly bent on throwing away privately what they have honestly obtained. Extraordinary offers of goods at far less than cost when made by unknown and irresponsible people may well make us pause and think, lest we fall victims to the attractive bait, and thereby qualify for membership in the mighty shoal. Yes, one kind of fishing always flourishes.

A Divorce Judge on Divorce

In England proceedings for divorce are confined to a division of the High Court of Justice. They are, therefore, somewhat expensive; and a few months ago it was proposed, in the interest of the poor, to grant jurisdiction in the matter to the county courts. The proposal was referred to a Royal Commission for examination, and Sir John Bingham, President of the Divorce Division of the High Court, has been giving testimony worthy of being pondered carefully. He expressed his decided dislike for the law he administers; and, stating explicitly that he was regarding the matter, not from the viewpoint of religion, but from that of public policy, he asserted that, if the welfare of the community at large be considered, the breaking of the marriage-tie is a much greater evil than the enduring by individuals of many of those things on which pleas for divorce are based. He held that religion could make this possible, and called attention to the small number of Catholics appearing in his court. He added that the condition of Ireland to which the English divorce laws did not extend, seemed to him at least not less happy than that of England. The remarriage

of divorced persons is to his mind contrary to the public welfare. He considered the proposed extension most undesirable, since it would set up so many different standards of judgment in the matter, the tendency of which would be to admit more and more readily pleas altogether sentimental, and amongst such he included "mental anguish," with which we are so familiar in parts of this country. He was utterly opposed to the making of a sentence of five years' imprisonment, a ground for divorce. To expose the criminal who had received the strict sentence of the law, to the additional penalty of the loss of his wife, would be unjust; and he thought that this view would prevent judges from imposing adequate sentences on crime.

An English Sacred Concert

Good Friday is celebrated in London in various ways. Last year Mr. H. Bernhardt determined to help the celebration. He is a concert-director, and he applied to the lessees of the Lyceum Theatre for their house for a sacred concert. He was told he could have it for fifty pounds, if the concert was to be really sacred. He assured them it was, and the bargain was struck. Mr. Bernhardt then put up his bills, setting forth the names of the performers at the sacred concert. Among these were Miss Marie Tempest, Mrs. Lewis Waller, Mr. Lionel Brough, Mr. Bransby Williams and others, excellent artists, but not associated in the public mind with things sacred. The managing director of the Lyceum cancelled the contract on the grounds that Mr. Bernhardt's idea of a sacred concert was evidently not one likely to be approved by the Lord Chamberlain and that its realization in their house would cause his company the loss of their lease and get them into other difficulties. Thereupon Mr. Bernhardt sued the Lyceum Company for damages. Mrs. Lewis Waller testified that Mr. Brough and Mr. Williams were quite capable of giving a performance that would be acceptable to an audience on Good Friday. This, no doubt, is perfectly true; but whether their performance would have been acceptable to the Lord Chamberlain's office, is another question. We are not told what Miss Tempest's turn was to have been. Mrs. Waller was to have recited: "How Old Harry won the Victoria Cross," as something quite in harmony with the day. Mr. Richard Temple stated that he was to have recited a Psalm of David. He could recite psalms very well, he added, but he was also good at comic pieces, and he thought the public preferred to hear him in these. The trial did not bring out how Mr. Brough and Mr. Williams were to have done their sacred turns; though the Secretary of the National Sunday League thought they might have given suitable selections from Shakespeare and Dickens without offence. The jury gave a provisional verdict for the concert-director; but the judge reserved the decision on points of law.

An Anglican Oversight

The London *Church Times* gravely informs an inquirer that, though Pius IX by his bull, "*Ineffabilis Deus*," settled for Roman Catholics the question of the Immaculate Conception, the English Church has made no declaration on the subject. To those who recognize the vigor of the Church of England as a teaching Church, this must be a surprise, yet an examination of the long series of doctrinal decisions with which, since the Reformation, it has protected the purity of its primitive faith, will show the *Church Times* to be strictly correct. Could not a case be prepared for the Court of Appeal or for the Judicial Committee of the Privy Council to which dogmatic definitions seem to belong? Or at least could not a resolution be carried in the English Church Union? Evidently something should be done to remove this stain upon its faith and to protest against the errors of Rome.

Away From Ireland

Though I'm far and very far away from Ireland—

There's a knot of purple thistles on a cliff above the sea,
Like a silver censer flaming between the sky and me,
The blood-red bells of fuchsias swing around a cabin door

Where the yellow sunlight showers down to flood the earthen floor—

Far away and very far away in Ireland.

Though I'm far and very far away from Ireland—

There's a grey rock 'mid the heather where the bees hum all the day

Across its mossy shoulder trails a crimson briar spray
Like a craobh of ancient Ogham locked beneath Time's magic key

But the beauty of its message is as clear as dawn to me—

Far away and very far away in Ireland.

Though I'm far and very far away from Ireland—

There's a turf-cart standing idle in a quiet village street,
The hens roosting on its axle in the shadow from the heat;

There's a barefoot boy beside it looking out across the sea,

And the birds have far more trouble for the morrow's morn than he—

Far away and very far away in Ireland.

Though I'm far and very far away from Ireland—

If the black hand of misfortune had gripped my heavy heart,

If the red blisters of disgrace had made my pale cheeks smart,

I'd little heed the trouble or the blame that lay on me
If climbing on a white road between golden whins I'd be

Far away and very far away in Ireland.

CAHAL O'BYRNE.

LITERATURE

Eight Essays on Joaquin Sorolla y Bastida. The Hispanic Society of America, New York, 1910.

These two volumes contain pretty nearly all there is to be said concerning the great modern Spanish master. They make pleasant reading for his admirers, yet the material, with one exception, is not new, and one gets a little tired of the repetition in various languages of facts and opinions with which one has been familiarly acquainted. The appreciations are written in English, French, Spanish and German. The value of the work lies in its comprehensiveness and in its exhaustiveness of the subject. Seven essays from the pens of Spanish, French and American critics make up the first volume. The second contains one lecture, unprinted up to the present, excerpts from the daily papers, a complete account of the attendance at the Sorolla Exhibition in New York (February 4 to March 9, 1909: total number of visitors, 159,831), and a detailed catalogue of the paintings shown at this exhibition. The books are illustrated throughout with numerous reproductions, not all equally satisfactory. The first essay, by Aureliano de Beruete, the Velasquez authority and Sorolla's friend, is marked by careful, thoughtful, discriminate investigation and scrutiny. Historically and critically, it deserves the place given it. ("Joaquin Sorolla y Bastida," *La Lectura*, Enero, 1901, Madrid.) Next in order, as in value, is Camille Mauclair's: "M. Sorolla y Bastida" (*Art et Décoration*, Octobre, 1906, Paris), also the production of a thinker, and of one who has profound and wide knowledge of the matter in hand. Henri Rochefort's "Un Astre qui se lève" is brief, enthusiastic and falls rather flat. (*L'Intransigeant*, 28 Juin, 1906, Paris). Leonard Williams' is good but rather diffuse (Introduction to the Catalogue. The Art of Joaquin Sorolla, New York, 1909) and the lengthy excursion into the past history of Spanish painting, in the way it is treated, does not seem to bear a direct enough relation upon the main subject. Elizabeth Luther Cary's estimate is intelligent and appreciative (*New York Times*, 14 February, 1909); James Gibbons Huneker's (*New York Sun*, 14 February, 1909), picturesque and slightly—picaresque. Christian Brinton's contribution, from the *International Studio*, March, 1909, a valuable and judicious article, is one of the best in our own tongue, though we take some objection to his appraisal of Sorolla as a portrait painter. Certainly, portraiture is not Sorolla's strong point, his likenesses are impressions like all his work, but he stamps these faces with an incredible air of alertness and living life: fleeting as the expression may be, at the moment of painting it stood for a vivid and intense actuality. Hals alone similarly arrests this transient flash of quickened being. William Starkweather, with his lecture in print, adds to the sum total of information some pleasant and intimate details of Sorolla the man, his working habits, his tastes, his children, his scholars. He takes us to Valencia, to the Cabañal, and to far, world-sequestered Jávea. In the way of description and criticism the essayists leave us exactly where we were before.

In 1910 one knows one's Sorolla by heart. He is the great light of modern Spanish painting, "*peintre and rien que peintre*" and, in saying that, we mean that he owns a power so great no man draws it forth out of his own treasure. He is an impressionist in the best and truest sense of the word. He works out of doors, as the men of 1860 discovered one must necessarily do, if one is to command the earth and the waters thereof, the sunshine and the winds of heaven. He draws miraculously (which is part of his gift as a painter), he has attained, through incessant practice, to abnormal skill and fearlessness of the brush; his color would be marvelous were it not so simple: a clear, light palette of pure tones, with deeper vibrations for robustness; and he is so in love with sea and sky, youth and

life, "the feast and holiday of the waters and the sunshine," that he conjures up for many of us a world of long-dead summers. Camille Maclair looks almost with wonder on the beautiful wet bodies, the shining flesh and the innocent idylls on the shore: "Pas de volupté," is his comment. "La joyeuse chasteté, préférant le renforcement des jeux physiques à l'usure de l'amour, conserve, affine et exalte ces corps imprégnés du sel de la mer salubre et cinglés par le vent du large."

Why have none of these critics said what a strong influence Sorolla has had on our own painters, when the frequenting of exhibitions of contemporary painting demonstrates this simple fact to the naked eye?

G. F. P.

The Last American Frontier. By FREDERICK LOGAN PAXSON, Junior Professor of American History in the University of Michigan. New York: The Macmillan Company. Price, \$1.50 net.

More than ordinary interest attaches to an historical account of what so recently was yet can never be again. The last war-like stand has been made by the wretched remnants of the Indian tribes which, almost within the memory of the living, roamed at will from the Alleghenies to the South Sea. Less than a century ago Detroit was waiting to hear the war-cry of the savage, and seventy years ago Illinois was the scene of Indian hostilities. But, decade by decade, sometimes year by year, the Indians, continuously driven forward from the East, and as continuously pressed back from the Pacific, found their freedom of movement gradually restricted until now they are penned in like the buffalo, a few scattered here and there, the objects of a mild curiosity, now stabled and foddered by hands once raised against them.

This is the story of "The Last American Frontier." Great names appear on its pages, names made famous in the halls of Congress or on the battlefield. Too often names cannot be given, for they were of the hardy pioneers whose memory survives only in the deeds which they accomplished. Full of the romantic life of the Wild West, yet written with sobriety and precision, the book preserves tales of daring which are still recounted by a few hoary veterans around the firesides in what was to children sixty years ago the Great American Desert. The Oregon emigrants, the Mormons, the Forty-niners, with the gold-seekers of later days, the prairie schooners on the Santa Fé trail and the Pony Express, all receive notice for their share in changing the ever-varying position of that frontier, until it wholly disappeared with the advent of the transcontinental railways.

The Dominion of New Zealand, by SIR ARTHUR P. DOUGLAS, Bt. Boston: Littlefield, Brown & Company.

This is not an easy book to classify. It is not descriptive, though it is not without its pleasing descriptions. It is not historical. It gives some of the history of New Zealand; but it omits much, especially concerning the great native revolt and the collapse of Anglican missions. It does not deal professedly with the natural history of the islands; nevertheless it gives a good deal of information on the subject. We would put it in the class of useful books compiled, rather than written without any pretence to literary quality. It gives one a fairly comprehensive view of New Zealand as it is, and of its development during the last thirty years, and particularly of the peculiar industrial legislation in which it has been the pioneer, and which has made its name famous. The book seems to have been designed for the benefit of agricultural immigrants, rather than for the outside world. To the former the abundant statistics, of the appendix especially, will be most helpful. The latter would be glad to learn more of the commerce and finance of the Dominion, and of the two great steamship companies, the Union and the New Zealand Shipping, remarkable enterprises in a people that do not yet

number a million. We should like to see statistics of the cities, of their population, buildings, etc. The pictures are not calculated to flatter the patriotic New Zealander. For example, that facing page 22 cannot give a fair idea of the port of Auckland. The foreground is taken up with the sterns of two small coasting steamers of about a thousand tons with a small warehouse between them; in the middle distance are two steamers still smaller; but not even a suggestion is given of the great ocean liners that sail from it. This is the more remarkable, as the author is a sailor, a retired lieutenant of the British Navy. Still, as we have said, the book is a useful one and will well repay perusal.

Ireland's Great Future (Dublin: Sealy, Bryers & Walker) has been discovered by CLARA SMITH in the apocryphal Book of Enoch, a compilation of rabbinical legends and apocalyptic extravagances, interpolated and colored by early Christian sectaries. But Mrs. Smith is sure that Enoch was the source of all revelation and Ireland was his central theme, though Halley's Comet and the North Pole divided his attention with Orange and Green, Old Age Pensions and the drink traffic. We gather that Irishmen are the true seed of Jacob, and Ireland, the seat of Judgment and the holy mountain, will, with the aid of ozone from her American daughter, "rise from her present position, receive the homage of the world and solve the riddle of the universe." This she will do by means of true science, but what this is, or why the Dublin firm published this marvelous mixture, remains unsolved.

El Hombre tal cual es por EL PADRE RODOLFO J. MEYER de la Compañía de Jesús, Traducción del Inglés por el P. MANUEL PEYPOCH de la misma Compañía. St. Louis: B. Herder, 70 cents, net.

This is a Spanish version of the first volume of "The Science of the Saints" from the pen of the Rev. Rudolph J. Meyer, S.J. The Spanish language being so justly famed for the theological soundness, abundance and variety of its ascetical literature, it is no slight testimonial to the worth of this precious volume that it should be selected to appear in the company of such masterpieces of the spiritual life.

The distinguished author needs no better introduction to Spanish readers than this one book, which is sure to call forth a demand for the translation of the whole series. Beginning with the knowledge of self, the most difficult to acquire, as it is at the same time the most necessary knowledge, the learner advances step by step along the way of perfection to the goal of the new life, the life of charity, which perfects in us the divine likeness. We are impelled to commend with special earnestness the lessons on character (pp. 211, ff.), which reveal exceptional skill in reading and sifting souls. The translator has made all devout readers of Spanish his debtors by the fidelity with which these lessons on the interior life have been clothed in sonorous Castilian.

The Life of the Blessed Julie Billiart, Foundress of the Institute of the Sisters of Notre Dame. By a Member of the Same Society. Edited by the late FATHER JAMES CLARE, S.J. St. Louis: B. Herder. Net, \$2.50.

No more appropriate memorial of the beatification of the Venerable Julie Billiart could have been given us than this second edition of her life. That an unlettered peasant should have planned the organization of one of the great teaching bodies of the Church and achieved a work in the educational world that has withstood all the attacks of a hundred years of novelty and still maintains its vigor is truly a miracle. Her holy life—an illustration of her favorite saying: "How good the good God is!"—is full of incident more romantic than the three-volume novel of former days. We recommend this life to all teachers, lay as well as religious.

Panama and the Canal. By ALFRED B. HALL and CLARENCE L. CHESTER. New York: Newson & Co., 27-29 West Twenty-third Street. Price, 75 cents, postpaid.

Although 'modestly styled a book for young readers, it will impart a world of information to the majority of American citizens. Tracing the history of the isthmus from the days of Columbus through the vicissitudes of the rule of the Spaniards, the raids of the buccaneers, the ill-advised attempts at colonization and the disputes of cabinets to final independence and the threshold of a bright future, the authors give us a series of pen pictures as thrilling as any child could crave; but they have done even more, for they have embellished the already attractive text with photogravures which it is a delight to study. The book is intended for supplementary reading in schools; we desire and expect for it a much wider scope of usefulness and pleasure. It contains a wealth of knowledge ready to be assimilated. Though not burdened with dry statistical tables, it gives us such an insight into Panama as it is to-day, its people and prospects, and the progress on the interoceanic canal, with some details of the labor involved, that old and young may derive knowledge and enjoyment from a perusal of Panama and the Canal.

Blessed Mary of the Angels. By REV. GEORGE O'NEILL, S.J. New York, Cincinnati, Chicago: Benziger Brothers.

This is a life that recalls the combination of faith, fervor and literary skill of Montalembert's "St. Elizabeth of Hungary." It is more difficult to tell, for the Carmelite nun, spending forty-one of her fifty-six years of life in a single convent, offered no such brilliant contrasts as the royal daughter of Hungary and Princess of Thuringia; and the inner court of the King of Kings in which she dwelt demanded of her biographer a more intimate knowledge and delicate appreciation of the niceties of the spiritual life than was possessed even by Montalembert. Father O'Neill has met the requirements in a way that will make his work a practical handbook for followers of the spiritual life and profitable also to those outside the walls, to whom its artistic grace cannot fail to commend it.

Born in 1661, of a family doubly ennobled—her father, Count of Fontenella, was first cousin to St. Aloysius of Gonzaga—Marianna de Fontenella had shown, with practical ability, strength of character and humble piety, an intense love of the Crucified Saviour that compelled self-crucifixion, when at fifteen she overcame all opposition to enter the Carmelite Convent of Santa Cristina at Turin. Her extraordinary mortifications thereafter and her intimate converse with the Unseen, her miracles and prophecies and the marvellous

influence she exercised on the outer world of kings and courts and people, even in battle-fields and sieges, may seem strange to a pleasure-loving and skeptical age, but the writer, wisely indifferent to worldly standards, faithfully sets down the life she lived, trimming in naught the wings of truth to the measure of those who witness its flight on lower levels.

It was an age of faith, and a breath from its atmosphere is a refreshing and not unneeded stimulant. Mary of the Angels found also in the Novitiate Louisa of Mercy, who as Louise, Duchess de la Vallière, had fled from the frivolous court of Louis XIV to find peace in penitence under the coarse habit of the Carmelites. Mary of the Angels could promptly wake from ecstasy at the call of obedience to give practical directions on domestic details or wise counsel to the princes of Savoy on high affairs of state. "She did not lead armies, but she stayed them, and all her power was in peace." Her promise, soon fulfilled, that King Victor of Savoy would obtain a favorable treaty of peace from Louis XIV, if Turin were consecrated to St. Joseph, originated the Consecration of the whole Church to St. Joseph and the Feast of his Patronage.

But the true interest of this biography, the first in English of this remarkable saint, lies in the soul-battles waged and the treaties of celestial peace established within the cloister walls. It was a drama of Divine Love, and as far as language can set it forth, it has found a fitting setting. It is a happy omen that a Professor of English Literature in the new National University of Ireland should signalize the assumption of his chair by the publication of such a book.

M. K.

A New Commandment. By MARY FOOTE COUGHLIN. Chicago: The Sisters of the Good Shepherd.

The charity of the Church is all-embracing, for it is the charity of Christ. The helpless and destitute infant, and the not less helpless and destitute grandame, draw from its inexhaustible sources, as do the wounded soldier on the battlefield, and the pest-stricken artisan in the lazaretto. Yet, though woman's noble heart is most responsive to the wail of suffering humanity, there is one form of charity which demands of her not only sympathy and sacrifice, but a self-renunciation which in its heroism is closely akin to the baptism of blood. Many, indeed, rise above the reproach of man's inhumanity to man, or woman's greater inhumanity to woman, and minister to the victims of bodily or spiritual ills; but the Sister of the Good Shepherd finds her lifework in caring for those who too often receive scant sympathy, little encouragement and less help from even the generously disposed. In her

the "New Commandment" of Our Blessed Saviour finds one of its most heavenly portrayals. The endangered lambskins of the flock are her special care. What the spirit of the Good Shepherd has accomplished in one great centre of human activity and misery is summed up all too briefly in Miss Coughlin's sketch of the work of the Sisters during the sixty years since their Order was introduced into Chicago by the lamented Bishop Duggan. The humble beginning, the pinch of poverty, the havoc of the Great Fire, the dawn of better things, and the present vast establishment are fondly dwelt upon by one whose heart must be warm with the all-consuming love of the Good Shepherd. The photogravures liberally scattered through the book tell us in their own eloquent way the story of the success that has gloriously crowned the labors of so precious and venerated a part of the Church's cloistered auxiliaries, the daughters of Blessed Eudes, whom we know as the Sisters of the Good Shepherd.

Occasional Sermons and Addresses. New York: Joseph F. Wagner. Price \$1.50.

First published in the earlier issues of the *Homiletic Review*, these sermons and addresses have now appeared in one substantial volume of nearly 400 pages. Great names appear among the authors—Archbishops Ireland and Montgomery, Bishops Horstmann and Bradley, and others not in the hierarchy but famed for their pulpit eloquence. The subjects are outside the beaten track and therefore the book is all the more likely to be in demand on some special occasion. Religious professions, graduating exercises, jubilees of priests and parishes, addresses on opening new schools, and three notable addresses to non-Catholics will give a hint of the usefulness of the compilation as a work of ready reference. It is a fine appendix to any series of sermons on the Sunday lessons and gospels.

The *March Catholic World* is a well-filled and varied number. There are three excellent biographical sketches, admirably illustrating three different spheres of religious activity: "Mother Mary Veronica," by Father Elliot, C.S.P.; "Coventry Patmore," by Katherine Brégy, and "The First American Cardinal," by Thomas F. Meehan. Father Grafton, S.J., gives a vivid picture of the Tyrolean fight for Faith and fatherland, and Father Searle shows that the Spiritualists' problem is solved only by the Catholic Church. The opening paper, "The Celtic Element in Philosophy," is contributed by Dr. Turner, of the Catholic University, who is happily qualified racially and philosophically to treat a subject so comprehensive and elu-

sive. He shows that the Celt, whether pagan or Christian, Gael or Gaul, was an idealist, visualizing the unseen, believing the immortality of spirit and realizing the other world more vividly than other peoples. Hence, Irish philosophers were strong partisans of Plato, the only Greek who gave Ideas a supra-mundane origin. The Celtic demand for clearness and precision led to disputatiousness, a characteristic that Cæsar noted in the Druids, and has been always attributed to the Irish in the European universities and even elsewhere. Dr. Turner is sure that Duns Scotus was a Celt, but cannot decide with the documents at his disposal whether the great Franciscan was Irish, English or Scotch. What documents, then, decide that he was a Celt? The only admittedly genuine and decisive document on the subject is the recently discovered Franciscan catalogue of 1381, which enters Scotus as "of the province of Hibernia." The doctor's reticence on this point would indicate that combativeness, the defect of Celtic philosophical qualities, is dying out, but his paper is proof that the qualities persist.

BOOKS RECEIVED

- The Book of Easter. With an Introduction by the Rt. Rev. W. C. Doane. With Imaginative Drawings by George W. Edwards. New York: The Macmillan Co. Net \$1.25.
- Lost Face. By Jack London. Illustrated. New York: The Macmillan Co. Net \$1.50.
- Later Lyrics. By Father John B. Tabb. New York: John Lane Co. Net \$1.00.
- The Thief of Virtue. By Eden Phillpotts. New York: John Lane Co. Net \$1.50.
- El Católico Armado Contra Los Ataques De Los Protestantes. Por Pio De Mandato. Obra Traducida, Aumentada y Adaptada Para Las Naciones De Lengua Castellana. Por el Doctor D. Rafael Pijoan. St. Louis: B. Herder. Net \$1.10.
- La Joven Católica En Familia y En Sociedad. Por Maria De Los Dolores Del Pozo. Con La Aprobación y Recomendación del Emo. Señor Cardenal Arzobispo De Toledo y Del Excmo. Señor Arzobispo de Friburgo. St. Louis: B. Herder. Net 55 cents.
- Die Schriften Des Heiligen Franziscus Von Assisi. Revue deutsche Überfetzung nebst Einleitung und Unmerkungen. Von P. Maternus Rederstorf, O.F.M. New York: Frederick Pustet & Co. Net 35 cents.
- Das Himmlische Vaterhaus. Unterweifungen über Die Freuden des Himmels Zu Ehren des Heiligsten herzens Iesu zum Trofte und zur Erbauung des christgläubigen Erdenpilgers. Von P. Ludwig Lercher, S.J. New York: Frederick Pustet & Co. Net 70 cents.
- The Life of Saint Clare. Ascribed to Fr. Thomas of Celano of the Order of Friars Minor (A. D. 1255-1261). Translated and Edited from the Earliest Mss. by Fr. Paschal Robinson, of the same Order: With an Appendix Containing the Rule of Saint Clare. Philadelphia: The Dolphin Press. Net \$1.08 postpaid.
- American Foreign Policy. By a Diplomast. Boston: Houghton Mifflin Co. Net \$1.25.
- Augustinian Directory for the United States. Province of St. Thomas of Villanova. Contains lists of Members of the Province, and the Convents, Colleges, etc., under their charge. For the Year 1910. Villanova, Pa.: Rev. Thomas C. Middleton, O.S.A.
- The Bishops and the Schools in France: An Address before the Catholic Union of Boston, February 5, 1910. By Bellamy Storer.
- Holy Week Manual. For the Catholic Laity. Brooklyn, N. Y.: International Catholic Truth Society. Net 10 cents.
- The Integrity of the Family a Vital Issue. By Joseph Lee, Superintendent of Parish Schools, Broad and Vine Streets, Philadelphia.

SOCIOLOGY

The Rev. Philip J. Magrath makes an appeal for funds for the Catholic Seamen's Mission of this city. Like all our Catholic social works, this aims at reaching the soul through the body; the spiritual through the material. It seeks to keep the sailor out of evil resorts and the jail by providing for his comfortable amusement. But it does not stop here. It goes on to care for his soul. During the past year 35,457 men visited the Mission rooms. The average number at Mass on Sundays was 225, and at Sunday night services, 140. 820 Confessions were heard; 225 pledges administered; 756 scapulars given. 38 entertainments were held. 685 packages of reading matter were sent to ships, and all this at a cost of only \$2,272.60. Who, then, dare say that we Catholics are incapable of social works? Just think of what could be done with \$22,726. A benefit will be held for the Mission at Palm Garden, April 19, 1910. Business men can help it by advertising in the program to be distributed at it. Cards should be sent to Hiram M. Kirk, 130 Fulton street, New York City.

Some years ago a clever swindle was worked from Spain. It is once more being attempted and is briefly this: Some one in the United States receives a letter telling him that a Cuban patriot dying in a Spanish prison claims him as a distant relative. The patriot has a daughter, and a certificate of deposit for a large sum in a secret receptacle of a valise. If the person in the United States will take charge of the daughter, he may have for his reward a quarter of the money. The valise is in the hands of the Spanish authorities, and to get at it money is necessary. If he will send a certain sum to the prison chaplain all will be arranged. Sometimes the writer is a Russian, but the scheme is the same. We publish this to put our readers on their guard. At the same time we have but little sympathy for one who, in his anxiety to get money for nothing, falls into the trap laid for him.

A committee with Lord Milner at its head declares that the boys and girls of Great Britain are deteriorating, physically and morally. It lays the blame on street trading, and the employment of children in a way that hinders their education and teaches them no trade. Street trading puts them on the streets; an employment leading to inevitable discharge when manhood and womanhood is reached throws them on the streets. Commercialism, seeking cheap production for a wide market, has destroyed the apprentice system, and many places of skilled workmen and workwomen

are filled by foreigners trained in Germany and France. The committee recommends compulsory attendance at continuation schools and the reduction of working hours up to seventeen years of age; the raising of the school-leaving age, which is now fourteen, and the prohibiting of street trading by children under seven-teen.

The Census Bureau is most anxious for an exact enumeration. The President shares in this anxiety. He has issued a proclamation to the people of the United States calling upon them to answer the questions of the enumerators faithfully, and pointing out that the refusal to do so is a punishable offence. He also assures all that their fears, to which we alluded in a late number, are utterly groundless; that the census has nothing to do with taxation, army or jury service, compulsory school attendance, immigration or anything of the kind, and that every employee is forbidden under heavy penalty from disclosing to any but the Census Bureau the information he receives.

Some years ago the Zionist movement was set on foot. It is now stated that since the proclamation of the constitution in Turkey, which made more easy their reentrance into Palestine, a large number of Jews have returned to the land of their fathers. Four-fifths of the inhabitants of Jerusalem are said to be Jews, and the lands about Lake Tiberias, the Plains of Sharon and Esdraelon are filled with their farms.

The St. Paul Mining Company has settled fifty claims for the deaths of miners in the Cherry Mine at from \$800 to \$1,200 each. It is negotiating to settle a hundred others at \$1,800 each.

The Department of Commerce and Labor tells us that the advance in the price of meat so severely felt in this country is found all over the world. The increase is greater in mutton and pork than in beef, and in preserved and salted meat than in fresh or frozen. This is true of the export trade from Australia and New Zealand as well as in the markets of Germany, Russia and the United Kingdom. In connection with this it may be mentioned that the annual statements for 1909 of two large English importers from New Zealand and Australia, Nelsons Limited and the Bovril Company, make a most unsatisfactory showing. In one case there was a large loss; in the other a reduction of profits to almost nothing. In both cases the disorganization of the market is held accountable.

ECONOMICS

The early Spanish missionaries introduced the olive into California, where its cultivation has long been on a commercial scale; but in Arizona the work, though past the experimental stage, is still capable of much greater development. The Agricultural Experiment Station at Tucson, in its Bulletin No. 62, gives some valuable data on olive culture in Arizona, as well as results in the quality, quantity and value of the oil produced under local conditions. The tree cannot successfully withstand greater cold than 20 degrees Fahrenheit, but in resisting drought it is second only to the date palm. Lack of water for a year would destroy citrus trees, while the olive would simply bide its time. Like the peach and deciduous fruits in general, the olive does not come true from seed. Valuable varieties, therefore, must be propagated by grafting, budding, or cuttings. When the tree is ten years old, a fair yield is one hundred pounds to the tree. The consumption of olive products is far in excess of the domestic production and will remain so indefinitely, for the wages of unskilled labor in the United States are about three times as great as they are in Italy, from which country the heaviest importations are made. As a rule, the fruit produced in Arizona is larger than that of the same variety cultivated in California. It is worthy of remark that in competition with famous French, Spanish and Italian varieties cultivated in the Territory, the old mission olive from the California missions is placed at the head of the list in the production of oil.

The Western Union Telegraph Company announce that in future, from five in the afternoon till midnight, they will send telegrams of fifty words to any of their offices in the United States at the same rate that ten-word messages are sent during the day. Code words or words from foreign languages are excluded. For every additional ten words one-fifth of the present day-rate will be charged. The messages may be left at the transmitting offices at any time. The messages will be sent by mail from the receiving offices. Eventually arrangements will be made to telephone them from the receiving offices to the persons addressed when possible.

The British Exchequer returns from April 1, 1909, to February 26, 1910, show a decrease in the total revenue, compared with the same period of the preceding year, of some \$60,000,000. The spirit duties for the United Kingdom have fallen 11 per cent. and for Ireland alone about 40 per cent. The falling off in the export trade is a loss to Ireland of \$4,000,000 per year.

ECCLESIASTICAL NEWS

The will of the late Rev. J. J. Healy, of Gloucester, Mass., was admitted to probate on March 4. To the Archdiocese of Boston, for the seminary at Brighton, is bequeathed \$6,000 for scholarships for worthy and indigent candidates for the priesthood. Boston College receives \$3,000 to found two scholarships and \$3,000 more is given for two scholarships at Holy Cross College, Worcester.

He wills \$5,000 to St. Mary's Seminary, Baltimore, for a scholarship to one who will devote his life to the negro mission, and \$2,000 additional for two scholarships for the negro mission in some suitable school or college. Carney Hospital, Boston, receives \$5,000.

Other bequests are: the Sisters of the Good Shepherd, \$3,000; Home for Destitute Catholic Children in Boston, \$5,000; Gloucester Public Library, \$10,000; Gloucester City Hospital, \$5,000, and to the City of Gloucester, \$50,000, to be known as the Father Healy Fund, to be invested in United States bonds or other government securities, the income to be devoted to the support of the poor and needy. The Rev. William J. Dwyer, Pastor of St. Joseph's Church, Medway, has been appointed Father Healy's successor at Gloucester.

Archbishop Farley has directed a diocesan collection to be taken up on Easter Sunday for Cathedral College, which is now an integral part of the diocesan Seminary. There is a mortgage debt on it of \$280,000. The College, which is finishing its seventh year, has a staff of seventeen professors in charge of one hundred and seventy students.

A press cable from Rome says that the Right Rev. Thomas F. Lillis, Bishop of Leavenworth, has been transferred to Kansas City, as the coadjutor with the right of succession to the venerable Bishop Hogan of that see. Bishop Lillis was born at Lexington, Mo., in 1862, and ordained priest in 1885. He was Vicar-General of the diocese and Pastor of St. Patrick's Church, Kansas City, when he was consecrated Bishop of Leavenworth, on December 27, 1904.

On February 4 the Most Rev. Joseph Colgan, Archbishop of Madras, celebrated the sixty-sixth anniversary of his arrival in India. The sole survivor of the missionary band of which he then formed a part, his Grace, in spite of his eighty-seven years and long stay in the tropics, is in the full enjoyment of health and faculties.

OBITUARY

Right Rev. Mgr. William Heinen, V.F., of St. Joseph's Church, East Mauch Chunk, Pa., died on March 3. The deceased prelate was born at Willich, Germany, November 16, 1839, and his early manhood was spent as a law student and as a soldier in the Prussian army. During a military manœuvre in 1860 he was accidentally wounded and made a vow that if his life was spared he would devote it to the service of the Church in the foreign missions. He recovered, and later offered himself as a subject to Archbishop Wood, of Philadelphia, where he arrived in August, 1869. Having completed a course in theology, he was ordained in April, 1871. After ministering in various mission stations he was sent to East Mauch Chunk in 1874, and since then his labors there have been as unceasing as they were successful. He built several fine schools, and for the use of the Poles, Hungarians and other Slavic Catholics who flocked into the mining region, a number of churches in different neighboring centers, his efforts among these people being so fruitful that the Archbishop made him the Vicar over all the Slav population within his jurisdiction. The office entailed immense difficulties, but Mgr. Heinen met them with the utmost prudence and patience. He also did much for the Italians, and visited Europe for the purpose of obtaining priests for them and the other non-English speaking congregations. On the day of his funeral, March 8, business was suspended in Mauch Chunk and the whole population, Protestant and Catholic, vied in paying honor to his memory.

Rev. William A. Stanton, S.J., died in St. Louis, on March 11. Father Stanton was born in St. Louis in 1870, and after his classical studies in the St. Louis University entered the Society of Jesus in 1887. On the completion of his course in philosophy and science in 1894 he fulfilled the duties of a professor in Detroit College for a brief interval before assuming a similar task in St. John's College, Belize, British Honduras. He returned to St. Louis in 1899 and entered upon the study of theology, but before the end of his course was sent to the Philippines, where, in 1902, he was the first American priest ordained in those islands. In the following year he went to Spain to make his tertianship, and on his return to St. Louis was assigned to a lonely post in the distant jungle of the Honduran mission. He remained there without a single white companion until last December, when ill-health, brought on by hardship and privation, drove him back to civilization. He was sent to a hospital in St. Louis for the recovery of his

strength; but the drain upon it had been too great, and after a lingering illness, borne with characteristic cheerfulness, the heroic missionary passed away at a comparatively early age.

Father Stanton found time, whilst in the Philippines, to pursue his favorite study of entomology. His communications on that subject to the Smithsonian Institution were received with high official appreciation, and his name was given to a classification of insect life on which his observations threw new light.

Dr. Carl Lueger, Mayor of Vienna, Austria, died in that city March 10, after a month's illness. Born in the Austrian capital, October 24, 1844, and finishing his university studies at the law school of the Imperial University there in 1874, Dr. Lueger has ever since played a prominent rôle in the politics of his native city. From the beginning he was a leader of the Anti-Semite party and a zealous antagonist of the Liberal element in the empire. In 1885 he was chosen to represent the Anti-Semite movement in the Imperial Reichsrath, and in that body, as well as in the Landtag of Lower Austria, of which he became a member in 1890, he proved a more ardent partisan than any of his followers. His advocacy of repressive measures against his political enemies caused, in other lands, bitter criticism of his leadership; but, as frequently happens in such criticism, much of the bitterness rested upon a lack of understanding on the part of his critics of political and social conditions in Austria. With the development of the Christian Socialist party in Vienna and Lower Austria, Dr. Lueger became the idol of his followers. Repeatedly he was chosen Mayor of his native city by the Vienna Town Council. Several times the Government, once the Emperor himself, refused to sanction his election, because of his claimed violent partisanship, and he resigned the office. Once or twice his resigning was followed by riots caused by his followers rising in protest against it. In April, 1897, he was elected to the post for the fifth time, and the strength of his party was such as to force the approval of its action by the Government. During his administration of the office, which he has filled continuously since that date, the city has been transformed not only in its administration and architectural appearance, but also in morals, and is now one of the most beautiful capitals in Europe.

Writing of his last election in 1909, an impartial critic of Dr. Lueger's administration says: "The history of Lueger's seven elections to his present post is of unusual interest, for it is the history of one of the greatest victories over graft and corruption in the records of modern municipal politics." Dr. Lueger, as is well known,

was a fervent Catholic, fearless in his profession and practice of the Faith.

James O'Connor, M.P., died in London, March 12. Born in the Glen of Imaal, County Wicklow, 1836, he joined the Fenian movement at its inception, contributing prose and verse to the advanced organs of Irish opinion. He was on the staff of *The Irish People*, the official Fenian paper, when he was arrested with Thomas Clark Luby, John O'Leary and Charles J. Kickham, and sentenced to seven years of penal servitude. On his release he renewed his attacks on the Government in *The Irishman*, *The Flag of Ireland* and the *Nation*, and was one of the founders and strongest advocates of the Land League. Arrested with Parnell in 1881 and imprisoned in Kilmainham, he left jail to resume the editing of *United Ireland*, which had been suppressed, and continued on its staff until it was seized in 1892 by Mr. Parnell, whose policy he strongly opposed. Elected Member of Parliament for his native county in 1892, he has been returned without opposition at every subsequent election. An ardent patriot and forcible writer and speaker, he was respected by all parties, remaining on friendly terms with his political opponents. He was an exemplary Catholic and exercised by his character a harmonizing and healthy influence in the councils of his party.

Colonel John A. O'Neill died in Franklin, St. Mary's Parish, La., March 10, aged eighty years. Born in Clonmel, Ireland, in 1830, he received a good education in his native town. Having traveled extensively he settled in New Orleans and served all through the Civil War with distinction. Removing with his family to Franklin, he established a large plantation and mercantile business in St. Mary's Parish. An editorial in the New Orleans *Picayune* describes him as "of sterling integrity, unflinching courage, untiring industry and high ideals, a soldier and citizen without fear and without reproach, a shining example to contemporaries and posterity alike." Always a devout Catholic, he saw to it that the eight children and forty-six grandchildren who survive him were educated in Catholic colleges and schools. He was deeply read in Catholic and Irish literature, and contributed financially and by personal influence to the interests of his Faith and country.

Colonel William H. Byrnes, President of the Hibernia Insurance Company, of New Orleans, died in that city, March 8, in his sixty-third year. Born in County Cavan, Ireland, he settled in New Orleans in his youth and attained prominence in business and financial circles and in public life.

He was an active member of the St. Vincent de Paul Society for forty years and served as vice-president and president of the central council. He was a Knight of Columbus and prominent in every Catholic movement.

Dr. Frank V. Cantwell, one of the foremost surgeons of New Jersey and for many years head of the surgical staff of St. Francis' Hospital, died recently in Trenton. His brother is the Rev. Dr. William P. Cantwell, Rector of the Church of St. Mary Star of the Sea, Long Branch, and editor of the *Monitor* of Newark. Dr. Cantwell was born in 1862.

Thomas J. McMahon, well known in New York business circles, and a brother of the Rev. Dr. Joseph H. McMahon, Rector of the Church of Our Lady of Lourdes, died, after a brief illness, at his home, this city, on March 13. Mr. McMahon, who was fifty-one years old, was secretary for a number of years of the Board of Trustees of St. Patrick's Cathedral and of Calvary Cemetery.

DRAMATIC NOTES

On Thursday evening, March 31, at 8.30 p. m., the Georgetown University Dramatic Association will present the comedy, "All the Comforts of Home," in the Astor Gallery of the Waldorf-Astoria Hotel. They gave the play in Washington for the benefit of the Christ Child Society, where it met with remarkable success and the papers proclaimed it the best performance of college amateurs in years. As the play was originally written it contained numerous female characters, but these have been entirely eliminated, and those who witnessed the play in Washington were unanimous in declaring that they were at a loss to see where women characters would fit in. The young Thespians have been rehearsing faithfully and are determined to show their friends in New York what they are capable of. The play will be given as a benefit for a fund to erect a statue in Washington to John Carroll, the first bishop of the hierarchy of the United States. The patrons include His Eminence Cardinal Gibbons, His Grace Archbishop Farley, the editors and Board of Directors of "The Catholic Encyclopedia," and many prominent Catholic ladies and gentlemen. Tickets are on sale at the Waldorf, Tyson's and McBride's Theatre Ticket agencies, and by the manager of the play, at 39 West 38th street. The entire production is under the auspices of the New York Chapter of the Georgetown University Alumni Association.

"The Turning Point," Hackett Theatre. —There is little to recommend "The Turn-

ing Point." Its material is stale and its construction crude; clearly the work of a novice. There is the conventional villain of melodrama, the conventional betrayal of innocence, the conventional intrigue, the conventional comedy element, and the conventional triumph of the hero, put together as weakly as a primitive cart without springs, which bumps and jolts heavily over the conventional melodramatic highway. A sophisticated young Virginian, the careless and ignorant possessor of valuable coal lands, is about to sell his property for a song to a sharp and unscrupulous speculator from New York. He is fortunately awakened to a realization of the enormous value of his lands, by a hint from his lady-love, goes to New York and finally beats the speculator at his own game, and wins the lady in spite of the deceit and intrigue which has been woven around them by the villain, who is at the same time the speculator brought to book at last by the superior skill of the victorious hero. So runs the tale, and the sooner it gets to the end of the run the better.

CHARLES McDougall.

PULPIT, PRESS AND PLATFORM

Right Rev. Abbot Gasquet, President of the Vulgate Commission, at the invitation of the Oliver Plunket Society of Rome, lectured in the Irish College, on February 17, on the work of the revision of the Biblical text confided to the Benedictine Order by the Pope.

The object of the Bible Commission, he said, was to return to the version translated by St. Jerome in 382 at the request of the Pope. Shortly after the time of St. Jerome it was found that owing to incorrect transcription no really reliable version existed, for which reason a Council held under Charlemagne in 789 decreed an improved edition. Of this version several copies exist still, one being preserved in St. Paul's, Rome. Years went by and copies were made anew, but transcribers again caused such confusion by adding in good faith notes and interpretations to the text that Roger Bacon wrote to the Pope in the thirteenth century suggesting a revision of the Bible.

After no little delay a Commission came to be appointed and forty years were passed at the work, Sixtus V publishing the manuscripts, which are to be seen at the Vatican even to this day. According to the knowledge of that day, this revision, notwithstanding the censures which some now seek to cast upon it, was done in a scientific manner. However, as many errors were found in the edition, it was recalled and rewritten by Clement VIII in 1592. Even in this

edition again errors were not absent. Hence the decree of Pope Pius X to obtain a work drawn from the purest sources.

Dom Gasquet then illustrated his lecture by a series of slides, viz., that of Pius X, the initiator of the Vulgate Commission; St. Anselm's on the Aventine Hill, where the body holds its sittings; the consulting room of the Commission; the page of a book showing the method of procedure; several slides on the method of correcting words, and especially the Psalms; illustrations on Biblical remains in the British Museum; the room in St. Anselm's dedicated to the storing of the New Testament and of several bound volumes of parts already corrected. Slides followed showing an ancient manuscript from Florence, the Codex Alexandrinus, a manuscript used by Sixtus V and Clement VII, which had been brought to Rome from North Italy despite the protest of the monks who held it, and is supposed to have the date marked 541. After close examination the great Roman archaeologist, De Rossi, noticed certain erasures in this work and succeeded in tracing the word "Fridus" or "Alfridus" and another like "Anglorum." A slide of another page of a Bible which Abbot Alfridus took to Rome in 715 from Northumberland as a present to the Pope was also presented.

In the Irish sources whence he hopes to derive much help in his work, illustrations were given from the Book of Kells, belonging to the ninth century; the Book of Armagh, and other ancient remains, in which the beautiful penmanship and marvelous coloring of the old Irish scribes is so wonderfully evidenced.

At the conclusion of the lecture a vote of thanks was proposed by Father David Fleming, O.F.M., and seconded by Chev. P. L. Connellan. On putting the vote from the chair the Right Rev. Dr. Clancy, Bishop of Elphin, drew attention to several points of the lecture in which he felt special interest, one of which was the fatuity displayed by the so-called Reformers of the sixteenth century in pinning their faith to the Bible, seeing there were so many different versions in vogue. The other point noted by Dr. Clancy related to the large number of Irish documents mentioned by Abbot Gasquet as being of help in the revision of the Vulgate. Only a few days previously he (Dr. Clancy) had occasion to peruse certain papers showing that only a few centuries after St. Patrick had brought the Faith to Ireland, Irish monks were to be found toiling in Belgium, Germany, France, England, Scotland, and North Italy, and spreading the Gospel of Jesus Christ.

LETTERS TO THE EDITOR

BLUE MONDAY IN "THE LIVING CHURCH."

II.

The examination undertaken by a writer in the *Living Church* of the mental and moral make-up of the convert to Rome from High Anglicanism results in a most unfavorable picture. Several types are set before us, all with some mental or moral twist. These men are, it appears, in many cases, morally bad. We do not stop to make any remark on this further than the very obvious comment as to the questions of charity, good taste and truthfulness here suggested. This writer states a little further on: "We have no pleasure in that sort of controversy which finds its chief weapons in the mud-bank." We place this statement alongside the above and leave the question to the judgment of the reader.

But they are not all bad. There are, we are told, some "good men, who have acted conscientiously and of whose sincerity there is no question." Morally this class may pass, but as for mental strength and sanity, they are, oh! so grievously lacking. Impracticable visionaries possessed with the idea of a glorious and perfect Church, which they seek and, of course, do not find, in Rome. Such are the great mass of Rome's recruits from this quarter of the ecclesiastical world. We do not propose to impugn this writer's justice or good faith. We content ourselves with saying that his knowledge of converts seems to have been singularly limited and unfortunate.

Accounts of conversions have been written in great numbers since the Tractarian movement, some three-quarters of a century ago, set in motion this great stream of converts to Rome, from the immortal "Apologia" down to that most interesting account of the conversion of Father Benson, son of a late Protestant Archbishop of Canterbury. They set before us men and women in all ranks and conditions of life. They give us a record of spiritual struggles of peculiar and sometimes thrilling interest. They show heroic sacrifices made for the truth, often fortune and position and friends resigned, and the tenderest ties with the past sundered at the bidding of conscience.

Amongst them all we fail to trace the characteristics sketched by our critic. True, he may reply that the number of those who have written is small compared to the total, and that naturally the moral failures and the disappointed ones do not care to record their experiences. So it is, but we turn, for instance, to the pages of the "Catholic Who's Who," or the columns of "Rome's Recruits," and we see hosts of names of converts, many of them distin-

guished, crowds of others honorably known in the Church, in society, in literature, the bar, the legislature, the army, the navy. True, they are not all converts from Ritualism, but many of them—we may safely say the majority of them—are. What, then, are we to say of our critic's conclusions? Is it possible that he is prejudiced and having, *à priori*, made up his mind that a convert to Rome must of necessity be such and such, sees simply what he *wants* to see?

We do not propose to follow this writer's example in dragging the names of living persons into the discussion. The consideration of their motives in their conversions and re-conversions is not at all germane to the matter in hand, leaving out of question considerations of good taste. It is otherwise, however, when he comes to speak of the illustrious dead, and, naturally, he cannot pass Newman by. No one can who writes on this subject. It is difficult, however, adequately to characterize the conduct of those who, like this writer, go on repeating the statement, in spite of Newman's well-known, reiterated and indignant repudiation of it, that the illustrious convert did not find in Rome the satisfaction and peace he had expected.

To say that Newman's experiences after his conversion "made him realize that he had not attained to unity by submission to Rome" is, emphatically, to make a false statement. The writer may not know of Newman's own statements on the subject, but if so, what is to be thought of his competence for writing on it at all? And consider, dear reader, what is the cause herein assigned of Newman's disillusionment as to the boasted Roman unity. It is his disagreement with Cardinal Manning. Because these two distinguished men did not see eye to eye, and were not as cordial in their relations as might be desired, *therefore*, Rome does not possess doctrinal unity. Q. E. D. Could there be a more absurd non-sequitur conceived?

Men, even the most distinguished and the most saintly, have, all through the Church's history, disagreed, and that often vehemently and permanently, as to questions of practical policy, even as to matters of doctrinal opinion, in that wide latitude allowed by the Church, so long as defined doctrine is not trenchoned upon. We need do no more than cite Bossuet and Fénelon as a case in point. But what has all this got to do with the Church's unity? or, when did anyone ever conceive that the Church's doctrinal authority had broken down because of such personal differences?

But not only, it seems, does Rome fail to give the deluded convert the ecclesiastical unity he seeks, she has a deteriorating effect upon him both spiritually and intellectually. "People" say that those who have become Roman Catholics "have de-

teriorated generally rather than advanced."

An attempt is made to give instances, and once more we are confronted with the immortal name of Newman, ever "a sign to be contradicted." When did he do most for God's glory? we are asked, in St. Mary's, Oxford, or, in what this writer is pleased to call "the long years of comparative obscurity" after his change? Well, it all depends on our decision as to what part of Newman's work resulted most for God's glory.

Naturally, when it comes to awarding the palm, we, as Catholics, have no hesitation as between his long-continued and, if able, pathetically futile attempts to establish a *via Media* between Catholicism and Protestantism and the solid and enduring works of Catholic apologetic and controversy which marked the second period of his life. It was this second and Catholic period of Newman's life which saw the production of such works as "The Idea of a University," the "Apologia," the "Grammar of Assent," "Difficulties of Anglicans," "Present Position of Catholics in England," "Loss and Gain," "Callista," "The Dream of Gerontius," and several volumes of sermons. Most of us would be content to be "obscure" on such terms.

But what is to be thought of the state of mind or the information possessed by a writer who thus calmly marks with the stigma of comparative barrenness the period of Newman's life which saw produced works, one of which at least, apart from religious consideration, is an acknowledged English literary classic, and many others which are amongst the first, both as to style and depth, and originality of thought? Take even his sermons. To an Anglican, doubtless, Newman as a sermonizer suggests only "Parochial and Plain," but Newman wrote sermons also as a Catholic, and sermons which are away ahead of those of the Oxford days in warmth and sympathy, in tenderness and unction. It is no mere Catholic prejudice which leads us to say so.

The most striking testimony to this effect which we have come across we find in a little book entitled "Newman, an Appreciation," by the Rev. Alexander Whyte, D.D., a Presbyterian minister of Edinburgh, Scotland, and a writer of some distinction. Dr. Whyte's intense Protestantism does not hinder his being a fervent worshipper at the shrine of Newman, and, judging from his case at least, it would seem that Calvinism exercises a less blinding influence upon the eye of critical judgment when things Catholic are in question than does Anglicanism of the "High" variety. For Dr. Whyte does not fail to be struck by the contrast between the somewhat cold and academic tone of the Anglican sermons, and the richness, warmth and human sympathy of the Catholic Newman—the ser-

mons as of a man whose soul had been liberated and who had found his true spiritual home.

S. P. MACPHERSON.

THE CAUSES AND CURE OF UNBELIEF.

ARCHDIOCESE OF BALTIMORE, CHANCERY
OFFICE, 408 N. CHARLES STREET.

March 4, 1910.

In justice to all parties concerned, and in order to remove all misunderstanding, I feel that I should make the following statement concerning the book entitled "The Causes and Cure of Unbelief."

The book was originally written by the Reverend N. J. Laforet, an eminent and learned Professor and the Rector of the University of Louvain.

The original title of the book was: "Why Men Do Not Believe; or, The Principal Causes of Infidelity."

It was first published in this country by Kehoe's Catholic Publication Society, and more recently by Fr. Pustet & Co., of New York.

Assurance was given me by Father Downing that the book would be no longer published under its former title, and that it would be consigned to oblivion. Hence, with some omissions and improvements to suit our times, I authorized its re-publication, because I considered it superior to anything that I could write on the subject.

The mistake in the exterior title obviously came from some misunderstanding, and was promptly corrected when I called attention to it.

I have known Father Downing for thirty years, and can bear testimony to his high reputation for zeal, piety and priestly virtues. Within the last ten years Father Downing has put on the market thousands of copies of excellent books which otherwise would be lost sight of on account of prohibitive prices.

As to the book now in question, originally by N. J. Laforet, I consider its value beyond price, and hence I highly recommend it to all, especially in these days of doubt and denial.

Father Downing will see that the proper title be put on the next edition.

J. CARD. GIBBONS.

[Our readers will no doubt recall that in No 17, Vol. II, of AMERICA, we expressed our perplexity over the publication of this book, with its present title. This letter of His Eminence, the Cardinal, explains the error. In publishing a work already published by Pustet & Co., under its original title and still for sale both by them and other Catholic book-dealers, Father Downing used a different, though equivalent, title, thus leading to the confusion, which is now cleared away.—Ed. AMERICA.]

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CHRONICLE

Crisis in the House.—A crisis in the fight against the Speaker enlivened the proceedings of Congress all week. The complications were highly dramatic and unprecedented in the annals of that body. The members who on January 6 deprived the Speaker of authority to name the personnel of the Ballinger-Pinchot controversy again united in a still more powerful demonstration of hostility. It began when certain independent or insurgent Republicans combined with the Democrats to strike out the appropriation for an automobile for the Speaker's use. Several other defeats on minor matters of procedure followed, the climax being reached when Representative Norris, a Republican insurgent from Nebraska, offered a resolution, which he claimed was entitled to recognition under the constitutional privilege, proposing the creation of a new Committee on Rules and making the Speaker ineligible for appointment to the new committee. Owing to a previous ruling in which he maintained that the majority should rule in every contingency the Speaker was face to face with a dilemma which spelled inevitable defeat. To decide against the resolution would bring on an appeal from the decision of the chair, to decide in its favor would be to surrender to the opposition. To enable his party to come to his support the Speaker withheld his ruling as long as parliamentary procedure would allow. A continuous session of twenty-six hours was followed by a brief recess during which unsuccessful attempts were made to reach an agreement. Supported by some twenty-five or thirty Republican members and

the Democrats, the resolution was passed. When they had removed the Speaker from the Committee on Rules, the insurgents turned squarely around and helped to give him a vote of confidence which was tantamount to re-electing him to the Speakership by a majority of thirty-six, ten more votes than the majority had given him on his election to the place a year ago. Only eight insurgents voted against Mr. Cannon on the last roll call. The regular Republicans regard the result as a long step toward harmony in the Republican ranks and the election of a Republican House next November.

Raising the Wreck of the Maine.—The House Committee on Naval Affairs has decided to report a bill providing for the raising of the wreck of the battleship Maine from Havana Harbor. The remains of sixty-seven American sailors which have lain so long in the sunken ship will be buried with military honors in Arlington Cemetery. The sum of \$500,000 is appropriated to meet the estimated expense. Ever since the Spanish-American war efforts have been made to induce Congress to make an appropriation to raise the wreck and to transfer to the United States for interment the remains of the American bluejackets who lost their lives in the destruction of the battleship.

George Washington University.—Opposition to the enactment by Congress of any legislation which will divert funds from the National Treasury into the coffers of George Washington University appears to be gaining ground, says the Washington correspondent of the New

York *Tribune*. The fight against the proposition was begun by the University of Illinois, but it has now been taken up by the Universities of Ohio, Tennessee, Iowa and Alabama, as well as other States, which have joined in a petition to Congress against the plea of George Washington. It is pointed out that the Federal Government has invariably demanded as a condition of receiving assistance under the Morrill bill that a pledge be given not to devote the funds to any other than a purely State institution.

Nicaraguan Imbroglia.—Assistant Secretary of the Navy Winthrop announced the withdrawal of 350 United States marines from the west coast of Nicaragua, indicating the desire of the Government to recall its entire force from the theatre of Nicaraguan trouble. The marine strength in Nicaragua was 1,459 men. March 15 was the date set for the departure of an American commission to Nicaragua to determine what the people of that country want in the way of government. The commission did not sail and from present appearances will not sail. There is no indication that the Madriz government will sanction any proposition to the United States to intervene, coming from the Estrada faction in Nicaragua. Señor Corea, the representative of Madriz in Washington, maintains that Madriz is a constitutional president, and while this contention may be rejected by Secretary Knox, the latter will probably bide his time until Madriz may have been elected by a regular election or until his successor has been chosen. Estrada and Madriz are now haggling over the terms that shall restore peace to Nicaragua. Shortly before his complete defeat, Estrada received one hundred and fifty recruits from Panama, but while nearing the capital his troops became alarmed at the renewed activity of volcanoes near Lake Managua and deserted by the wholesale. A Nicaraguan paper asserts that the American war correspondents sent out false reports of insurgent success, to induce certain New York bankers to advance funds to Estrada.

Tariff Negotiations with Canada.—President Taft has paved the way for the averting of a disastrous tariff war between Canada and the United States by inviting the Dominion Minister of Finance, the Hon. W. S. Fielding, to meet him in Albany. The President and Mr. Fielding had a two-hours' conference on Sunday morning last, after which the former granted to Dr. J. A. Macdonald, editor of the *Toronto Globe*, then present in Albany, the privilege of transmitting a special message from the President to the people of Canada. In the course of that message Mr. Taft says: "My whole difficulty has been with the interpretation of a statute of Congress which never before was interpreted. After my conference with the Hon. Mr. Fielding I am hopeful of finding a solution which will have regard for my judicial responsibilities as President of the United States and will also serve the trade interests of both countries."

This conference, though, of course, not settling the difficulty, puts it on a basis of friendly negotiations which will go on after the President has returned to Washington and Mr. Fielding to Ottawa. Speaking of it afterward, Mr. Taft was most appreciative of Mr. Fielding's spirit and attitude and of his presentation of Canada's position. The Albany banquet last Saturday, where Earl Grey, the Governor-General of Canada, and President Taft complimented each other and each other's countries in charming generalities, engendered an atmosphere of good humor conducive to tariff peace and to the success of the conference with Sir Wilfrid Laurier's representative.

Opening of Quebec Legislature.—The second session of the twelfth parliament of Quebec was opened on March 15, with the usual ceremonies by Sir C. A. P. Pelletier, Lieutenant-Governor. The program of this session, as outlined in the speech from the throne, comprises the determining of provincial rights in connection with the incorporation of companies, the annexation of Ungava, the enforcement of the revised statutes of the province, the abolition of toll-gates, the fight against tuberculosis, increased appropriations for primary education, larger grants to the agricultural college of Sainte-Anne de la Pocatière, the improvement of dairy produce, the creation of a new judicial district in the northwest of the province, the creation of a juvenile court, the reorganization of civil and criminal courts, the founding of a forestry school, and regulating the flow of certain rivers.

Montreal Eucharistic Congress.—The rumor having spread some weeks ago that the Montreal City Council intended granting fifty thousand dollars for the reception of distinguished visitors to the Eucharistic Congress next September, the Presbyterians of Montreal and the Protestant Ministerial Association protested. Though their protests were published in such respectable non-Catholic dailies as the *Gazette*, *Star* and *Herald*, these journals carefully avoided all comment that would have been offensive to Catholics. Yet the *Toronto Daily Star*, of March 17, said: "Not for a great many years has there been such opposition to any plan proposed by the City Council of Montreal," as to this proposal of a fifty-thousand-dollar grant. This supposed, but not at all proved, anti-Eucharistic feeling induced Alderman Boyd to explain, at the first meeting of the Civic Reception Committee, held on March 16, that when Alderman Resther moved a vote for a grant to receive the Eucharistic Congress delegates, he seconded the motion, but there was no mention of any sum of money. Alderman Dandurand, who was elected chairman of the committee, said the only thing the city had to do was to receive the delegates properly.

The British Crisis.—Lord Rosebery has introduced his resolutions into the House of Lords. They lay down

as principles of reform the necessity of a strong second chamber, that this is to be best obtained by a reform of the House of Lords and that a necessary preliminary to such reform is to declare the mere peerage is no longer to entitle one to sit and vote. The Government has developed its plan of action. Until supplies have been granted it is always necessary to obtain a temporary vote for current expenditure. It asks for a vote for six weeks only from the end of March which will carry it on to the middle of May. By that time it will have submitted the budget to the Commons and sent up its reform resolutions to the House of Lords. The rejection of either will enable it to resign and leave a Unionist Government without the means of carrying on the public service. The idea is that the fear of such a disaster will compel the Commons to pass the budget and the peers to accept the resolutions, or, should they fail to do so, to force the King to yield in the matter of the creation of the large number of peers necessary to out-vote them. Should the Unionists, the peers and the King remain firm, the Liberals and their allies will refuse even temporary supplies; and will oblige the Unionist Government to dissolve Parliament and enter in a general election with the country's affairs in utter confusion. Moreover, some of the extreme Radical newspapers inform the King, that by siding with the Peers, by which they mean, refusing to swamp them with new creations, he will share in their ruin. The Unionists are almost in dismay, and say that the times of Charles I have come again. Sir Walter Foster, returned at the late election for the Ilkeston Division, Derbyshire, retired to make a place for Col. Seely, one of the chief Liberals of the last Parliament, defeated in his own constituency. The Unionists contested the seat and in a total poll of 17,075, differing from that of the general election by only 11 votes, reduced the Liberal majority from 4,200 to 3,333.—On March 21, Mr. Asquith introduced his resolutions on the House of Lords and Parliamentary reform. The first recommends the abolition of all power of the Lords over a money-bill; the second, that any bill passing the House of Commons in three sessions shall become law without the concurrence of the Upper House, provided two years have intervened between its introduction and its third passage; the third, that Parliaments shall last for only five years.

Irish Opinion.—There is a lull in the parliamentary situation but the present state of Irish sentiment in regard to it was well expressed by Rt. Rev. Dr. Gilmartin replying to addresses of his people in Balinasloe: Liberty within just laws was their fundamental right, and to secure it they needed in the House of Commons a pledge-bound, united party, who, however, should take cognizance of the views and sympathies of their constituents. English parties, whether Liberal or Tory, will give only as much as they must, and the Irish party may be trusted to make the most of its present advantage. There would be no regret if they felt compelled to reject the

Budget and support a government that was prepared to protect agricultural interests, but they should have a free hand to deal with the situation as circumstances demand. He would not judge the few independent Nationalists who had broken with the party, but it was a pity that all honest Irishmen did not lend to their ranks the solidarity and power of disciplined organization. All agree that depopulation, industrial stagnation, oppressive taxation and expensive government are the result of alien rule; that if Englishmen are the best judges of what suits England, Irishmen know best what suits in Ireland. They wanted, therefore, Irish government: "A measure of Home Rule that would enable Irishmen to control the finances of Ireland and to adjust national expenditure to the resources and needs of the country." Meanwhile they should extract all they could from the British Parliament and at home develop their native industries and customs, wear and patronize Irish goods, and cultivate their native language in elementary, secondary and university schools and in social life. This is a Sinn Fein policy on which all can and should unite, "a policy of supporting ourselves along every available avenue."

French Frauds.—The French Premier, M. Briand, having, thanks to his promise that such things would not happen again, secured a large majority of the Chamber of Deputies in the vote on the recent Duez scandal, had to defend himself once more before the Senate, on March 17. There M. Provost de Launay, Senator for Côtes-du-Nord, deplored the fact that Duez and his accomplices were defended by lawyers who had held high positions in the Government. For instance, M. Millerand, ex-Minister of Commerce, had accepted this odious function. In a speech that was frantically applauded by the Left, M. Briand, tried to justify the Government, whose system of control had brought about the arrest of Duez. The Republican régime cannot blame itself for the crime of a swindler. But, he added, the work of laicizing the Republic had let loose the hatred of its adversaries, who try to involve the Government and the Republican party in the Duez affair. "However," M. Briand concluded, "I distinctly wish to proclaim that the Republican party has done nothing to dishonor or humiliate Republican souls. The honor of the party remains above all these polemics." And the Senate by a large majority voted its confidence in the Government. As an earnest of its intended radical reform of the judicature, the Government, on March 18, decided that the liquidation judges must be debarred from all share in the awarding of the proceeds of property belonging to the religious congregations. Henceforth, only the official agent of each property shall be charged with the actual liquidation thereof.

Bishop of Nancy Acquitted.—On March 18 the court of Nancy, France, dismissed the suit brought against the Right Rev. Charles F. Turinaz, Bishop of Nancy, by the public school teachers' association. The judges, while

holding that parts of the pastoral letter signed by him were unjust, accepted the opinion of the public prosecutor that the action should have been instituted by the State or by individual teachers rather than by the public school teachers' association.

Orleans Manifesto.—The Duc d'Orléans, not hitherto popular in France, where his actions during the past sixteen years have provoked more blame than praise, has, to some extent, retrieved himself by the manifesto he published on the 19th inst. Addressing the French people, the heir to the throne exhorts his adherents to limit themselves to legal agitation. He distinctly condemns the line of action adopted by the monarchist group of the *Action Sociale* of Paris, led by M. Léon Daudet. He also disavows the Camelots du Roy, whose chief exploits so far have been the mutilating of statues and fistful encounters with the police. The consequence of this manifesto is that the *Gaulois*, edited by M. Arthur Meyer, now becomes the official organ of the French royalists. All the Republican newspapers, while congratulating the Duke, call him a loyal pretender.

The Week in Germany.—Mass meetings arranged by the Socialist party in protest against the details of the Reform bill in the Prussian franchise continued throughout the kingdom. In Kiel and Halle violence marked the demonstrations and the police and soldiers were called to quell disturbances. The efforts of the opponents of the measure were without effect, however, and on March 17 the Reform bill, as drawn by the General Commission to which the preparation of the act had been entrusted, was passed on its third reading in the Landtag by a vote of 238 to 168. The affirmative vote was made up of the German-Conservatives and the Centrists, all the other parties in the house opposing the bill.—During the discussion of foreign relations carried on in the Imperial Reichstag last week Graf Kanitz, leader of the Agrarian party, sharply criticized the recent commercial agreement approved between the Empire and the United States. He affirmed that the agreement contained no evidence whatever of a desire on the part of the United States to foster reciprocity, and that it had been accepted by Germany notwithstanding the strong opposition of chambers of commerce like those in Bochum and Düsseldorf.—The American Art Exhibit was opened with great ceremony in Berlin, the Crown Prince, representing his father, the Emperor, presiding. The exhibition contains works of art from seventeen States and the paintings are in great part loaned by the artists themselves. Of the 96 artists represented, 89 are still among the living. Critics note with regret the absence of what may be termed a distinctive American Art in the paintings and speak of the influence of the schools of Paris, Munich and Düsseldorf, notably of the Paris school, in all the work that is on exhibition.—The March celebration of the Socialists in Berlin, held yearly in com-

memoration of the bloody street fight in the capital on March 18, in the revolution of 1848, was a quiet affair, although there had been fear of an uprising due to the heated discussion of the electoral Reform Bill now being considered in Prussia.

Croats and Slavs in Hungary.—Great excitement followed a recent declaration of the leader of the peasants' party in the Croatian-Slavic Landtag. A despatch from Agram speaks of its widespread effect in political circles as manifesting a strong anti-Hungarian attitude. The Croatian leader openly made a bid for an alliance with the Slavs and protested that his followers will not recognize the Hungarian Crown. The incident, coming as it does, just as the struggle is on in preparation for the new elections in that kingdom, is evidence of conflict and opposition existing between the Magyars and the leaders of the recently annexed provinces.

Dr. Carl Lueger's Funeral.—The burial of the fearless Catholic leader, Dr. Lueger, whose death was chronicled last week, was the occasion of an imposing demonstration such as Vienna has not witnessed since the funeral rites of the Empress Elizabeth. The business of the city was suspended generally and half of the population thronged the streets through which the funeral cortège of the great Christian Socialist passed from the cathedral to the cemetery five miles distant. At the impressive church services in the cathedral, the vast congregation included the Emperor, Francis Joseph, the archdukes, archduchesses, the papal nuncio, and the members of the diplomatic corps.

Mexican Centenary.—The National Catholic Press Association of Mexico, under the presidency of Sr. Lic. Victoriano Agüeros, editor of the able Catholic daily, *El Tiempo*, have resolved to commemorate the centenary of the declaration of Mexican independence, September 16, 1910, with a solemn renewal throughout the republic of the consecration of Mexico to Our Lady of Guadalupe as patroness of the nation. The bishops and cathedral chapters have warmly approved of the project. New Spain was consecrated to Our Lady of Guadalupe on April 27, 1737. The basilica of Our Lady, which is the only church in Mexico that has not been despoiled, is three miles from the capital. It was erected on the site of an apparition of the Blessed Virgin to a Mexican Indian in 1531. In connection with the anniversary festivities, there will be held an exposition of all kinds of native handiwork.

Italian Ministry Resigns.—Premier Sonnino's cabinet, which was formed December 10, 1909, resigned March 21, without provoking a vote. Sonnino had refused to inaugurate an anti-clerical policy, thus estranging the Radicals, and advocated ship subsidies which were generally unpopular. Ex-Premier Giolitti has declined to form a new cabinet.

QUESTIONS OF THE DAY

Catholicism in Western Canada

The Rev. A. G. Morice, O.M.I., already widely and favorably known as the author of the "History of the Northern Interior of British Columbia," of a valuable historical dictionary of the French Canadian and French Halfbreed celebrities of the West, of several articles in "The Catholic Encyclopedia," and of many learned monographs on local western history and on the language of the western Dénés, among whom he was a zealous missionary for many years, has now given to the world the first complete "History of the Catholic Church in Western Canada from Lake Superior to the Pacific (1659-1895)" in two fine volumes (Musson Book Company, Toronto). It is the first book of its kind, containing much original matter drawn from unpublished manuscripts or first-hand sources of information.

Many books have been written on the history of the Canadian West, mostly by Protestants, several of whom have minimized, distorted, or even positively ignored Catholic influence. Moreover, the books hitherto written by Catholics were limited in their scope and occasionally inaccurate. It was high time, therefore, that a trained historian, with a passion for accuracy, a knack of unearthing valuable documents, long experience in mission fields, a vast store of collateral knowledge, a rare faculty of impartial judgment, and an absolute fearlessness, should grapple with the problem of making the true past live again in a country where the first governor of the Red River settlement was a staunch Catholic, where the first missionaries, churches and schools were Catholic, where Catholics saved the land from Indian massacres such as for so long a time made Minnesota tremble, where Catholics were the first to break the fetters of a commercial monopoly and to establish, later on, the first responsible government in Manitoba. All this Father Morice has set forth in the clearest, most convincing and graphic manner. That it was high time he should do so is evident from the fact that two of his most important witnesses of the Riel movement in 1869-70 are Fathers Lestanc and L. R. Giroux, who, in the ordinary course of nature, must be nearing their heavenly reward.

On the other hand, so outspoken a defence of Riel's government of the Red River could hardly have been effective at an earlier date. It has taken all these forty years to calm the seething fanaticism that branded Louis Riel as a rebel and his sympathizers as the worst enemies of Manitoba. Even now the Orange faction makes a martyr of Thomas Scott and calls Riel his murderer. But Father Morice proves by unimpeachable testimony that the Riel rule was a legitimate provisional government, recognized as such by Sir George Cartier at Ottawa; that, being the only publicly recognized government of the Red River, its head had the power of condemning hard-

ened criminals to death; that Thomas Scott was an incorrigible rebel against that government and that his outbreaks of violence threatened the stability of that government; that his execution was consequently quite regular, though regrettable and opposed by Father Lestanc, the Administrator of the Diocese of St. Boniface, and that after this execution the Provisional Government went on peacefully for nearly five months until the arrival of Colonel Wolseley. That brilliant soldier, now Viscount Wolseley, cuts a sorry figure in Father Morice's pages, where no less than seven quotations from him betray ignorance and prejudice that are truly astounding.

A striking feature of Father Morice's second volume is his altogether original version of the attempted Fenian raid into Manitoba in the autumn of 1871. This account is based, as to its most vital part, on records discovered by accident in Riel's house, then undergoing repairs. These records prove that the French halfbreeds, though repeatedly persecuted and even murdered by new settlers from Ontario, and especially that their leader, Louis Riel, for whose capture a large sum was offered, remained loyal to the British Crown and saved the Canadian West from annexation to the United States. As early as March 8, 1868, shortly after the acquisition of Alaska, the Legislature of Minnesota adopted a resolution protesting against the proposed transfer of the territory between Minnesota and Alaska to the Dominion of Canada, and urging that the President and the Congress of the United States represent to the Government of Great Britain that such action cannot be regarded with indifference by the people of the United States.

The Fenians, "who," writes Father Morice, "were but the tools of the American people of the North," felt that an invasion of Manitoba would be certainly successful if the French population, exasperated by triumphant Orangeism, joined the invaders. Only eighty soldiers remained at Fort Garry "to preserve the peace of half a continent," as Governor Archibald, of Winnipeg, put it. The French halfbreeds could easily muster eight hundred excellent horsemen, skilled in the use of arms. Two thousand workmen, many of whom had seen service in the Civil War, had finished their work on Minnesota railways and were spoiling for a fight with the hated Britishers. The Fenian leaders assured the Manitoba halfbreeds that they had already enlisted 3,560 men, had plenty of money, could declare the independence of all the Canadian West, and could soon "introduce into the country five men as against Canada's one."

The fate of the new province and of all western Canadian territories rested with Riel. But he could not show himself in public without danger of death from Orange bullets, until the Lieutenant-Governor of Manitoba vouched for his safety and himself reviewed some three or four hundred halfbreeds led by Riel who, with all his followers, threw in his lot with the defenders of Canada. Lieutenant-Governor Archibald afterwards

said before the Select Committee: "If the halfbreeds had taken a different course, I do not believe the province would now be in our possession." On hearing of this loyal stand taken by the French halfbreeds, the Fenians, who had already advanced several miles into Canadian territory and were planning a very serious attack, lost heart and retreated. A fuller account of this little-known but most important episode is to be found in Father Morice's articles in *La Nouvelle France* (Quebec, 1907-08), "Aux Sources de l'Histoire Manitobaine." The author ought to translate these articles into English and publish them separately.

LEWIS DRUMMOND, S.J.

(To be continued.)

Italian Immigration

Signor G. Preziosi has an admirable article in *Rivista d'Italia* for February, in which he discusses at length certain phases of the Italian immigration problem in the United States and corrects many erroneous views of Doctor Luigi Vallari, who, after a short visit to this country, has delivered lectures in several Italian cities on the results of his observations during his hasty trip. Signor Preziosi has in his favor a long residence in this country and an intimate personal acquaintance with social and economical conditions both here and in his native land. His conclusion against Doctor Villari is that Italians better their lot by coming to the United States, and that the preponderance of adult males among the immigrants shows, as in the case of the Chinese and Japanese, a purpose to acquire a modest competence and return to their native land to enjoy it. Thus in 1901, women and children constituted only 29 per cent. of the whole Italian immigration; in 1905, only 26 per cent.

In no year in which statistics are available have married or marriageable women reached one-third of the annual immigration. In 1908, for every hundred Italian immigrants, there were 123 who left our shores. To the charge that Italian physicians in the United States are below mediocrity and that a few are ignorant and unprovided with a diploma, Signor Preziosi replies that our boards of medical examiners in the various States keep a watchful eye on quacks, charlatans, and fraudulent practitioners. Even in the matter of peonage in the South of which complaint has been made, he finds that the fault often lies with the employment agents who send to the plantations tailors, barbers and others who know nothing about farming, and these often try to decamp without reimbursing the planter for the railway tickets which he has furnished to them and their families.

"Our self-love is wounded," says Doctor Vallari, "when we see all our countrymen in dependent and humiliating positions, doing the hardest and most degrading work, such as Americans and less recent immigrants will not do." Signor Preziosi retorts that as 70 per cent. of Italian immigrants are farm hands and day laborers, they

are employed in America as they were in Italy, with the difference that the wages which they receive here in an hour are equal to the pay for a full day's work in some parts of Italy; and, moreover, that while in Italy they would have lived and died day laborers, of the thousands of Italians in the United States who are now merchants, storekeepers, or at least petty dealers, 99 per cent. have risen from the ranks of unskilled labor. They have used their mother wit and have seized opportunities which they never could have known in Italy.

Even the condition of the very poor in the cheap tenements of New York, which so grievously afflicts the doctor, finds in the reviewer a ready answer. "Whoever has gone about in Calabria, the Basilicata and the interior of Sicily knows that it is not unusual to find a family of human beings living together with cattle and swine, and it is not rare to find caves in the earth used as human habitations. What wonder if in America six persons sleep in the same room when in Italy men and beasts slept in the same stall? What wonder is it that in America they fill the bathtubs with earth and start a garden if in Italy they did not undress for whole weeks at a stretch, used water only for face and hands, and, especially in the southern provinces, considered a bath something improper? Those men have learned to wear shoes, starched goods and gloves; their chief food is no longer black bread; they may even glory in a small bank account."

They become naturalized citizens and take an active interest in public affairs; without the ballot their number and strength would amount to nothing; their language would not be taught in the public schools and in the city college. "The natural and instinctive affection of these poor laborers for Italy, for their native land, for their king, will not be destroyed by American citizenship. When they return to Italy, do not ask them whence they come or whether they have acquired another citizenship. If by birth and origin they are, say from Udine, they return *Udinesi* and Italian citizens." Their sojourn in America should not affect their standing after their return to Italy.

St. Marcellus, Pontifex Maximus, 310-1910

II.

After his return from exile Marcellus set himself systematically to reorganize the internal administration of the Church. He made a redistribution of the Titles, assigning to each parochial church of the city its titular or cardinal priest. He appointed two deacons for the administration of the property of the Church and the care of the poor, the sick and the aged; he selected and consecrated bishops for the various dioceses, caring also for the eastern churches still suffering from the cruelty of Galerius. All this was accomplished with extraordinary wisdom and success, and his ministry was practically unfettered.

Maxentius' next move showed that he was becoming

well aware of the increasing power of the Christian body, for he made two propositions to Marcellus. the latter was asked to declare explicitly that he was not at present and had never been the Pontifex of the Christians; and secondly, that he, Marcellus, should personally offer incense to the pagan deities. The emperor was instigated to make these diabolical propositions by the perfidious lapsed Christians. In how many ways these men resemble the arch-enemies within the Church to-day!

The despot of Rome was withstood again by the Head of the Christian Church, and foiled in his attempt to humiliate him before the world and in the eyes of his own people. Then went forth the imperial edict—that the Shepherd of the Christian flock, the real Pontifex Maximus of the universal church, should be thrust into the *catabulus*, or public stables, to tend the beasts of burden, the horses, mules, oxen and buffaloes—and there St. Marcellus was incarcerated on the spot off the Via Lata, near the present Piazza Colonna.

The old cry had been: "The Christians to the lions"—now it was to thrust the chief of them all into the midst of the animals in the filthy common stable. Though the outward condition of the saint was changed, the spirit within was the same. From his noisome surroundings and irksome tasks, he kept in touch with the faithful and was their ruler and guide as before. Though a caretaker of brute beasts, it is the same sovereign pontiff who had lived through the persecution of Diocletian, had stood unmoved before the threats of Maxentius, who still continued to rule his people by means of his priests. Maxentius ignored all this, taking his satisfaction in his apparent humiliation.

The Christians could not endure such ignominious treatment of their Father, and soon succeeded in rescuing him by night and conducting him to the palace near by in the same street, belonging to the noble Roman matron Lucina. It was nearly opposite where St. Paul had been imprisoned. The saint would not even allow himself a well-earned rest, but at once set himself to work. The principal salon in the palace was dedicated as a church, and there the saint offered the Holy Sacrifice of the Mass, and preached to his people.

This church was the first opened and dedicated publicly for divine worship after the Great Persecution, for until that time the Christians had worshipped either in the catacombs or in private oratories, and the latter had all been destroyed, so that we may hold for certain that on this spot where the church of St. Marcellus now stands, is the only place in Rome where the Sacrifice of the Mass has never been omitted. This period of comparative peace was soon broken in upon by Maxentius, who promptly ordered all the cattle from the public stables to be driven into the palace of Lucina, into the same room which had already been converted into a chapel.

There in a short time, in January, 310, death came to St. Marcellus as a merciful release, for he was exhausted by unceasing physical toil under most unhealthy

conditions, worn out, too, by his own vigils and unceasing work for his own people under such distressing conditions. But he did not die in vain, for with his death, that of the thirty-first pope from St. Peter, came the close of those bloody persecutions of the Christians, not only in Rome, but in the rest of Italy and in some of the provinces. In others, some blood was shed for some years to come, but the end was in sight. In Nicomedia, Galerius lay dying, smitten with a fearful malady, and in the very same place where in 303 he had instigated Diocletian to publish his decree for the extirpation of all Christians from the face of the earth, there in 311, the same Galerius, after eight years of unspeakable horrors committed, issued an edict putting a stop, legally, to all persecutions. Therefore, in 311, Christianity obtained its complete triumph.

The body of St. Marcellus was carried by his faithful followers to the cemetery of Priscilla not far from the burial place of his predecessors, St. Marcellinus. In the ninth century the precious relics were placed in a basalt urn where they now repose beneath the high altars of "San Marcello al Corso," on the same spot where the saint himself offered the Holy Sacrifice in the chapel which he had dedicated in the house of Lucina, and where later he breathed his last among the beasts of burden.

To sum up: St. Marcellus lived to see the cessation of the last persecution of the Christians which had been set on foot to accomplish their complete destruction. He was the last of the popes to give his life for the Faith. He was the one who began in Rome the open and solemn worship of the Holy Eucharist, which has never been interrupted since his day.

St. Marcellus was the first champion of the liberty and independence of the Church which were menaced by the civil arm instigated by unworthy and rebellious Christians.

St. Marcellus asserted publicly and explicitly the universal supremacy of the Chair of St. Peter. He was also the restorer and organizer of ecclesiastical administration, the fruits of which work have come down to our day.

In the face of this record of an extraordinary life, it certainly behooves all Christians to do honor to this great saint, especially in this sixteenth hundred anniversary of his death—for the sacrifice of his life marked the end of the era of persecutions and the inauguration of the triumph of the Cross.

In less than two years the Emperor Maxentius was celebrating with great pomp the sixth anniversary of his reign. Vain and lighthearted he gave little thought to the army of Constantine so inferior in numbers to his own, which was approaching Rome. Probably trusting with a fatal blindness to his own good fortune thus far, he went on amusing himself with games and sport at the Circus Maximus, but at last was urged on by his subjects to go out to meet Constantine. He had a superstitious horror of going beyond the walls of Rome, but

he consulted the Sibylline books and the augurs, and trusting himself to his hitherto invincible Pretorian guard, he went outside the gates with a serene confidence of returning to Rome that evening as victor.

This victory might have brought back the days of Nero to Rome and the world, but God willed otherwise. On the Milvian Bridge the forces of the Christian Constantine triumphed completely and put to rout the emperor and his pagan subjects. In their utter rout, crowds of them were driven into the Tiber and drowned, Maxentius among the rest.

J. G. ROBINS.

Rome, February, 1910.

Religious Science

The first number (January-February, 1910) of the new French Jesuit review, *Recherches de Science Religieuse*, has already been mentioned and its first article reviewed in AMERICA (Vol. II, p. 538), but its importance calls for a detailed statement of its contents. The title itself, "Religious Science Researches," is an indirect and welcome protest against the now prevalent tendency to restrict the word "science" to the knowledge of natural phenomena. Religious science is in a very true sense the greatest of all sciences, the only one that carries with it everlasting conclusions of incalculable practical import.

The first article of this new review, "La foi au Seigneur Jésus dans l'Eglise naissante," is by Father Jules Lebreton, who, while proving by an exhaustive comparison of Scripture texts in the original languages the nascent Church's belief in the divinity of Christ, puts into the statement of his proofs so much light and warmth that the reader thinks less of pitying the Modernist error than of rejoicing in the possession of the splendid truth. In "Qoran et Tradition—Comment fut composé la vie de Mahomet," Father Henri Lammens, writing from Cairo, examines into the pretension of modern Islamists that the "hadit" or Moslem Tradition throws much light on the personality and biography of Mahomet. The writer proves, on the contrary, with a wealth of quotations and learned foot-notes, that the vast library of Arabic books on the doings of Mahomet, a library greater in extent than any similar occidental collection, is based solely on the Koran and that the so-called Tradition is one of the greatest historical frauds in the annals of literature. However, since that Tradition has been the main factor in perpetuating the Islamic fable, it is worth delving into in the hope that it may ultimately furnish some meagre data that may help to clear up the as yet impenetrable mystery shrouding the life of Mahomet.

Zacharias, XII, 10, is the subject of a suggestive exegesis by Father Albert Condamin, of Hastings, England. He shows, by collating Hebrew and Greek texts, that the most probable interpretation of this difficult

passage is that of M. van Hoonacker, who punctuates the verse thus: "They shall look upon me. Whom they have pierced, they shall mourn for him." The insuperable difficulty of supposing that Iahvé (the Jewish Jehovah) should be pierced and should die is thus removed. Father Condamin points out that the learned Louvain professor does not seem to have been aware that his punctuation was first suggested by St. Cyril of Alexandria in his commentary on the Prophet Zacharias, where he considers this interpretation as traditional among the Greeks. Ten texts from Isaias show that Zacharias borrowed from the earlier prophet and this leads to the conclusion that he "whom they have pierced" is most probably none other than the Servant of Iahvé, whose passion is so graphically foretold in the fifty-third chapter of Isaias.

Father Alfred Durand compares the epithet "first-born" applied six times in the New Testament to Christ with the use of the same expression in several texts of the Old Testament and with the use of a similar word by Philo and concludes that in all the passages of the New Testament where "first-born" occurs, it means an absolute attribute expressing Christ's universal and sovereign primacy.

Father Joseph Huby discusses the words St. Mark added to the recital of Christ's temptation as given by St. Matthew and St. Luke. These words (Mark I, 13) "and he was with beasts" are supposed by some commentators to be an allusion to II Mac. V, 27, where Judas Machabeus is said to have lived amongst wild beasts; but the similarity of the situation disappears when one reflects that Christ was alone with beasts in the desert, whereas the mere perusal of the entire twenty-seventh verse of the fifth chapter of the second book of Machabees shows that Judas Machabeus "lived among wild beasts in the mountains with his company, and they continued feeding on herbs, that they might not be partakers of the pollution."

"Notes d'Epigraphie Chrétienne," by Father Jalabert, mentions several cases in which lapidary inscriptions discovered in Africa and Greek-speaking countries contain extracts from the Bible. The testimony of these inscriptions in imperishable stone may be more valuable than that of the oldest known manuscripts, exposed to alteration through long centuries of transmission. Exegetes know that the text of Luke II, 14, is uncertain. The manuscripts give two readings: "to men of good will" and "good will to men." Critics generally decide in favor of the former reading, which is supported by all the best manuscripts, while the other is to be found only in second-rate sources. The latter is the more favorite reading in the East, the former in the West. In 1899-1900, and again in 1904-1905, an American archeological expedition discovered in Syria two inscriptions containing this text with the Oriental reading "εὐδοκία," "good will to men." It is therefore certain that at the time these texts were engraved (fourth or

fifth century) the 14th verse of the second chapter of St. Luke was commonly read in Syria as follows: "Glory to God in the highest and on earth peace, good will to men," the "and" between "peace" and "good will" being omitted.

C. C. Martindale contributes a short paper suggesting a natural explanation of a miracle attributed to Apollonius of Tyana by that most unreliable of biographers, Philostratus. X. Le Bachelet critically examines what Cardinal Bellarmine said of the Bible of Sixtus V in 1591. He first states the objection drawn from the discrepancy between two documents written by Bellarmine, the Preface to the Sixto-Clementine Bible of 1592 and a passage from his Autobiography (1613), both reproduced in parallel columns, and then he proceeds to quote an extract from an unpublished autograph MS., which he himself discovered and which is the original text of the "Votum" written by Bellarmine under Gregory XIV in 1591, one year before his Preface and twenty-two years before his Autobiography. This extract proves, first, that Bellarmine really spoke in 1591 as he said in his Autobiography that he did; and secondly, that one year only after the death of Sixtus V, in the presence of Gregory XIV, of cardinals and consultants who had been in Rome during the last months of Sixtus V's pontificate, Bellarmine proposed that there be inserted in the corrected Bible of that Pontiff the statement afterwards appearing in the Preface, that Sixtus V, having noticed imperfections in his work, had determined upon a revised edition.

Father Frédéric Bouvier devotes eighteen pages to a "Bulletin d'Histoire Comparée des Religions," in which he reviews various methods of conducting researches into the history of religions. He dwells especially on the *a priori* methods of M. Loisy, M. S. Reinach, Mr. L. R. Farnell, M. G. Foucart, M. Victor Henry, MM. H. Hubert and M. Mauss and pits them one against another, exposing with quiet humor their contradictions, their baseless hypotheses, their pretence of impartiality while they are all the time postulating the first principles of blind rationalism. He concludes with an eloquent example of the only way in which these researches should be conducted, the experimental way, that is to say, observation of living exponents of strange religions, as exemplified in the first hand descriptions of the religious views of the natives of New Pomerania or Neupommern, in the Bismarck Archipelago. These descriptions, based upon observations made in the best possible conditions by Catholic missionaries who study patiently on the spot conditions of religious evolution that are impenetrable to the superficial and hasty observer, are full of interesting and well ascertained facts, many of which point to a belief in a Supreme Being. None of these missionaries yields to the temptation of building upon these particular religious data synthetic systems as vast as the universe, but content themselves with statements that tell their own story.

How Ferrer was Tried

II.

In order to give a consecutive and detailed account of the trial of Ferrer, I obtained the judgment and proceedings, "Juicio Ordinario seguido ante los Tribunales Militares en la Plaza de Barcelona contra Francisco Ferrer y Guardia." The conservative ministry by Señor Antonio Maura y Montaner, the premier, upon the assembling of the Cortes or parliament, gave orders to publish the entire testimony and proceedings of the trial of Ferrer *in extenso*, but the Liberal party which immediately succeeded under Señor Francisco Moret y Prendergast, refused to do so, and hence the *Juicio Ordinario* or judgment-roll giving accurate references to each page of the testimony, the findings of the court and the sentence, is all that was ever published. Yet even General Luque y Ferrer, the late Liberal Minister of War, was obliged to say: "The case of Ferrer is no more than an episode of that repression which we consider a political mistake; but legally and judicially Ferrer was well tried. The guilt of Ferrer was absolutely demonstrated, not as a propagandist of ideas, but as a director of sedition."

At the trial two features are especially noticeable: one was that no member of the clergy or religious orders, or any one connected with religious institutions was called as a witness, and the only one against whom Ferrer and his counsel raised any positive objections was Domínguez, an occasional correspondent of *El Siglo Futuro*, a Catholic newspaper, who testified to the progress of the riots; and the other was the fact that no testimony was received concerning *La Escuela Moderna* or its teachings, or the activity of Ferrer in promoting it. But for the mention of it in the documentary evidence, it would not have come in the trial at all.

The majority of the witnesses who testified against Ferrer were practically of his side; they were Republicans, Liberals, revolutionists, labor leaders and Anarchists, and it was their testimony which demonstrated the activity and participation of Ferrer in the riots of July last. About seventy witnesses in all were examined, and of these, fifteen gave precise testimony as to the doings of Ferrer during the period of the riots. The remainder were persons who testified to various documents, the progress of the riots, hand-writing experts and others, who made up the various collateral proof necessary to present the whole case.

In the matter of the revolutionary type-written circulars which were found in Ferrer's residence, the experts testified that certain corrections therein were in the handwriting of Ferrer, and they also identified other letters and documents as his writing. In a letter to Don Odon de Buen, Ferrer writes: "I pray you, do not use my name, because I have to remain in obscurity, nevertheless—and will tell you about it the first chance I get—I am always ready to help in the coming of the republic,"

and in another to him he says: "I am disgusted with politics; my rooted conviction is that with Rationalist teaching and Socialist education I get further, much further indeed, than with electoral contests." In a letter to Dr. Gariga of Buenos Aires, he repeated over and over again that the most intense and assuredly revolutionary work would be education in the form set up by him.

The prosecution adduced proof which followed Ferrer's acts throughout the riots, until the troops began to subdue the rioters, when Ferrer disappeared from the city—covering three days in all. On Monday, July 26, the day when the rioters began to clash with the police, Ferrer was seen by the witnesses, Angel Fernandez Bermejo, Claudio Sanchez and Manuel Cabro, among certain riotous groups in formation in the Plaza de Antonio Lopez, at about six o'clock in the afternoon. Shortly afterwards a detachment of cavalry dispersed these rioters and Ferrer thereupon went towards the Puerta de la Paz, where he was again engaged in forming another group, and on the police coming towards them, left them and continued on down the Rambla where the witnesses lost sight of him. The proprietor of the Hotel Internacional, on the Rambla, testified that Ferrer dined there but did not know whether he stayed all night. Francisco Domenech, a barber from Masnou (just outside Barcelona) and a partisan of Ferrer, testified that he met him at the Hotel Internacional at half-past nine that night, that from there they went together to the editorial office of *El Progreso* to "see how the comrades were getting on," and then to Café Aribau where he and Ferrer met Calderon, Ponte, Tuban and Señor Litran and his wife. Then they went back to *El Progreso*, saying that he did not want Iglesias (the editor) and the others to sign a protest to the government against the war in Melilla, "because the revolution will be here, and the signers will be marching at the front of the populace." On the way back they went down the Calle de la Princesa where two men met them; to one of them named Moreno Ferrer said that the *Solidaridad Obrera* should take sides with the rioters, for "they were already compromised," and Moreno added, "if they don't, we will treat them like traitors are treated in Russia," with Ferrer's approval.

That same evening, July 26, after the rioting of the day, Lorenzo Ardid, who was a semi-Anarchist and close companion of Ferrer prior to the riots, was taking his coffee in the *Casa del Pueblo* (the successor to *La Escuela Moderna*), when Ferrer entered and after salutations said, "what do you think of the events of to-day?" Ardid answered, "that is over, but it is a kind of protest that ought to go no further." Then Ferrer turned on him sharply: "Don't you believe that this will go no further!" Ardid then commenced to answer him sharply, Ferrer grew heated, and Ardid turned his shoulder and said, "you are taking the wrong road." In the *careo* (or confrontation of witnesses) Ferrer admitted that he visited the *Casa del Pueblo* and talked with Ardid, but denied the specific language testified to by Ardid.

On July 27, the day of the burning of so many churches, schools and convents, Ferrer left his suburban villa, "Mas Germinal," quite early, came to Masnou and then took breakfast with Francisco Domenech in a café at Badalona and proceeded into Barcelona. During the day, Claudio Sanchez and Miguel Calvo saw a man dressed in a blue suit and a straw hat, with the front brim drawn down, in Barcelona, haranguing a group of rioters. Sanchez went up to him and said, pointing to the proclamation on the wall, "can't you read that?" and dispersed them. Both of these afterwards identified Ferrer in the *rueda*, as the man, on three different times when they were examined. Francisco de Paula Colledorns testified that between 7:30 and 8:30 that same evening, he saw a group of rioters on the Rambla in front of the Lyceum, led by a man whom he had closely noticed, and as soon as he afterwards saw the photograph of Francisco Ferrer, he recognized him. On the examination he was able to at once identify Ferrer in the *rueda*. He heard Ferrer tell the rioters to march on from there by way of Calle del Hospital. Ferrer was dressed in a blue suit and a straw hat, he said.

On the 28th, the second great day of the riots and pillage, Ferrer was exceedingly active, according to the witnesses. In the morning he came to the barber-shop of Domenech and told him to go and get the President of the Republican Committee, Juan Ventura Puig, alias Llarch, and see if he could do something. Puig came and Ferrer proposed to him to go to the city hall and proclaim the Republic, but Puig refused, saying that he would not compromise himself. Puig as a witness, went even further and declared that once before in a café in Calle de Porto Rico, when he objected to doing such things, saying that the people must be behind him in such a movement, Ferrer insisted that "he ought to begin by stirring up the people so that lots of them would go out and burn churches and convents." Puig then said that he did not understand how the republic would come by that means, but Ferrer cut him short with, "The republic doesn't matter, the question is, there will be a revolution," and a little later, "Very well, we will have to destroy everything."

Esteban Puigmollens testified that later in the day he saw Ferrer haranguing a group of rioters, and Salvador Millet said that a group entered the mayor's office at Masnou and commenced addresses to the populace in the name of Ferrer. On this same day, the witness Francisco Valvet says that at half-past twelve at the club house of the *Fraternidad Republicana* at Premiá (near the outskirts of Barcelona) two persons presented themselves, one of whom was Puig, and the other a man in a light suit and straw hat, who later on said, "I am Ferrer Guardia," and then he sent for the Mayor, Domingo Casas Llibre, who came there accompanied by the witnesses, Antonio Mustarés and Jose Alvarez Espinosa. When they arrived, he announced to them that he was Ferrer, and turning to the Mayor said, "I come to tell

you that you must proclaim the republic in Premiá." The Mayor replied, "Señor, I won't take those orders." Then Ferrer said, "Why not, when the republic is proclaimed in Barcelona, Madrid, Valencia and other cities?" The witnesses to these facts were not only the persons named, but also Jaime Comas, Pedro Cesa, Lorenzo Arnau and Jamie Calvé. There were three *careos* (confrontations) between Ferrer and the witnesses Puig, Ardid and Casas, the mayor, and in each of them Ferrer had to admit that he met them and had conversations at the time mentioned, although he denied the rest.

In addition to this, there was the testimony of Jose Canés and Pedro Pagés that certain bicyclists and workmen stopped carriages and people on the shore road on the 27th, and obliged them to go back, saying they did so under orders from Ferrer, and of Puigdemont who was present on the 28th at the Mayor's office in Masnou, while there violent addresses being made to the people, and one of the orators explained that he had just come from Ferrer and that Ferrer could not assist at the speech-making. A carpenter, Rosendo Gudas, testified that on July 27th, he was fixing a door in Ferrer's house, and Ferrer stopped in passing and said to him, "Now, what does Tiana (a nick-name for the village) think? It's about time now to burn down everything." Colonel Alvarez and Captain Ramon Puig, both of the Santiago Dragoons, testify that on July 28, they had a skirmish with the rioters behind the overturned street-cars at the Ronda de San Pablo, and captured several who were armed with new revolvers, which they said were given to them by a leader, whose name they did not know, but who was dressed in a blue suit and straw hat. A multitude of other pieces of circumstantial evidence, pointing to Ferrer's presence and activity during those days in different parts of the city, were adduced, but the recital is too long to be given here.

Francesco Domenech, the Masnou barber, also testified that on the morning of July 29th, he shaved Ferrer completely, taking off his beard. Bruno Humbert said that on that afternoon he found Ferrer's villa, "Mas Germinal," locked and bolted. Among others who testified to Ferrer's activity preceding the riots were Manuel Jiménez Moya, a newspaper man of radical opinions like Ferrer's, Marciso Verdager, Baldomero Bonet, himself prosecuted for arson, Modesto Lara, and Alfredo Garcia Magallon, all of whom had come in contact with the accused, and they further pointed out that several things had been done by the rioters in the way in which Ferrer had advised his adherents to do.

Against this mass of testimony Ferrer offered no witnesses, except one to the effect that he did not belong to the school of militant anarchy. No attempt was made to prove what Ferrer did from the 26th to the 29th of July, or to give his version of what his acts were during those fateful days. He did not even undertake to prove that he never wore a blue suit and a straw hat. In fact, he was wearing them when he had the interviews with Ardid

and Puig. His counsel, Captain Galcerán, wanted the trial suspended, however, until he could get declarations from abroad, in France, Italy and Belgium, from eminent philosophers and thinkers like Reclus, Kropotkin, Duchemin, Fabbri and others, that "the ideas of Ferrer are opposed to every kind of act of violence," and that these declarations would prove him incapable of participation in the events of July. The court properly rebuked Captain Galcerán, that such line of defense was not proper and that Ferrer was being tried for his acts and their consequences, not for his ideas. The rebuke of Captain Galcerán was magnified afterwards into a report that he had been shot for his too active defense of Ferrer; afterwards this report was toned down to a mere court martial. As a matter of fact, nothing occurred.

The sentence of the court on October 9, 1909, was that Ferrer was guilty of rebellion and treason, under Article 237 of the Code of Military Justice, in being one of the authors, chiefs and participants in said rebellion, and under aggravating circumstances. Under Article 238, the law fixed the penalty therefor as death, with the alternative, in case of clemency, of perpetual solitary confinement. The sentence was confirmed October 10, and sent on to the Ministry, which refused to interfere, after going over the facts involved in the case. Numerous applications, I am told, were made by telegraph to the King for clemency or pardon, in behalf of Ferrer; but I am also told that they were based upon the supposition that he had been tried hastily, and without any knowledge of the facts brought out on the trial.

ANDREW J. SHIPMAN.

(To be continued.)

IN LANDS AFAR

NOTES ABOUT HOLLAND.

On March 4th last, the fifty-seventh anniversary occurred of the reestablishment of the hierarchy in the eleven Northern Provinces of the Low Countries, officially known as the Kingdom of the Netherlands, but commonly designated by the name of Holland. Geographically the kingdom covers less than half the territory of Ireland, and is, therefore, not much larger than many single counties in our Western States. Its population reaches close to six millions, about one-third of whom are Catholics.

The hierarchy of Holland numbers one metropolitan and four suffragan sees, viz., Utrecht, Haarlem, Bois-le-duc, Breda and Ruhrmund, the three last named comprising the provinces of North-Brabant and Limburg, whose population, like their Flemish neighbors, is almost exclusively Catholic.

The Archdiocese of Utrecht is the historical see of Holland, having been first occupied in 696, by St. Willibrord, Apostle of Holland, and, after him for a time by St. Boniface. All through the Middle Ages Utrecht re-

mained the only see of the North until the reign of Philip the Second, King of Spain and Count of Holland, by whose efforts the other bishoprics were erected. When, however, Protestantism became dominant in those parts of the Low Countries, the bishops were driven out and their bishoprics forcibly suppressed. Ever since, up to March, 1853, the Catholics of Holland were ruled by vicars apostolic.

From the latter year, therefore, officially dates their freedom of worship and religious independence of government interference. To what extent they have profited by and taken advantage of it a mere glance through their latest year-book will show conclusively. What impresses the reader most is the multiform display of push and activity on the part of a people whose temperament we of this country have somehow been led to look upon as the very extreme of phlegmatic, whereas, so far as religion and good citizenship is concerned, they should correctly be ranked among the Church's most strenuous children. "Organize" evidently is the Dutch Catholic motto, and how completely it has been accomplished the pages of the year-book tell.

Politically, the whole country is covered with a splendid system of Catholic election clubs, extending itself into every city, town and hamlet and through provincial committees in full touch with a Central Bureau as supreme executive. As a result at every election for municipal, provincial or national offices Catholics cast their votes for candidates of their own selection, and have so far succeeded in returning seventeen of their co-religionists for the First and twenty-six for the Second Chamber of the National Legislature. In addition, through a national *Katholieke Volks Bond* (Catholic People's Union), Catholics act collectively in regard to all the burning questions of the day, striving in particular through this *Bond* to safeguard the Catholic working classes against the poisonous influence of the Socialistic propaganda.

Apparently they have succeeded in organizing everybody and everything from a Catholic standpoint, and, in turning the pages of the year-book one would almost fancy the Middle Ages had returned again with their complex variety of Catholic Guilds. Catholic trades in every branch, mechanics of every description have each their own Catholic unions; there are societies for Catholic farmers and societies for Catholic farm and day laborers. Catholic commercial travelers, Catholic clerks in stores and offices, Catholic architects and contractors, Catholic manufacturers and employers of labor of all kinds are each represented in the long lists of denominational organizations.

Worthy of special note are the Catholic Military clubs, in every garrison town of the country, whose object is to provide pastimes and promote social intercourse among Catholic soldiers and to keep them in line for prompt and regular discharge of their religious duties. Charitable organizations are to be found in large numbers in all the

principal cities and towns. The St. Vincent de Paul Society is spread out over the whole land, being made up of three hundred and twenty-two conferences and allied Charities, all of which are affiliated with a national committee in The Hague. This national committee counts among its membership some of the most illustrious representatives of the Dutch Catholic laity.

Extraordinarily well supplied also is this small country with missionary colleges. Each of the five dioceses maintains both a seminary and a theological college of its own for the education of priests. Vocations to religious life among both sexes must be abundant in Holland since after fully supplying the home parishes more than twelve hundred priests, sisters and lay-brothers are spared for missionary work abroad. Dutch missionaries are laboring in every clime, including not only their own colonies in the East and West Indies but also Porto Rico and the Philippine Islands. In the former the Dutch Dominicans have charge of three large parishes with several chapels of ease; in the latter the Dutch Fathers of the Sacred Heart have fifteen of their members laboring in the province of Surigao. It is scarcely necessary to state that the parochial school system in Holland is highly developed, there being hardly any parishes without a Catholic primary school. Since what may be called its Catholic emancipation Holland has doubled the number of its parishes, trebled its clergy, and spent \$240,000,000 on the building of churches. In 1890 it had 2,310 priests and over a thousand organized parishes.

But the most signal proof of religious earnestness and intellectual activity among Dutch Catholics is found in the statistics of the Catholic press. One almost feels tempted to doubt one's visual power while reading the returns on this vital subject of our times. Nevertheless, you find it stated that these less than two million Catholics support *fifteen Catholic daily papers*, some of which in size, make-up and general information equal the leading secular journals of to-day. To these must be added thirty-one papers, published either twice or three times a week; seventy-six papers published once a week, and fifty-two monthly and quarterly publications, the last named ranging from the humble but effective annals to the more select reviews and magazines devoted to theological, scientific and literary subjects. Catholic editors and journalists, Catholic publishers and booksellers each have their separate societies for the purpose of working in unison for the common good of the Catholic press.

From the foregoing it would seem that Catholicism in Protestant Holland is very much alive, and that Dutch Catholics are entitled to be ranked among the Church's most strenuous children of all lands. The Church in Holland is indeed blessed with an energetic and harmonious episcopate, a well-trained and hard-working clergy, a zealous and responsive laity. Together they present a united front to the enemy, and are advancing toward their high purpose in a phalanx more glorious and irresistible than those of Macedon of old.

V. S.

CORRESPONDENCE

The Efficient Cause of the Trouble in France

HÔTEL MEURICE, PARIS,

MARCH 5, 1910.

Perhaps this is the efficient cause of the trouble in France:

"The edict of Louis XIV on the declaration made by the clergy of France of their sentiments regarding ecclesiastical authority, an edict published in the month of March, 1682, and registered in Parliament on the 23d of the same month and year, is declared to be the general law of our Empire.

"We command and order that the present decree, sealed with the seals of the State, and inserted in the Bulletin of Laws, should be addressed to the courts, to the tribunals, to all the administrative authorities, to all the archbishops and bishops of our Empire, to the Grand Master, and to the academies of our imperial university and to the directors of seminaries and of other theological schools, in order that this decree should be inscribed in their registers, to be observed and to be caused to be observed, and our supreme judge, the Minister of Justice is charged with the enforcement of the publication of this decree.

"Given in our palace of the Tuileries, February 25, 1810. Napoleon."

This decree was published while Pius VII was in jail at Savona, about the time that the gallant Tyrolese patriot, Hofer, was murdered in Mantua; Josephine divorced by an incompetent tribunal of cowardly theologians, and Maria Louisa given to the French despot by a weak Catholic emperor of Austria with the sanction of a few unprincipled bishops and canonists.

Here is the genealogy of the present status of France:

Napoleon, the Corsican despot, endorses the Act of Louis XIV, the Bourbon despot, to enslave the Church. Indeed, in many respects this monarch and his court bishops were as great enemies of the Church as the Corsican was. Louis' court bishops, with Bossuet at their head, enslaved the Church in the seventeenth century, when even a Vicar General was condemned to death by the Parliament of Toulouse for appealing to the Pope from the decree of the secular court. De Maistre tells the story. Schism *de facto* for a time existed in France during the dispute between Louis and the Pope, Innocent XI. The bishops, led by Bossuet, were ready and willing to found a Gallican Church after the model of Henry VIII's beautiful creation in England, but the prudence of the Pope and the timidity of the King saved the situation.

"The State, it is I," said Louis XIV. "I accept and endorse," said the Corsican, and to prove that he meant what he said he robbed the Pope, locked him up in jail and put his heel on the bishops' necks. If Providence had not used a great, schismatic power, Russia, and a great Protestant power, England, to crush the despot, he might have become "*pontifex maximus*" himself.

Now, where did those two despots of France get their idea that the State was supreme in religion as well as in politics, that the State, in fact, is God? Evidently from Nero and the other pagan emperors who imagined themselves divine, insisted upon incense being offered to

their statues, and on putting the Christians to death on the charge of high treason for maintaining that the emperor's jurisdiction was limited by the power of conscience and religion. To assert that there was an infinite and omnipotent God above the emperor was high treason, and those who asserted it paid the penalty by loss of life. Louis may have believed in God. If so, why did he say: "The State, it is I?" Why deny the popes' jurisdiction over the Church? And if Bossuet and his companions had a living faith and were not blinded by the glamor of the court or the love of honors, would they have favored a schism in the Church of Christ? The Corsican, of course, had no religion but the gratification of his ambition. Nothing that he did surprises us.

From Nero to Louis XIV and Napoleon to Waldeck Rousseau, Combes and Briand, the jump is easy. It is a descent from giants to pygmies. But it is the same race and the same breed. The efficient cause of the persecution of the Church in France is clearly atheistic Caesarism. Will it conquer? How fared it with Nero? Where are all the Bourbons, and where is the Napoleonic dynasty? Waldeck Rousseau is dead and judged; Clemenceau and Combes have been kicked out of office, and Briand and his associates are trimming their sails. The new spring is blooming all over France. I have read popular novels in which the Christian religion is called effete, worn out. I beg your pardon. This is not true of the Catholic Christian religion. A man or a nation may lose it, but it is always a renovator. It is eternal. When the storm is over it raises its head again and the very ruins and rubbish only fertilize the soil for a larger and better crop. It is rising into power again amid the atheism and impurity of Paris. Visit the beautiful church of St. Clothilde as I did yesterday morning and see the crowds at the sermon; visit St. Sulpice or St. Roch or the Madeleine. I cannot visit them all. But what I see indicates a revival, zealous priests and genuine Catholics.

Yesterday, M. Gardey, the curé of St. Clothilde's, who is also a Vicar General of Paris and one of my old esteemed classmates, gave me a breakfast at which I met the Count of Chambrun, a Catholic deputy of the corps législatif, a name well known in America. Some of the Parisian clergy were present and we talked of the religious situation in France and in America.

I pointed out to them that we have a written constitution, not only in the United States, but in each separate State, guaranteeing the right of property which cannot be taken without compensation by the State. And then we have freedom of worship and freedom of education guaranteed by these written constitutions. I showed them that even so-called despotic Russia has these three constitutional rights guaranteed. A mere majority vote cannot take them away. The canceling of any one of these rights cannot be done in a fit of temper or by an accidental majority, or even by a great majority.

Now in France or in Italy there is no such guarantee as we have in our republic. For them the State is legally God, and a majority, often the result of a fit of passion, is God, or rather the devil, who robs and persecutes the good and tries to damn the souls even of children. Until France and Italy draw a sacred circle—as Richelieu does around Julie in the play—around the right of property, freedom of worship and freedom of education, the statesmen of France and Italy will continue to act like semi-maniacs and mountebanks. Assent followed the American views.

OLD ST. SULPICE.

Presidential Election in Brazil

For the first time in the history of Brazil the religious question played a part in the elections for President. Until now the Brazilian Presidents maintained religious liberty in a very royal manner. Rodrigues, Flores and Alfonso were even suspected of "clericalism." The writer of these lines has himself heard Alfonso, in an address to the students of St. Catharine's College, boast of his having been educated in a religious institution, namely, in the college of the Lazarists of Caracao. Neither of the two candidates actually in competition for the presidency could be looked upon as "clerical."

Marshal Hermes is a well-known Freemason. At the last election for the headmaster of the Brazilian Lodges he received some votes. The Freemason press loudly praises him as the incarnation of its tendencies. This affirmation was made in a circular addressed by the Brazilian Freemasonry to its adepts and published in the *Jornal do Commercio* at Rio, January 21, 1910. On March 1, Marshal Hermes da Fonseca was elected President. Let us hope that in his future government he will avail himself of the sage counsel of the defeated candidate.

Ruy Barbosa, candidate of the Civilists, is well disposed towards the Church. The first reason for this can be found in the fact of his being a man of the highest intelligence. His sons were pupils of the Jesuit college at Nova Friburgo. In his platform Ruy Barbosa has lately stated his opinions about associations of worship.

The following paragraphs, taken from the *Deutsches Volksblatt* for 1910, No. 5, reproduce the principal thoughts in this matter:

"As a Catholic I have always been a partisan of religious liberty, always fighting in the front rank for religious liberty, and under the provisional government I was one of the first promoters of the Act tending to the separation of Church and State. . . . The principle of a free Church in a free State has been interpreted both in America and in France but in two different and almost contradictory ways. In America, the government does not interfere with the expansion of Catholicism, which is to-day the most numerous of all confessions in the United States. In that country of real liberty, Catholicism is considered as one of the most powerful factors of civilization and social stability. France, on the contrary, seems to be continually haunted by the phantom of clericalism and the government there restlessly goes from reaction to reaction in fierce and relentless persecution. So that the French interpretation of the above-mentioned principle brings about terrific consequences. That is the reason why, in the twentieth century, they fall back on the unlimited power of royalty, and we see with stupefaction that under a régime of republican liberty all religious associations have been banished from France, whilst in America, by a liberal interpretation of the same principles, those same religious associations, exiled from their own country, are allowed to develop and expand freely, flourishing and full of benediction, without the smallest cloud on their horizon. Roman prelates and members of the Sacred College dine at the table with Mr. Roosevelt, a Protestant, who never neglects on Sundays to perform his religious duties in a temple of his own creed.

"And this same religious liberty we have engraven upon the Constitution of Brazil. We have copied it from the North American and not from the French source. Not to France but to America must we turn for instruc-

tion, look for decisions and solutions which would be violent, hurtful and reactionist beyond measure according to the French republican politics, whereas, according to the liberal American principle, they will be just, correct and pacific.

X.

Anti-Clerical Activity in Rome

ROME, FEBRUARY 26, 1910.

Despite the ominous mutterings of a week ago, on the eve of the Giordano Bruno demonstration, things came off on Sunday with an unwonted lack of violence, both during the procession and the speech-making. Instead of the hundred thousand participants expected by the anti-clericals, some six or eight thousand marched in line down the whole length of the Via Nazionale into the Campo de' Fiori. The spectators seemed far more numerous than the actual participants, but spectators and all were numbered in the estimates of certain blustering periodicals.

When the parade halted in the broad piazza, all were grouped about the famous Bruno monument, and here the annual denunciations of clerical aggression and imposture were rolled forth with characteristic volubility. Three deputies in the Italian Parliament were the orators of the day. Their cry was the crushing of all bodies of religious, the uprooting of all Catholic teaching from the schools, and the renewal of systematic persecution of the Church. One sad feature of this truly stupid celebration was the large number of boys and university students in the parade.

But the Catholic societies were not asleep this year. During the day some sixty thousand circulars were distributed among the throngs, stating the manner of man Giordano Bruno was and exposing the silly assertions of the mob that was celebrating. These same Catholic organizations sent a joint message to the Holy Father, assuring him of their loyalty. They have begun to realize how acute the situation is becoming, the more especially as no week passes without vilifications of religion and of the Pope appearing in the numerous anti-clerical papers of the city. Most of these yellow sheets flaunt their despicable caricatures in a riot of ugly colors before the public at every corner, and gazing at them can always be seen the young as well as the old. But it is not alone the Italian papers, for the gaudy French sheets are everywhere in evidence and these are in several respects more loathsome still.

The Lenten sermons at the various churches are listened to by very large crowds. The pulpit of the vast church of San Carlo al Corso is filled by an eloquent Franciscan, Father Norberto Seguini; and after hearing him the first time I little wondered at the immense throng gathered at his feet. The English-speaking Catholics of the city, and they seem to be here in large numbers this winter, are enjoying an excellent course of sermons by the Rev. Canon Higgins, of London. Quite a few non-Catholics go to hear him at S. Silvestro in Capite.

The Duke of Abruzzi a short time ago gave a lecture before the King and Queen at the Roman College on his recent trip.

Some days ago a bitter attack was made on the seminaries by some members of the Chamber of Deputies, special emphasis being given to the lack of up-to-date, adequate training of priests. The ex-priest, Murri, was prominent, making a bitter attack on teaching sisters.

The Masons and Socialists are making every effort to wipe out the last vestiges of religion in the public schools.

M. PARTHENIUS.

Affairs in Spain

TORTOSA, SPAIN, FEBRUARY 24, 1910.

The downfall of the Moret cabinet was due to internal dissensions in the Liberal party. Sr. Moret's weakness in allowing his policy to be guided entirely by the trust papers of Madrid and by the dangerous revolutionary element caused many prominent Liberals, who had been excluded from office, to foresee nothing but ruin for their own interests if the Moret ministers were allowed to continue in power. Though a violent exponent of Waldeck-Rousseau legislation, Sr. Canalejas, who has formed the new Liberal cabinet, seems to have but little sympathy for the newspaper trust which exercised such a strong influence over the Moret ministry. It was amusing to read the violent editorials in these papers, and in the Republican dailies, published after the downfall of Moret. The Pope, the Nuncio, the religious orders, especially the Jesuits, were credited with having brought about the change of Ministers. It seemed a strange conclusion, indeed, when Catholic editors see nothing but peril for the Church in a cabinet directed by Sr. Canalejas and having Count de Romanones as Minister of Public Instruction.

Through the new ministry, the royal pardon has been granted to those who are in prison for participating in the outbreak of July. However, those political prisoners who were found guilty of using arms against the Government forces, and those who are awaiting trial on a capital charge are not included in the royal clemency. This act of the new Liberal cabinet will not be popular with army officers, who realize the full danger of concessions to the revolutionary forces.

As predicted in a previous letter, the lay schools have been reopened. The Moret cabinet, before its downfall, secured the royal decree granting permission to reopen these schools, with the condition, however, that they shall be subject to Government inspection, and, when found teaching doctrines contrary to law and public morality, shall be closed and those responsible for such teaching shall be held amenable to the Civil Code. This permission, in face of the admitted fact that these schools exist purely for the purpose of engendering atheism and anarchy in the minds of the young, has caused even a greater storm of protest than that which was witnessed during the months of December and January. In all parts of Spain Catholics are now aroused. They claim that Government inspection will be superficial and inefficient. In Valencia, the meeting of protest against the Government's action was attended by twenty thousand Catholics, and telegrams approving the meeting were read from mayors and parish priests of almost every town and village in the Province of Valencia. The attending representatives from Catholic societies in the neighboring towns make the formal protest from Valencia that of three hundred thousand Catholics. In Manresa, Zaragoza, Vitoria and a dozen important cities, great meetings have been held which show that Catholics are being actively aroused to support the demand of the hierarchy that these schools be closed.

The ladies of Manresa sent the resolutions of their meeting to the Queen, and asked her majesty to present their wishes, which doubtless are hers, to the Government. The ladies of St. Anne's parish in Barcelona have banded themselves into a league of Catholic Social Defense. The ladies' meeting of Manresa has created quite a sensation.

A booklet of thirty-two pages, entitled "La Bandera

y El Soldado" (The Flag and the Soldier), by Father Remigio Vilariño, S.J., has created an outcry in the Republican press against "Jesuitism in the Barracks." As is well known, when Ferrer and his followers planned the outbreak of July, with its arson and murder, they made a special effort, by pamphlets and agents, to corrupt the soldiers in the barracks of Barcelona, and to induce them to use their rifles against their own officers. Father Vilariño's little work is written to counteract the evil influences at work among the soldiers of Spain. "La Bandera y El Soldado" is admirably arranged and contains a thrilling picture of Marinas, the Spanish hero of Cascorro. It explains the soldier's duty, the meaning of his flag, and the deep love in the hearts of men for the soldier-hero. Ten thousand of these little books have been distributed in the barracks of Spain, and fifteen thousand more copies are now in press. Army officers have warmly welcomed the little work.

Two Sundays ago the inauguration of the house of retreats for working men lately enlarged and refitted at Barcelona took place. This house is attached to the Jesuit College of Sarria, a suburb of Barcelona. The ceremony was held in the College Hall. The head of the diocese, several ecclesiastics, the patrons and friends of the work and a vast crowd were present. The bishop delivered an eloquent speech, followed by appropriate remarks of Rev. Father Puig, the Director of the Sodality, in which he explained the aim, the needs and the blessings of this movement on behalf of the working class.

To promote these retreats of working men not only by counsel but also materially by pecuniary aid, is one of the many works of lay apostolate, to which the members of the Sodality of Barcelona are devoting themselves heart and soul.

These retreats for working men have been going on for the past two years and not less than 700 laborers have enjoyed the benefit of this spiritual outing to Serria. The exercitant is not only lodged free at the house, but also his traveling expenses and even his daily wages, if necessary, are defrayed by the association. Many of course will not avail themselves of such extreme generosity, especially after their spiritual treat.

During the year 1908, 216 laborers made the retreat and the Sodality spent for the purpose 3,064.80 pesetas. The Sodality has promoters of this grand work in different cities of the province. The house proved too small and hence the need of enlarging and refitting it. The Sodality of Barcelona numbers now nearly two thousand members.

C. J. M.

Another sign of the times is the semi-authoritative announcement of the marriage, late in the year, of Princess Clementine, youngest daughter of Leopold II, to Prince Napoleon. The match, which appears to be entirely an *affaire de cœur*, was forbidden by the late king for obvious political and personal reasons. Much regret is heard in Catholic circles at the news; for the prince comes from a family notorious for its treachery to the Church.

It will be remembered that the new Army Act abolishes substitution, thus calling to military service many young men now at the university or at other higher studies. A new decree grants to students of the universities and colleges of higher studies, among others of the Industrial School at Liège and the Commercial School at Antwerp, directed by the Jesuits, the privilege of serving in a special battalion.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, MARCH 26, 1910.

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If Ye Have Risen With Christ

Faith is vain, if Christ be not risen from the dead. Even with Christ risen, faith is vain, or, without solid ground of hope in vast multitudes, who know of His Resurrection and affect to believe it, but who still fail to grasp its significance. No man can accept this truth and live as if all were to end here. There is no end to life even in the grave, where our mortal remains await restoration to the spirit with new powers and new qualities exceeding the most extravagant conjecture. As life lengthens the struggle for existence grows more arduous. At one time or other every man quails at the menace of dissolution. Many even young lives are weary with the unequal contest. Some tire of life, others grow disgusted with it, many dissipate it. At best our stay here is brief, as swift as the flight of the arrow, and, when over, as trackless as a ship's furrow in the sea. Death faces, haunts, pursues us everywhere. But for a belief in immortality, life would be a continuous dread of death. With this belief the sting of death is lost. One could reason out a belief in immortality without the Resurrection; but for an abiding, energizing, triumphant faith, with well-founded hope of a happy immortality, the Risen Christ was needed. Not all men necessarily look forward with joy to a future life unending; for not all know happiness in this life. But no one can believe: "I know that my Redeemer liveth," without rejoicing in the prospect: "In the last day I shall rise out of the earth and I shall be clothed again with my skin, and in my flesh I shall see my God. Whom I myself shall see, and my eyes shall behold, and not another; this my hope is laid up in my bosom."

A Death and what it Recalls

News comes from England of the death of Dr. Edward King, Bishop of Lincoln, an amiable man much beloved by the High Church party of which he was a member. His character is well drawn in the "Life and Letters of Father Henry Van Rensselaer," by the subject of that memoir, who was intimate with him during his sojourn in Oxford while still a Protestant. Our readers will probably best recollect Bishop King as the defendant before the Lambeth tribunal in 1890. He had been denounced by the Church Association for using candles on the Communion table, for celebrating the Communion with his face to the table and his back to the people, for washing out the chalice after Communion with wine and water which he there drank in the manner of Catholic priests, for mixing a little water with the wine as we do at the offertory, for not letting the people see him bless the bread and wine by laying his hand upon them, for having the hymn: "Lamb of God who takest away the sins of the world, have mercy on us," sung at Communion, and for making the sign of the cross when giving the blessing.

After a good deal of manipulation the trial came into the hands of the Archbishop of Canterbury. High churchmen flattered themselves that at last they were going to have a real ecclesiastical tribunal. To their chagrin, however, the archbishop would not act until authorized by the Privy Council, and assured on the part of the Crown, of his jurisdiction. His judgment must have been painful to Bishop King. He allowed the candles, the purification of the chalice and the singing of "Lamb of God," etc., on the ground that they had no special doctrinal significance. The mixing of water in the chalice during the service he forbade, but allowed it if done in the vestry before service. He permitted the position with the back turned to the people, provided what was done with the hands could be seen by the members of the congregation, getting over the apparent incompatibility of the two, by adding the words, "who should desire to do so," thus, throwing upon the congregation the burden of getting somewhere, perhaps into the roof, to see what was being done. The sign of the cross he forbade absolutely. The *Church Times* spoke very disparagingly of the judgment as a compromise and, refusing to recognize the jurisdiction of the court, denied its validity: now it calls it a "statesmanlike and judicious decision." Is it possible that "compromise" and "statesmanlike and judicious decision" may for Anglicans be synonymous?

Virtue of Economy

Economy is in the air. Men who used to live on profits are now trying to live by savings. Waste, high living, extravagance are the deadly sins for a time; thrift, self-denial, modesty the cardinal virtues. From a period of lavish expenditure we have passed to one of cautious re-

serve. With promise of prosperity, no one thought of saving money; with prosperity deferred no one dares to spend. Many a virtue has been made of necessity during the past season. Thousands who never heard of Lent, or who surely never observed it, have gone without meat this year. Thousands who despised self-denial as a religious practice have learned its economic value. Few have regretted that Lent came, with its cheaper and more meagre food, to spare the purse strings. All have learned by actual experiment the advantages of virtues they had regarded as monkish, mediaeval and fanatical. As in every reaction, some have gone to excess in their very virtues and have carried their economies to an untenable limit. They have forgotten the golden rule of moderation even in virtue, *Ne quid nimis!* Especially forgetful are they when applying the new code to others, by cutting off work that might be made productive and by reducing salaries too low to sustain the energy needed for vigorous work.

Zelaya Still Active

Ex-President Zelaya, who has returned to Paris after a three-weeks' stay in Madrid, gave out an interview on March 14, in which he makes known that he is about to publish a statement on recent affairs in Nicaragua. The book, which is already in the printer's hands, will be graced with facsimiles of various important documents, which, Zelaya asserts, prove that Estrada and the United States were solely responsible for the revolutionary attempt. Estrada sought political power; the United States wished to establish a protectorate over Central America. "The United States," continued Zelaya, "fearing the failure of the Panama Canal, tried to make sure of a concession by the Nicaragua route, to shut out Great Britain, France and Germany. As I steadfastly opposed the proposition, the Americans, wishing to get rid of me, were ready to utilize anybody. Estrada was simply a tool in their hands, and it was he that unchained all kinds of calamities against me. The sentiment of Nicaragua is plainly anti-American. I shall remain in Paris or Brussels for a year or two and then return to Nicaragua, but with no aspirations to the presidency, for I believe I should leave it to younger men." If his book bears out his advance notice, it will find many interested readers.

Editorial Communication

To the Editor of AMERICA:

In your issue of February 26th you very kindly gave space to some comment upon that particular kind of non-sectarianism which is animating the board of directors of George Washington University, Washington, D. C. In my remarks upon the letter of the Reverend Mr. England, advocating a Congressional appropriation for the University, I observed that his panicky state of mind over the "intrenched" position of "Rome"—as repre-

sented by Georgetown and the Catholic University—might possibly be a reflection of the minds of his colleagues upon the executive board of the institution.

That this was not far wrong would appear from another enlightening communication in the *Living Church* for March 5th. The correspondent this time is one Richard D. Harlan, who, as he speaks of "our charter," may likewise be presumed to be a member of the executive board of George Washington University. Mr. Harlan is hurt that the *Living Church* should endorse a protest of President Edmund J. James, of the University of Illinois, against a Congressional appropriation for George Washington University. It may be said here that President James appeared before the House Committee on Agriculture on behalf of the National Association of State Universities, and that he brought a protest against the above-mentioned subsidy signed by nearly all the heads of the State universities and normal schools.

Mr. Harlan says that President James has called George Washington University a "sectarian institution," and at a time, too, when he had in his possession facts which would prove the contrary. In a press report, President James described his own position as follows:

"We are not fighting Washington or the District of Columbia in connection with the allotment of funds under the terms of the Morrill Act, but we are protesting against the pernicious error of establishing a precedent of appropriating public funds for the maintenance of a private institution."

The objectionable epithet is not used here, and whether President James did or didn't apply the term at another time is not nearly so interesting as Mr. Harlan's account of the evolution of the Baptist caterpillar, Columbian College, into the polychrome butterfly, George Washington University. The Baptist trustees were asked to retire—at least a sufficient number—and then, that the wedding feast might go on, guests of variegated garments were called, so that the present board of trustees is composed of 4 Baptists, 5 Episcopalians, 5 Presbyterians, 1 Methodist, 1 Unitarian, 1 German Reformed, 1 Swedenborgian, 1 influential Hebrew.

No table of specific weights or reactions being appended, the proportions are not explainable. Suffice it to say, however, that, having mixed gently and obtained an excellent non-sectarianism, the name "George Washington" was taken, and from that moment the character of the institution was determined forever—or, as Mr. Harlan puts it, ". . . they thereby gave the most convincing pledge imaginable that the reorganized university would be maintained, to the end of time, on a non-sectarian foundation . . ."

Thus, fortified by the name of the Father of his Country and a board of directors of assorted beliefs, George Washington University goes securely on its "non-sectarian" way. But like his friend and confrère, the Reverend Mr. England of Rock Creek Parish, Mr. Harlan can not let well enough alone. He must needs

nudge the editor of the *Living Church* in the ribs and bid him "Come in! It's all in the family." In a last engaging paragraph he says:

"If the editor of the *Living Church* knew the educational situation here in Washington, he could not possibly put a single stone in the way of the development of the entire work of the George Washington University which would, indirectly, be assured by the passage of this bill. Its largest growth will be a far-reaching, though indirect, advantage to your own church."

That the educational situation in Washington is in need of some illumination, we are quite free to admit; and it is due to the Reverend Mr. England of Rock Creek Parish, and his recent frankness, that we know whom the light would be most unwelcome to. Mr. Harlan is much more of a diplomat than his clerical associate. He is content to tell the editor of the *Living Church* that there is "something in it" for him and his co-religionists; he does not commit himself in details—he leaves them to the editor's horse-sense. This precaution comes too late, however; the pastor of Rock Creek has let the cat out of the bag.

What one wants to know now is: What trick of looking through one's legs is required to obtain such a conception of non-sectarianism? Here are two estimable gentlemen who are devoting themselves earnestly to the securing of a Government subsidy for George Washington University on the vehemently-asserted basis of its non-sectarian character; one of them has unguardedly admitted that the chief purpose of the University is to oppose the Catholic influence of Georgetown University and the Catholic University of America; and the other—who has the courage to accuse President James of deliberate misrepresentation—has plainly, though less openly, admitted this anti-Catholic purpose of George Washington University, and has urged the editor of the *Living Church* to help the matter along *because* there will be something in it for his denomination.

If George Washington University were now exclusively in the hands of the Baptists, and this attempt were made, the affair would be far less sectarian for the simple reason that now practically all the non-Catholic bodies are represented in an effort to build up with public moneys an explicitly anti-Catholic university.

The saddest thing of all, perhaps, is that George Washington should be made sponsor for this most un-American endeavor to pervert public funds to sectarian purposes. We can not help wondering whether Mr. Harlan did not have to wipe a smile away quickly after this sentence of gasconade:

"To have remained sectarian in any sense, after such a rechristening, after taking the name that belongs to all good Americans of every creed, would have been a gross and an impertinent violation of the proprieties of true patriotism."

Washington certainly did nothing to deserve this.

NEW YORK, March 17, 1910.

E. F. S.

"JAM HIEMS TRANSIIT."

*Spring's in the Abbey Garden now,
Green on the ground and the bush and the bough,
Chatter of birds in the soft new air,
And a stirring and wakening everywhere.*

The Brother he planteth his lily bed
And he placeth his rose trees, white and red,
(Lilies and roses shall bloom anon
For the Shrine of the Mother and Cross of the Son).

He unwintereth blithely the ancient Vine
Again on the Northern wall to twine
(It shall yield in the wine press the Altar Wine
Ere the autumn goes to its death).
He hath plowed and harrowed a space anigh
For the Wheat of the Singing-Bread to lie.
(And the place of the Wheat and the Vine hard by
He hath called it "Nazareth").

And day by day as the young year grows
He shall lovingly tend his lily and rose,
(He shall number the blossoms, each as it blows,
For a vow he has truly made,
That every day ere the day be done
He shall say an "Ave" for every one.
When they stand before the Mother and Son
Oh, well shall his pains be paid!)

And at eventide when the shadows fall
Athwart the Vine on the northern wall,
Ere is borne from the belfry the Vesper-call
On the twilight's balmy breath,
Awhile he shall linger lovingly
By the Vine and the Wheat, and on bended knee
His sunburned hands his Rosary
Shall tell in Nazareth.

But when brooding night comes tiptoe in
From Heaven on high shall the Mother send
(He shall know it not his cell within!)
Angels two his flowers to tend.

Michael in golden armor bright
Shall come to the lily bed,
And at the touch of his lance of light
Each lily shall lift its head.

And to each he shall whisper soft and sweet
The message he bringeth down:
"Ye shall stand in the Shrine at the Mother's feet
And twine in the Mother's crown."

The roses shall thrill at Raphael's hand
Caressing them one by one;
"Yours it shall be," shall he say, "to stand
At the Cross of the Virgin's Son."

And last—doth she love him the best of all
The Mother? Ah, who can tell?
To the Wheat and the Vine on the northern wall
She shall send him her Gabriel.

And he shall tell in the days of spring
Of the wonderful days to be,
And again to Nazareth shall he bring
The message of Calvary.

*Spring's in the Abbey Garden now,
Green on the ground and the bush and the bough,
Chatter of birds in the soft new air
And stirring and wakening everywhere.*

A. P.

LITERATURE

The Book of Easter. With an Introduction by the Rt. Rev. W. C. DOANE, and Imaginative Drawings by George Wharton Edwards. New York: The Macmillan Company.

The "Book of Christmas" must have been a success since the publishers have ventured upon a similar experiment in the present volume. With dainty binding in white and gold, decorative Ascension lilies, and numerous drawings and reproductions of famous pictures, all the external appearances of the little book suggest the wild, happy clash of Easter-bells. But the fact is driven home to us that the mystery of Easter is a crucial test of the Christian faith when we read into the collection of Easter literature herein contained, and feel obliged to admit that, as an Easter book, this one is anything but successful in justifying its title.

The plan of the book includes a section entitled "Before the Dawn," in which we have some selections on the Passion of Christ and various others on the topic of death. The version of the "Stabat Mater" and that of the "Dies Irae" are Worsley's and Irons' respectively, and therefore above criticism. But in citing passages, showing "how the Ancients thought of Death," why has the compiler quoted Scripture for the apparent purpose of proving that the Old Testament writers did not believe in a future life? It is not true, first of all; and, secondly, even where discussion exists there are two sides to the question, on account of the presence of passages which undoubtedly foreshadow and teach expressly a future immortality. Why did not the compiler choose his selections from the latter class? As for the remaining contents they are strongly marked by mediocrity from a literary point of view; whilst from the Christian point of view they include much impossible material. We are given the myth of Ceres and Proserpine with its subtle instillation of the notion that the Christian Easter is a development of a pagan festival. We have Arthur Hugh Clough's "Easter Day," with its atheistic interpretation of the Christian miracle. The compiler, realizing perhaps that his audacity has carried him too far, has omitted the title of this poem from the table of contents.

Why do intelligent publishers perpetrate mistakes like this? It certainly does not pay. A heterogeneous jumble like the present book is offensive just because it is comprehensive. To unbelievers the Christian tone of some of its contents will be distasteful; to believers the thin solution of Christianity doled out in Hibbard lectures and in extracts from Phillips Brooks and similar "fancy" Christians, not to mention undisguised infidelity, such as that of Clough's poem, must be most abhorrent. The desire of the publishers to please everyone has led them to attempt a combination of warring elements.

Why an Episcopalian bishop should send such a collection forth with his benign approval and blessing, is another question which we cannot answer. The bishop's little essay, of course, puts certain Christian truths in an admirable way. Yet we cannot but be surprised at some of his statements. Bishop Doane says: "While angels heralded the birth of the little Baby and brought the shepherds to the stable, while the new star lighted itself in the sky to lead the wise men to the Holy Child, there was no announcement or outward visible sign of the actual rising; but silently and secretly, just before the day broke, with no mortal eye to see and no witness to describe, He rose again from the dead." St. Matthew says: "And behold there was a great earthquake. For an angel of the Lord descended from heaven: and coming, rolled back the stone, and sat upon it; and

his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror and became as dead men."

The Bishop tells us, moreover, that resurrection from the dead "is not miraculous—to use a foolish word that only means wonder,—because there is no wonder about it; nor is it supernatural,—to use a still more foolish word,—because we do not know the 'metes and bounds' of nature and cannot say, therefore, what lies beyond them. It is perfectly natural. Every planted thing that has in it a germ of life must come to life again." We do not know which shocks us most in this passage: the bad theology, the bad philosophy, or the bad logic.

American Foreign Policy, by A DIPLOMATIST. Boston and New York: Houghton, Mifflin Co. Price \$1.25 net.

Information about desert land reclamation, forest reserves or the improvement of waterways is so readily obtainable from reliable sources that all who take an interest in the subject can be easily gratified. But what about our dealings with other governments? What is done? Why and how is it done? In two hundred pages, A Diplomatist answers these and many more questions connected with our foreign relations. For more than a century the United States was seldom drawn into deep discussions with other nations, but the puny republic of the eighteenth century has now become, as our Latin American friends never tire of repeating, the Colossus of the North. What thought had the early Presidents of the Philippines or Samoa? What trend of events has been such that our country must now not only take cognizance of the great diplomatic contests which rapidly follow one another in Europe, but from sheer self-protection must henceforth be ready to take an active part in those spirited though unbloody battles. The old order has gone, to return no more. The book gives clear and precise information which the American citizen ought to have if he is to be able to form an intelligent opinion of our relations with the rest of the world. The chapters on the Latin republics and the Far East are particularly valuable. The author makes it plain that broken down political hacks ought not to find berths in the diplomatic or consular service. Even a strong and brilliant man may become a failure in statecraft: a successful physician does not necessarily prove a successful lawyer. Diplomacy must henceforth be in America what it has been for ages in Europe, a true profession. A training school for diplomatists, the author says very properly, is one of our needs. Not the least merit of the book is that, while showing the change of conditions that has come over our country, it insists upon the vital importance of rising to the occasions that have resulted from that change.

The Snare of Circumstance. By EDITH E. BUCKLEY. Boston: Little, Brown & Co.

Breathes there a man who does not like a detective story? Miss Buckley has given us one with a vengeance. Without crowding horrors, she has heaped mystery upon mystery. In the way of blind alleys and unexpected turns, there is an embarrassment of riches. The only thing the reader may feel quite sure of during the first nine or ten chapters are the names of the book and the author. Everything proves in the issue to be something else. Wherefore, the reading requires close attention. The first chapters are the best. Miss Buckley, towards the end, is so busy disentangling her most tangled skein that she drops completely two of her most interesting characters—the girl in white and the bosom friend of the hero. The book is clean, well written, not at all dull; there are surprises plentiful as blackberries, but the plot, like that of most detective stories, is strained.

FRANCIS J. FINN, S.J.

El Catolico armado contra los ataques de los Protestantes, por PIO DE MANDATO. Obra traducida, aumentada y adaptada por el DOCTOR D. RAFAEL PIJOAN. St. Louis: B. Herder. Price \$1.10 net.

The highly commendatory letter with which the Rt. Rev. Felipe Ortiz y Gutiérrez, Bishop of Zamora, Spain, has honored the translator tells us that no praise of the book is needed except to encourage its circulation, for it is its own best recommendation as any attentive reader will see. Six chapters are devoted to a discussion of the nature, rise and spread of Protestantism; five chapters and an appendix state the Catholic position with special reference to points of controversy and modern conditions. As the Protestant propaganda is now active in many Spanish-speaking countries, and especially in our colonial possessions, we trust that the clergy and enlightened laity will see to the distribution of a large edition of a book whose timeliness and merit it would be hard to overestimate.

The Christian Instructed and the Christian Consoled. London: Catholic Truth Society, 4 Paternoster Row, E. C. Price each, cloth, one shilling; paper, sixpence.

These two little volumes translated from the Italian of Father Quadrupani, a Barnabite of the eighteenth century, are for the instruction and encouragement of those devout souls who, while not called to the religious life, study their personal sanctification. Little chapters on slander, friendship, amusements, and human respect are typical instructions. "There are many who are gracious and obliging in the company of strangers who are harsh and insupportable in the bosom of their own family" is the introduction to some pointed advice on home life. The sources of spiritual strength and the way to sanctify one's duties and derive spiritual advantage from daily trials are some of the subjects treated in "The Christian Consoled." Directors of sodalities will find both volumes full of appropriate suggestions.

Do It to a Finish, by ORISON SWETT MARDEN. New York: Thomas Y. Crowell & Co.

Through fifty odd pages, the author addresses himself in strongly worded counsels with frequent illustrations from life to the great work of driving home to our young Americans the need of conscientious thoroughness in whatever they undertake. The lesson is sadly needed, for "short cuts" in everything seem to be the order of the day. He insists, and with reason, that natural cleverness, or Yankee "smartness" is no fair substitute for the patient mastery of a

trade or a profession. The chapter on the relation of work to character and that on second-class men show a boy why, with so many wide open avenues to success, failure and consequent discontent blight lives which were once filled with brilliant hope and promise.

La Joven Catolica en familia y en sociedad, por MARIA DE LOS DOLORES DEL POZO. St. Louis: B. Herder. Price, 55 cents, net.

We do not know of a more desirable keepsake that a Spanish maiden could take with her when leaving school for good than "La joven Católica." Full of prudent counsels for her conduct at home and in society, it gives a sensible chapter on her personal and private life, warning her against that worldliness, frivolousness and idleness to which girls are so prone. An introduction on woman's influence in society and a closing chapter on some illustrious Catholic women of history complete the valuable contents. Cardinal Gregorio Maria Aguirre y Garcia, Archbishop of Toledo and Primate of Spain, has written in terms of high approval of the book and its aims. In paper, print and binding the publisher has added to the attractiveness of a book that is so desirable in itself.

BOOKS RECEIVED

Alleluia. An Easter Booklet. By Rev. T. J. O'Mahony, D.D., D.C.L. Dublin, Ireland, Browne & Nolan, Ltd. Net 6d.
The Purpose of the Papacy. By Bishop Vaughan, D.D. St. Louis: B. Herder. Net 45 cents.
The Fortunes of Philomena. By Evelyn Mary Buckenham. St. Louis: B. Herder. Net 50 cents.
Joan and Her Friends. By Evelyn Mary Buckenham. St. Louis: B. Herder. Net 50 cents.
Where Mists Have Gathered. By Mrs. Macdonald. St. Louis: B. Herder. Net \$1.00.
The Apparent Path of Halley's Comet in the Sky. By Rev. William F. Rigge, S.J. Creighton University, Omaha, Neb. A Pamphlet.
First Communion of Children and Its Conditions. By F. M. Zulueta, S.J. St. Louis: B. Herder. Net 10 cents.
Maxims and Counsels for Religious. Collected from the Letters of St. Alphonsus, and arranged for every day in the year. By Rev. Peter Geiermann, C.S.S.R. St. Louis: B. Herder. Net 5 cents.
The Catholic Doctrine in One Hundred Sentences. A Guide in the Oral Instruction of Adults of Limited Time and Education. By Rev. Peter Geiermann, C.S.S.R. St. Louis: B. Herder.
A Red-Handed Saint. By Oliver Katherine Parr. New York: Benziger Bros.
The Religions of Eastern Asia. By Horace Grant Underwood. New York: The Macmillan Co. Net \$1.50.
Tabular Views of Universal History. Compiled by George Palmer Putnam, S.M., and continued to date by Lynds E. Jones and Simeon Strunsky. New York: G. P. Putnam's Sons.
The Autobiography of Benjamin Franklin. The Unmutilated and Correct Version By John Bigelow. New York: G. P. Putnam's Sons.
Alexander Hamilton. An Essay on American Union. By F. S. Oliver. New York: G. P. Putnam's Sons. Net 75 cents.
Ein Oesterreichischer Reformator. Lebensbild des heiligen P. Klemens Maria Hofbauer, des vorzuglichsten Verbreiters der Redemptoristenkongregation. Von P. Adolf Innerkofler, C.S.S.R. New York: Frederick Pustet & Co. Net \$1.90.
Das Kreuz in Gefahr. Deutsches Kulturbild aus dem achten Jahrhundert, von Konrad von Bollanden. New York: Frederick Pustet. Net 50 cents.
The Islands of Titicaca and Koati. By Adolph F. Bandelier. New York: The Hispanic Society of America. Net \$5.00.

Reviews and Magazines

The Easter number of the *Rosary Magazine* is rich in matter and well abreast in literary excellence of the best reviews of the day. Two remarkable dramatic productions, "The Passion Play" and "St. Patrick at Tara," both composed and enacted in San Francisco, are minutely described and copiously illustrated. "The Passion Play," adapted and directed by Rev. J. Kraus, O.F.M., was enacted four nights in the San Francisco Coliseum before immense audiences, and though "St. Patrick" was presented by the Bohemian Club, and the dramatist, Professor Stephens, is neither Irish nor Catholic, the representation was sympathetic and reverent. D. J. Donahoe gives an interesting account of the Easter Church hymns, which he translates in fluent verse. The songs of Alleluia are particularly well done. F. T. Furey, M.A., has a well-informed, thoughtful article on "Papal Infallibility and its Aftermath," and P. J. Coleman, besides several other excellent contributions in prose and verse, gives the best picture we have seen of T. A. Daly, the poet and the man. In his literary notes Mr. Coleman pays handsome tribute to the article in *AMERICA* on Father Tabb. The author is not usually known as "Mr.," being the Rev. T. S. Duggan, editor of the *Hartford Catholic Transcript*.

In the *Month* we note interesting articles on "Some Old Churches in North Wales" and "The Paris Floods." Harold Binns writes on Montaigne with an enthusiasm which, though it does not surprise one in Andrew Lang, seems excessive in a Catholic writer. There is no warning word; and so any reader of the *Month* might end the article exclaiming: "I must get Montaigne." Were we editing the *Month* we would not like to share in the responsibility for such a resolution. The Hon. R. Erskine begins what apparently will be a series of articles on The Scottish Gaels and the Reformation. As he tells us the subject is not comprehended by many, a fuller explanation of certain points would have been useful. Thus we read: "By reason of . . . the repeated suppressions of the Lordship of the Isles, Gaelic Scotland had been brought to the verge of bankruptcy." For the many whose information concerning the Lord of the Isles is confined to the fact that Scott wrote a poem they probably have not read, with this title, the statement is not illuminating, nor will they see the connection of its parts. On the other hand, the defence of the learning and of the morals of the Gaelic clergy

is particularly useful. Father Sydney Smith writes learnedly, as usual, on the Divinity of Christ, as does William Keane on "Pragmatism, Scholasticism and Truth."

The *Catholic University Bulletin* opens with a sermon by Rev. D. J. Kennedy, O.P., on the Immaculate Conception, showing that, in spite of the doubtfully adverse opinion of St. Thomas Aquinas, the Dominicans generally were strong advocates of the dogma. Rev. George Sauvage, C.S.P., continues his criticism of the "New Philosophy in France" as expounded by Bergson and Leroy. He takes them seriously, devoting much intellectual power to the refutation of a system that presupposes the inadequacy of intellect. Dr. Shields has a suggestive paper on methods of imparting religious instruction to the young. He finds all our American Catholic readers unsuitable for this purpose, and approves of the Munich system of first capturing the child's interest with a well-selected story and following with questions thereon coordinated into a connected lesson. We see in the book notes that Dr. Shields, in conjunction with Dr. Pace, is getting out a series of textbooks on Religion in accord with his principles. Professor Lennox, in completing his exposition of the Constitution and Courses of the National University of Ireland, predicts for it a successful future. The reviews of books, especially those dealing with philosophy, are informing and judicious, though the reviewer of Dr. O'Sullivan's brilliant refutation of Kant's and Hegel's Criticism and James' and Dewey's Pragmatism seems to hold him partially responsible for the monotonous ponderosity of his subjects. One would hardly expect to find enlivenment in such a quarter; even Coleridge, a poet, was dull when dealing with German metaphysics.

In the latest issue of the *International Journal of Ethics* W. R. Sorley, of Cambridge, says: "If the biological process is to be taken as the final account of things, reason included, then certainly we have no right to speak of the truth of ideas in any other sense than this, that to hold them is of use to human beings within that little range of experience which preserves our life. How, then, can we justify ourselves in making any assertions about evolution or the universe as a whole?" A system that produces such a paralyzing effect is not likely to dominate philosophy; inevitably error must be lurking in it somewhere. The same issue contains a sample of the Evolutionist's habit of avoiding the facts of history when they are found inconvenient. Thorstein Veblen, of Stan-

ford University, comparing Christian morals and the competitive system, takes non-resistance as a characteristic principle of Christian morality, and then endeavors to demonstrate its existence in the first years of Christianity: "The lower orders of the populace formed the main body of the early Christians. These were men who had acquired, under high pressure, the conviction that non-resistance was the chief of virtues if not the whole duty of man." Thus concludes evolution, though the stubborn resistance of the early Christians is one of the most obvious facts of history. If they were marked by this spirit of non-resistance, what was the need of condemning them to rack and wheel and scourge, and killing them off by the millions? If the historian has to repeat with the Cambridge professor that the evolutionist has no grounds for his theory, the attempts of Darwinians to fit their theories into mind as well as matter will scarcely be crowned with success. J. C.

In the *Nineteenth Century and After* Harold Cox, one of the ablest members of the last Parliament, consoles himself in his defeat by giving his idea of the way the political machine, which seems to be at a deadlock, may be set running again. Ameer Ali writes on the experiment in government now being made in India under Lord Morley's Act. In twelve pages he manages to say very little. Nevertheless he brings out his idea, often expressed, of the temporary nature of British rule. As Ameer Ali is looked upon as a model loyalist, has been banqueted and sworn of the Privy Council as such, this is worth noting. The indefatigable Mr. Morel, the ally of Vandervelde, the Belgian Socialist leader, and of the Liverpool African merchants, harps away on the Congo. He proves his theory of abuses this time from statistics of trade and armaments, which avail nothing against the testimony of disinterested witnesses. William O'Brien demonstrates to his own satisfaction the impending overthrow of those who now control the Irish party, and by implication, the succession of himself and his friends. Evolutionists, really persuaded of the truth of their theories, should read Sir Frederick Treves' article with dismay. He holds the multiplication of machinery to be the occasion of our losing the use of our hands, or rather of our fingers. If this be true, every evolutionist must admit our fingers to be doomed. Fortunately we have buttons and buttonholes left, and morning and evening we all use our fingers on them. Among the other articles is a noteworthy one by W. S. Lilly, on the "Will of the People" as manifested by the voting at elections. It is rather a gloomy one; but at the present moment

English publicists have every reason to be gloomy.

The *Contemporary Review* puts in the first place two articles on the general election, which undertake to explain how it all happened. Such articles may interest the practical politician: could the wise after the event only agree upon its causes, they might interest the general reader; as it is, they only bewilder him. The Rev. J. G. James has a distressing article on "Faith, Fact and Experience." It is distressing, not so much for its matter, for many a worse has been written, as on account of the evidence it gives of the mental cloudiness of one who apparently would like to be orthodox. Dr. James has dabbled in German theology and criticism, and is fond of such expressions as "psychosis," "volitional processes," etc., but he does not seem to have a clear idea of Faith. He sees that it depends upon the will and treats this, which is as old as the Gospel, as a new discovery. But this does not make it a "volitional process," nor a "fully developed will," nor "specifically the organ of conduct so to speak." Indeed, when one, undertaking a definition by genus and species, completes it with the expression "so to speak," he bears testimony to the intellectual fog in which he is plunged. The Protestant notion of Faith may have something to do with Dr. James' bewilderment: his lack of training has much more. After all, he is only a doctor of letters, which are not an introduction to theology. How deficient he is in this science may be seen from this: "If God has uttered His Will in the Logos, and that Logos has assumed the form of a human personality," etc. It has not occurred to Dr. James that he might draw from Catholic philosophy and theology distinct, fundamental notions which would enable him to discuss intelligently the subject of his paper. Mr. G. Valentine Williams contributes a not very illuminating article on the Press Bureau in the office of the German Chancellor, in which he undertakes to show the working of the department and how the Chancellor uses it at home and abroad. Monsignor Barnes flays a certain Canon Hammond who, to overthrow the Pope, denies the authenticity of the text: Thou art Peter, etc. (Matt. xvi, 18), regardless of consequences to his own creed. These, Monsignor Barnes proves, would be the uprooting of the foundations upon which the doctrines of the Church of England rest; while the Catholic Faith would remain unshaken. Monsignor Barnes is, perhaps, a little too liberal with regard to modern criticism. What he seems to admit may be "*data sed non concessa*" for the sake of argument; but this does not appear clearly.

EDUCATION

The *Independent* criticizes AMERICA for the statement that the benefits of the Carnegie Foundation for the Advancement of teaching are limited to institutions from which Christian influence is debarred. The report of the president and treasurer of the fund (1909) offers more than sufficient evidence of the truth of the statement criticized. On pages 4 and 7 of that report is the story of a conference between the executive officers of the Fund and a group of thirteen gentlemen, presidents of colleges associated with religious organizations. These colleges have been thus far debarred from participation in the privileges of the accepted list recognized by the Foundation because certain weighty reasons, in no sense sectarian, forbid a change in their charters legally binding them to religious organizations. In order to enjoy the benefits of the Fund these gentlemen agreed to accept all the conditions required for such participation, specifically affirming that their institutions "do not prescribe denominational tests for administrative officers, faculty or students, and do not require the teaching of denominational tenets." The Carnegie Committee did not "feel justified in recommending the removal from the endowment intrusted to the trustees of the restrictions concerning institutions which are organized in legal dependence upon religious bodies." Mr. Carnegie concurred in their opinion, and the plea to be placed on the Fund's favored list of such colleges as Brown was rejected. And yet a committee of Brown men, "appointed to consider possible changes in the charter of Brown University," declared that no trace of sectarian influence is ever seen in the assembly of its trustees and fellows, in the meeting of its faculty, or in the instruction of its classroom. In the face of the absolute elimination of religious influence and control, which this action imports, the off-hand affirmation that the Fund does not forbid or mean to forbid Christian influence hardly merits attention.

Through the generosity of E. Francis Riggs, Washington, a member of its Finance Committee, the Catholic University has received a copy of the famous "Paléographie Musicale," edited by the Benedictines of Solesmes in France. This superb work, so far in ten large quarto volumes, is destined to contain many of the great plain chant manuscripts of the Middle Ages, reproduced phototypically, in the most scientific manner. Among them are the ninth or tenth century Antiphonal of St. Gregory that represents the traditions of Metz and St. Gall; the Responsory-Gradual "Justus ut Palma" compiled from various ninth to seven-

teenth century manuscripts, and representing the richest collection of musical manuscripts yet published (Italian, Lombardian, Aquitanian, Messinese, English, French); the Einsiedeln Antiphonal of the tenth to eleventh centuries; the Ambrosian Antiphonary (Codex Add. 34,209 of the British Museum), probably the most ancient of all those which preserve the tradition of the Milanese plain-song, and through which it first became possible to distinguish accurately between the Gregorian and Ambrosian melodies otherwise so full of resemblances; the Montpellier Antiphonary of the eleventh century, with its valuable double notation above the text, i. e., alphabetical notation and neum accents; the Antiphonal of Blessed Notker (St. Gaul, tenth century), a very complete monastic antiphonary, with over 2,200 anthems and more than 800 responses, whose St. Gall neumatic notation is very beautiful and clear, and is accompanied by Romanian letters and signs. For the history of medieval music, in itself no small province of mental culture, these phototyped manuscripts are invaluable.

The University Collection for 1909 has proven so far considerably in advance of last year's, a very gratifying fact, as it gives tangible evidence of the interest taken by the Catholic people and their clergy in this great central educational institution. John McDonough, of Evansville, Ind., recently left the University the sum of \$500.

SCIENCE

In AMERICA, Vol. I, No. 4 and Vol. II, No. 12, mention was made of the discussion, in which several astronomers were engaged, concerning the absorption of light in space. Tickhoff has lately offered another proof on the affirmative side. "Photographs of the same constellation," says Herbert E. Ives in the March number of the *Astrophysical Journal*, "were made through differently colored glasses. In a 'red' photograph the faint stars were more numerous than in a 'blue.' Therefore, since the faint stars are on the whole more distant, and since blue light is scattered more by passage through a turbid medium, than is red, this could mean that an appreciable scattering of light takes place in space."

He then recounts a number of varied experiments he had himself made on the photography of red and blue objects, and feels convinced that Tickhoff's results were owing to his photographic films and the manner in which they were handled. He says:

"The conclusion from this work is that the assumption underlying Tickhoff's ex-

periment—that scale of gradation of the photographic plate is the same for all colors—is not true. The relative photographic action of different colors depends upon the time of exposure and the absolute intensity. The experiment performed by Tickhoff has meaning only if the scale of gradation of the plates employed is known for each color, under the conditions used, and allowance made for it. . . .

"It is evident that a difference in the relative photographic densities of faint and bright stars by differently colored light may be entirely a photographic phenomenon, and hence no evidence for scattering might, therefore, equally well however, the effect be found to be real, when tested under conditions as indicated above, there is another possible explanation. According to Tickhoff's reasoning the faint stars are, on the whole, more distant. Now we know that many faint stars are as near as some of the brighter ones; certainly in many stellar groups faint and bright stars are grouped together at about the same distance from us. Could we not then state with equal justification that the faint stars are, on the whole, the smaller ones? Being smaller they would in any group of common origin be farther along in their life-history and so, it might be argued, cooler and more yellow.

The same photographic test which has been applied to the question of light scattering, might therefore equally well have been called upon to test the hypothesis that faint stars are as a class smaller than the bright ones—had such a hypothesis been necessary to astronomical problems. If this reasoning is correct, positive photographic evidence of the kind we have been considering would not alone be sufficient to prove scattering of light in space. Reliable conclusions could be drawn only by knowledge of the size and distance, as well as the color, of a large number of stars, the line of investigation which Kapteyn is now pursuing."

THE CANALS OF MARS AGAIN.

In AMERICA of January 29 and February 5 it was stated that several European astronomers with superior telescopic equipment have never been able to see the canals of Mars, and that they all denied the objective existence of these markings. In a belated number of *Nature* of February 3, received on March 7, Lowell replies to his critics, and claims that a smaller lens may define much more accurately than a larger one, and that his own 24-inch glass gives the best images ever given by any lens. A week later, February 10, he adds: "It will prove of interest to students of the subject

that this optical shattering of lines, due to a large lens, is precisely what M. Antoniadi observed at Meudon in his observation of Mars. He saw in the canals, in place of lines, a tessellated series of dots. His observed mosaic effect is the exact theoretic effect that a large aperture should produce on continuous lines such as the canals, and always does produce in the case of the rings in the images of a star."

WILLIAM F. RIGGE, S.J.

SOCIOLOGY

The Barat Industrial School is a work on behalf of the girls of the Italian Mission of Our Lady of Loretto, Elizabeth Street. It is carried on by the Children of Mary of the Convent of the Sacred Heart, Manhattanville, who in February, 1905, rented for the purpose two floors of a small house in East Houston Street, but after some time moved to the second floor of a new factory building directly opposite the Mission. The ladies of the Children of Mary not only provide quarters for the school, furnish them and defray the cost of competent teachers, but also take part in the work themselves. Those who can do so visit it weekly even during summer, coming from the country for the purpose. There are classes in sewing, dressmaking, embroidery, cooking and millinery, and many entertainments and recreations are provided for the pupils. The expenses are about \$1,000 a year. It is surprising how far such a sum has gone in the hands of good managers and self-sacrificing workers. Still there is so much left undone that the managers appeal for aid in money, to be sent to the Treasurer of the Children of Mary, Manhattanville, New York City, or materials for dresses or underclothing, to be sent to the Italian Mission, 303 Elizabeth Street, New York City, and marked for the Barat School. This work should appeal to all who have zeal for the Sacred Heart's reign over man.

Twenty-one families of Holland Catholics arrived at New York on March 20, from Antwerp, en route to Butler, Minnesota. They brought with them not only their smaller household belongings, but carts and tools and other articles for farm use. The families will be settled on small farms in the timber district of Minnesota, under a colonization project begun by Bishop James McGolrick, of Duluth. With the immigrants was the Rev. August Van den Heuvel, a Dutch priest who settled in Minnesota some time ago, and through whose influence the families have come to the States.

Three other Dutch priests, who had

charge of the immigrants in Holland, accompanied the party. The largest family was that of Nicholas Elsen, who brought over his wife, eleven children—six boys and five girls—and a servant. Mr. and Mrs. Petrus Van der Kolk had eight charges to watch over, and Mr. and Mrs. Cornelius Brouwers cared for five. One of the families had more than \$6,000; none of them had less than \$300 in cash, and the land company from which they will buy their homesteads will lend, at a reasonable interest, all the money they may need to stock their farms. In a short time one hundred more immigrants will join the colonists. The immigration officials said that the newcomers were as fine a class of aliens as any that had come in many years.

To save the Indian race from extinction, the Bureau of Indian Affairs has sent Dr. Joseph A. Murray on a tour of investigation of the reservations and schools of the West and Southwest. The mortality among the Indians is equal to twice that among the whites, and half their deaths are from tuberculosis. Trachoma, or as it is popularly known, granular lid, is another scourge of the red man. In New Mexico, Arizona and California from 11% to 68% of the children in the Indian schools were thus affected. In one school in Oklahoma 74% were afflicted with this disease of the eye. As it is contagious and results in impaired vision or even blindness, the Bureau has undertaken a vigorous health campaign. The sudden change from life in the open to indoor life with little regard for ventilation and sanitation is assigned for the prevalence of these two diseases among the Indians; but this could hardly hold for the Pueblos of New Mexico and Arizona, who live substantially as they did when the Spaniards first entered the country.

The "No Uncared-for Tuberculosis in 1915" Conference of the State Charities Aid Association began in Albany March 18, with great enthusiasm. Hon. Homer Folks, Secretary of the Association, opened it by dwelling on the fact that it differed from ordinary conferences in this, that it had a precise definite purpose. They did not merely hope to carry their plan into effect, but were resolutely determined to do so. Dr. Duryee, Mayor of Schenectady, dwelt upon the law of 1908, saying that it made tuberculosis a matter of social responsibility, and the health officer the depositary of this responsibility. He recommended all health-officers to study the law and gain from it a clear idea of their obligations. Dr. Shaw, of the Albany Committee, insisted on the obligation of physicians

to report their cases, and showed how neglect on their part must necessarily stop the beneficent work of the Association. In the evening a banquet was held at the Ten Eyck, during which Tuberculosis in the schools was discussed.

Recent notable bequests to Catholic charities and institutions in New York include those of Ann Cronin, who leaves \$2,000 each to The Servants for the Relief of Incurable Cancer, the Church of Our Lady of Perpetual Help, the Roman Catholic Orphan Asylum, St. Joseph's Seminary, The Literary Society of St. Vincent Ferrer, The Sisters of St. Dominic, The Home for the Aged of the Little Sisters of the Poor, The Sisters of Charity, Mount St. Vincent; \$500 each to the Ladies' Benevolent Society of the Church of St. Vincent Ferrer, and the St. Vincent de Paul Society of the same church; \$1,000 to the Church of St. Stephen, and \$500 to have Masses said for the repose of her soul.

The late Judge William H. Kelly left bonds of an electric light company as follows:—Immaculate Conception Church, 25; St. Vincent de Paul Society, 25; Little Sisters of the Poor, 5; Paulist Fathers, in furtherance of temperance work, 10; Association for befriending Children and Young Girls, 10; for the purpose above mentioned, 10; Mgr. John Edwards, rector of St. Joseph's Church, for the establishment of a home for the poor, 25. The residue of the estate goes to Archbishop Farley to aid poor parishes and to promote the cause of temperance.

King Albert of Belgium is making a grant of \$200,000 for the purpose of combating the sleeping sickness. Stations for the study of the sickness will be established, the number of doctors will be doubled, and missionaries will be trained in its treatment at Leopoldville. The king will also give \$100,000 for the building of hospitals for the natives.

Testifying before the British Royal Commission on the Law of Divorce, Sir John Bingham, President of the London Divorce Court, said that divorce probably did more harm than good. There were not more divorces proportionately, among the rich than among the poor, nor was their morality any worse, though their scandals got more publicity. The divorce laws did not extend to Ireland, which got on very well without them. This he attributed chiefly to the Catholic clergy. "There the great influence of the priesthood over their congregations is a factor in their moral life."

ECONOMICS

The Senate Committee on high prices is hard at work. Senators Smoot and Flint put the blame on the retailers, bringing figures to show that these sell their goods at double or treble the wholesale price. As a general rule, however, their examples were taken from goods sold in shops that are expensive both as regards rent and salaries. The retailers of food make the farmers and wholesale dealers responsible, and claim that they are being crushed to the wall. Mr. James J. Hill, in an address made at Minneapolis, lays the blame on extravagance, public, private and commercial. The world must recover, he said, from its financial delirium; the Governments, the individuals and the man of business must recognize that after conservation of the land comes conservation of capital, and that a dollar spent unprofitably marks a crime against posterity just as much as the dissipation of material resources. The question is very complex. One thing is clear from the various contributions to its solution: the responsibility touches one way or another every class, and we may almost say every individual.

The problem of transporting live fish in bulk seems to be solved since experiments have shown that the essential point is not so much the change of water as its proper aeration. To effect the purpose a specially constructed car has been invented which carries the necessary apparatus. It contains a tank, which is divided by wire screens into several compartments, thus providing if desirable for several varieties of fish. A pump keeps the original supply of water in constant circulation. Compressed air is admitted through tubes. A small gasoline engine furnishes the power and also runs a dynamo for electric lighting, thus permitting loading and unloading at night.

The points of difference in the Canadian tariff controversy are the following: The Taft Administration holds that the Franco-Canadian tariff agreement, which admits into Canada a number of French commodities at a reduced rate, constitutes undue discrimination against the United States. The Administration says that, before the President can proclaim Canada entitled to the Payne minimum rates, Canada must grant the United States the same rates as those of the French treaty. Canada, on her side, denies that the French treaty is unduly discriminative, and does not see why she should give substantial concessions in return for the Payne minimum rates, which do not confer adequate advantages.

According to official returns published on March 17, the immigration into Canada for last February was 10,162, as compared with 4,791 for February of last year, an increase of 112 per cent. The total immigration from the United States for the eleven months of this fiscal year was 175,729, as compared with 130,444 for the eleven months of the last fiscal year, an increase of 25 per cent. The total immigration from the United States for the eleven months was 86,488, as compared with 50,650 in the previous fiscal year, an increase of 71 per cent.

The total production of coal in Great Britain for 1909 was 263,758,562 tons, an increase of nearly 2,250,000 tons as compared with that of 1908. The iron-ore raised amounted to 8,039,441 tons, about 150,000 tons more than in the preceding year.

The National Advisory Board of Spain has been commissioned by royal order to discuss and formulate a projected law covering five important points of social reform. They contemplate the establishment of a national corporation of actuaries, insurance against death, accidents and sickness, including a provision for nursing mothers, and strikes and lock-outs. Finally they are to study the question of insurance in favor of retired public functionaries.

With the object of assisting the poor and helpless to obtain legal advice, a number of Catholic professional and business men in Cincinnati have organized a Catholic Legal Aid Association.

DRAMATIC NOTES

It is said that the seating capacity of the New York theatres is 123,795; London follows with 120,950, and Paris comes third with 83,331. Clearly the theatre fills a large place in modern life, and its influence for good or evil is not to be taken lightly. If the character of the plays given during the present season affords us any appreciation of the moral result of the theatre's influence in this community, there is little ground for congratulation. With rare exceptions, the scale tips heavily in favor of the decadent type, the morbid and the shameful, or else the frivolous and the ludicrous. If this is the kind of play the public demands, and this is the excuse of the managers, then the public is simply degenerate. But we witness a phenomenon that would seem to contradict emphatically such a conclusion. When a good play, namely, with an uplift in its moral, well constructed or at least with a well-devised point of interest is presented by the managers, the public takes to it even with

avidity. "The Passing of the Third Floor Back," which answers to the above, is the only play that has endured through this entire season. The success of Mr. Sothorn and Miss Marlowe in their Shakespearean repertoire—so striking that they have returned for another engagement—shows that the public can and does appreciate good plays when they have the opportunity. The Ben Greet Players, now at the Garden Theatre, are another case in evidence with a repertory of the highest type of dramas. Clearly the decadent drama is not to be put altogether on the shoulders of the public. The public does respond generously to the better things when the better thing is placed within its reach. The rottenness in Denmark is not wholly amongst the people.

In addition to the interesting notes on Holland printed in another column this week, it may be stated that a Catholic theatre, with a stock company under the name of "Het Roomsche Tooneel," and directed by M. L. Van Dom Burg, is to be opened at Amsterdam.

All over the country the serious inroads the moving picture shows are making on the patronage of the popular-price theatres is engaging the attention of those interested in theatrical enterprises. The ethical regulation of these attractions is also being considered seriously in a number of communities. In Cincinnati Rev. Francis Finn, S.J., has installed a moving picture machine in St. Xavier's parish school hall, and another parish is preparing to follow this example. In an interview on the project Father Finn is quoted as saying:

"Many thousand persons attend the moving picture shows each day, and in view of this enormous attendance these shows are bound to have an effect on the lives of our people.

"The moving picture is a good thing for the average man and woman. All classes of people have begun transferring their patronage from the vaudeville shows to the five-cent theatre, and as there is less vulgarity and suggestiveness in a month of moving picture shows than in one ordinary vaudeville performance, the change is undoubtedly for the better.

"Could we only do away with the excess of sentimentalism and the overemphasis, at times, of the sensual, this newest form of amusement, with its tremendous possibilities, would be almost perfect."

Several of these concerns are now exhibiting throughout the country what they claim to be films representing the Oberammergau Passion Play. In answer to a query in regard to the genuineness of these pictures, Mgr. Joseph Schroeder, Pastor of Oberammergau, writes to Mr. Anthony

Matre, Secretary of the Catholic Federation of America:

"Upon your friendly inquiry regarding moving pictures of the Oberammergau Passion Play, permit me to give this brief reply: *Never* and at *no time* were moving cinematographic pictures of our Passion Play taken, either directly or indirectly, and all such requests were absolutely refused. All such moving picture performances are, therefore, if advertised as original Oberammergau representations, a gross deception of the public."

Mr. Matre also says that the "moving pictures which are exhibited in profusion at the various odeons, were taken in Hortic, Bohemia, in Philadelphia, in France, and on one of the roof gardens of New York, and do not resemble the great scenes of the world-renowned Passion Play of Oberammergau." It is stated further that the peasants were offered \$50,000 for permission to take a few of the important scenes, but the offer was promptly refused.

ECCLESIASTICAL NEWS

According to a report in *De Tyd*, of Amsterdam, the oldest and most influential of Dutch Catholic dailies, Rev. Dr. Beysens, professor of the Diocesan College of Haarlem has been appointed to a professorial chair at the National University of Utrecht. His public installation in the Aula of the University took place February 7th in the presence of the Curators and the entire professorial staff. The Archbishop of Utrecht and the Bishops of Haarlem and Ruhrmund assisted in full pontificals, supported by a number of distinguished priests and laymen. Dr. Beysens took for subject of his inaugural address "The Dualistic Theology Considered as a Philosophic Theory." This is the second time in late years that a Catholic priest in Protestant Holland has been appointed to a professorship in a State University; the first being the selection of Rev. J. V. de Groot, O.P., for the chair of philosophy at the University of Amsterdam. A straw, showing which way the wind is blowing in Calvinistic Holland.

The greatest success has attended the Easter retreats for men in the large cities this year. In Boston the number of those attending exceeded three thousand; in New York the Xavier Alumni Sodality had more than two thousand communicants at the closing Mass on Palm Sunday. In Cleveland, two thousand two hundred men made the Easter retreat preached by the Rev. Edward Donnes in the Cathedral. At Bishop Farrelly's instance the Pope sent them a special blessing.

The Right Rev. Louis S. Walsh, D.D., Bishop of Portland, Maine, arrived home on March 9 from his first canonical visit to Rome. On the following Thursday the Cathedral of the Immaculate Conception was filled to overflowing with the faithful, who came to hear the Bishop's interesting story of his trip, and especially of his audience with the Holy Father. Bishop Walsh gave the Papal Benediction, and the services closed with the singing of the Te Deum.

Rt. Rev. Mgr. Joseph W. Hendrick, brother of the late Bishop of Cebu and of Judge Hendrick of this city, has returned from the Philippines. He made an extended tour in the East and says of the Filipinos: "I was favorably impressed with future prospects of the Philippines, with the gentle and loving disposition of the Filipinos and their well-known hospitality. They have sincere faith, and are the only Christian people in the Orient."

Mgr. Hendrick, who is in charge of the parish at Ovid, N. Y., was honored by Pope Pius X by being made a domestic prelate during his visit to Rome. He was in Cebu at the time his brother, Bishop Hendrick, died suddenly on the eve of a proposed visit to this country.

Right Rev. J. J. Carroll has been appointed Bishop of Lismore, New South Wales, to succeed the late Bishop Doyle. Born in 1865, in the County Kilkenny, Dr. Carroll was educated in Mount Melleray, Waterford, and Carlow College, Ireland, where he was ordained 1890, for the Australian mission. The diocese of Lismore is of recent formation, consisting of 24 priests and 22,000 Catholics, scattered over an area of 30,000 square miles.

New York's organized polyglot Catholic community has an addition in the St. Ansgar Society, which will meet once a month, and look after the Norwegians, Swedes and Danes.

The Miriam Guild, named in honor of the Blessed Virgin, has been organized for the graduate nurses of New York.

In Philadelphia the annual diocesan collection for the seminary amounted to \$56,703, an increase of \$3,793 over last year's figures.

President Taft has assigned Father Eugene McDonald, U. S. N., to be chaplain on the battleship North Carolina, which is taking the body of the late Senhor Nabuco, Ambassador from Brazil, back to be buried in his native land.

PERSONAL

Major Gen. Thomas H. Barry, commanding the Department of California, will, on August 31, become Superintendent of the West Point Military Academy. General Barry was in command of the American Army of Pacification during the military occupation by the United States of the Island of Cuba; he will also be remembered as the Grand Marshal of the parade that formed so notable a feature of the centennial celebration of the New York Archdiocese in 1908. Gen. Barry's rise to fame and position is a brilliant example of how a poor boy, without fortune and influential friends in this country, can reach the highest military distinction.

Born in New York City, in what is known as the old Greenwich Village, young Barry was a pupil in one of the grammar schools, where his fine record was rewarded with an appointment to West Point. In 1877 he was graduated from the Academy as a Second Lieutenant of Cavalry. His promotion to a First Lieutenancy followed in quick order, and passing through all the grades, General Barry, in August, 1903, twenty-three years after his graduation, was a Brigadier General in the regular army. He became a Major General in April, 1908. Commenting on General Barry's appointment to the Military Academy, the *New York Sun* says:—"His qualifications are of a high order. He has served in the cavalry and infantry, and for many years on the staff. If there was a more efficient chief of staff than General Barry in the Philippines we do not know who he was. In the Boxer rebellion General Barry served with great distinction, and as commander-in-chief of the Army of Pacification in Cuba the whole service must have envied him his brilliant success, for he had to be both diplomat and soldier. Of handsome presence, pleasing address, keen perceptions and uncommon resolution, General Barry, athletic and a fine horseman, will bring distinction as well as accomplishments to West Point. It is not to be doubted that the Academy will benefit greatly by the administration of a soldier of his rank and experience."

The *Times* of Ceylon says that Mr. C. S. Medhurst, who was sent out to Ceylon by Mrs. Annie Besant, as her representative in the island, to watch the interests of the educational movement among the Buddhists of Ceylon which was set on foot by the late Colonel Olcott, and to help the Buddhists in general in their advancement by means of the Theosophical Society, has identified himself with the faith of the Buddhists. Mr. Medhurst began his ca-

reer as a Baptist missionary in China, confining much of his attention to educational work among the "Celestials." Here he studied Confucianism and Buddhism. Theosophy came in his way and he became an ardent student of it, and finally left the Baptist Mission and joined the Theosophical Society to work for its cause.

OBITUARY

A very remarkable religious, Sister Mary Charles Curtis, died on March 4, at the Sacred Heart Convent of the Sisters of Mercy, Belmont, N. C., in her eighty-sixth year. She was born in Cork, Ireland, and came here in 1841, at the request of Bishop England. The then Father Kenrick, afterwards Archbishop of St. Louis, met her and her companions at Philadelphia and escorted them to Charleston. She spent the succeeding sixty-nine years in arduous labor in the missions in the Carolinas, and during that time met and knew all the bishops and most of the priests who have ministered in that extensive field.

Rev. Eugene V. McElhone, founder of St. Joseph's House for Homeless Boys, Philadelphia, and for thirty years chaplain at Blockley Almshouse, died on March 14. He was born in County Tyrone, Ireland, and emigrating here was ordained priest in Philadelphia March 15, 1874. He gave the three following years to parish work, and then began at the almshouse the truly charitable labors for which he showed himself so fitted, and in which it might be said he spent his whole sacerdotal career.

Rt. Rev. G. M. Lenihan, D.D., Bishop of Auckland, New Zealand, died recently in Australia after a short illness. Born in Liverpool of Irish parents, Dr Lenihan entered the New Zealand mission soon after his ordination and helped greatly to upbuild the Auckland diocese, of which he was elected bishop in 1896. At the time of his death it had 50 priests, 92 churches and chapels and a Catholic population of 31,000.

Rev. Marius A. Leautier, S.J., died at the Jesuit College, New Orleans, March 12, on the fiftieth anniversary of his birth. A native of Basses-Alpes, France, he was educated at Avignon, and came to America in his seventeenth year, entering the Jesuit province of New Orleans in 1877. Soon after his ordination at Woodstock College, Md., 1892, his remarkable oratorical gifts made him a noted preacher in New Orleans and through all Louisiana, where his equal facility in French and English, combined with fervid eloquence and warm sym-

pathy, gave him an exceptional influence over the people. Though suffering intensely for several years from a complication of diseases he was always genial and amiable and continued his labors to the last.

PULPIT, PRESS AND PLATFORM

The Rev. William H. Ketcham, Director of the Bureau of Catholic Indian Missions, spoke recently in behalf of the Indians, before the Senate Committee of which Senator Beveridge is chairman.

The Senate Bill for the admission of New Mexico and Arizona as States of the Union provides that "the Constitution shall be republican in form and make no distinction in civil or political rights on account of race or color, *except as to Indians not taxed.*" The Territory of Arizona has a law which prohibits the intermarriage of Indians with whites or Mexicans. Moreover, at present in Arizona there is an educational test for suffrage which requires the voter to read a certain passage from the Constitution in English in a certain specified manner, which places the power of determining who may or may not vote in the hands of those who may possibly abuse this power by disfranchising those who belong to a political party other than that of the one who determines the eligibility of the voter.

Father Ketcham urged that the expression "except as to Indians not taxed" be stricken out of the bill, to which he also proposed the following amendment: "That said Constitution shall contain a provision to secure to the people of the proposed State the right of intermarriage between white and Indian races," arguing that the only real solution of the "Indian problem" is that of absorption into the white race; that under present conditions the State of Arizona will have practically for all time within its boundaries a distinct Indian population of over 30,000; pointing out also the moral consequences, as miscegenation will not be, in fact, prevented by law.

He also pointed out that our people do not seem to have any repugnance to the intermarriage of Indian and white, instancing the Indian Territory, where the Five Civilized Tribes, who come from the Southern States, have intermarried in great numbers with people of the Southern States, so much so that the full-blood population of these tribes is but a small proportion of the total population. As there are two Senators on this Committee of mixed Indian and white blood (Senator Curtis and Senator Owen), this amendment will probably be favorably reported.

Father Ketcham advocated that the Enabling Act prohibit the application of an

educational test for the exercise of suffrage in these two States for twenty or thirty years, in order to give the Indians and Mexicans time to acquire an education. He argued that they have not in the past had sufficient opportunities to secure an education and to learn the English language, and that admitting these territories to Statehood, and imposing upon all the people the burdens and duties of Statehood, it seemed very harsh and unfair to deprive the "children of the soil"—the Mexicans and Indians—of any voice in their Statehood affairs. Father Ketcham also favored the creation of a temperance zone around the Indian Reservations of the proposed States.

The Lenten pastoral of the Most Rev. Mariano Antonio Espinosa, Archbishop of Buenos Aires, is taken up with the subject of priestly vocations. He sees an explanation of many of the evils which afflict modern society in the fact that many individuals are not in the places where they would be if they were to carry out the designs of God in their regard. They do not find peace and happiness in their own lives, and therefore can contribute nothing to the peace and happiness of the community. He then points out the causes of the small number of vocations to the priestly life in his archdiocese: The shallowness of the religion of those who profess it from a certain ostentation, but do not practice it to the extent of making any sacrifice. Worldly-minded parents see in the social pleasures and distinctions of public life so much to tickle their vanity that they guide their sons towards such pursuits, with no thought of a missed vocation and its sad consequences. Others, who may be possessed of very modest means, begrudge their sons to the Church, for they view them almost as an investment in livestock on which they hope to realize a large cash profit. If after having successfully run the gantlet of parental commercialism and snobishness, the youth is sent to schools where the teachers are openly or covertly hostile to religion, he is likely to fall beneath the stealthy thrusts and blows delivered by the professorial arm during the hours of history and physics. The archbishop exhorts parents to take a more Catholic view of life and of their parental responsibility, and urges the priests, and especially the pastors of the archdiocese, to discover and foster vocations to the ecclesiastical state.

Rev. Robert Kane, S.J., preached the Lenten lectures in St. Francis Xavier's Church, Dublin, his subject being "The Rights of Man." In the second of the series he said man must be free to make

and mould his own life according to his own talent, his own opportunity, his own energy, his own ambition, his own merit, and his own will, according to the circumstances in which Providence had placed him. Socialism makes the man of genius no better than the dunce; it would put the outcast on an equal footing with the heroine; and as it could not lift up the stupid, the sensual, the lazy, or the coarse-grained types of human nature, it would have to drag down to their level the fairest and most beautiful characters. In Socialism there could be no healthy public opinion, no public opinion at all except that artificially cultivated by demagogues. There would be no liberty in the Press under Socialism, no liberty even of speech, for the monster machine of officialdom would be labeled "The Will of the People," which would be nothing more than the whim of the tyrant mob, the most ruthless tyrant of all because it was blindly led by blind leaders.

The Rev. A. P. Doyle, C.S.P., Rector of the Apostolic Mission House, preaching in St. Paul's, Washington, on "The Family and Its Preservation," declared divorce to be "America's national nightmare." "There were nearly a million divorces in the last twenty years," said Father Doyle, "about three times as many as in the previous twenty years. There are about 3,000 courts whose time is principally occupied in disrupting the family life of the country. The American people salary 3,000 dignified judges to blacken their fair name among the nations of the earth and bestrew the pathway of progress unto a higher civilization with the wreckages of a million families. There are two other nations that outrank America in this abomination: one in Algeria under the blight of Mohammedanism, and the other in Japan under the shadow of Shintoism. But among Christian nations we are incomparably the lowest in this regard. Make but one comparison—America destroys one family in every fourteen, while in Ireland there is one divorce in every 4,438 marriages. Divorces in this country are increasing three times as fast as the population."

A bill was recently introduced in the Maryland legislature appropriating \$10,000 for the erection of a fountain at Annapolis as a memorial of the establishment of religious toleration in the colony. The proposed design included a group of statues in which Lord Baltimore was conspicuously absent. His Eminence, Cardinal Gibbons, addressed the following protest to Senator Campbell, of the Maryland legislature, on March 15:

"At the time when the question of erect-

ing a fountain to commemorate the establishing of civil and religious liberty in the Maryland colony was brought before me and my sanction and approval asked in my capacity as representative of the Catholic community of the State, to my knowledge no reference was made to any figures to be placed there. Imagine my astonishment on learning now that figures are to be erected and no mention made at all of Lord Baltimore.

"I am unalterably opposed to the erection of any figures on the fountain, except the figure of Lord Baltimore, to whom we are indebted for the priceless boon of civil and religious liberty. I beg of you to call the attention of the honorable members of the legislature to the matter."

Among other things Bishop O'Dwyer, of Limerick, Ireland, says in his Lenten pastoral:

"The country, thank God, is looking up; there is a general stirring as of coming life; and we may hope that we are only in the beginning of a new era of greater activity, more successful development of the country's resources, and, as a prime mover in such progress, an improvement in all our educational methods."

* * * *

"The first step in Irish modern progress must be the deepening of the religious sentiment of her people. Without this, as a nation, they will come to nothing. There is no greater mistake than to think that what is called modern education, science, industrial pursuits and habits might, by themselves and as an alternative to religion, lead to prosperity amongst us. It is a profound mistake. There never was a nation of whom it is truer that 'not in bread alone doth man live,' and the day that Ireland puts her faith in her material, to the neglect of her spiritual resources, would be the first in her final overthrow. An Irishman who has lost the spirit of his religious faith, is a futility for all the higher purposes of life. If we hope to progress as a nation, it must be from within. We may use modern methods and avail ourselves of all modern resources, but the vital force by which we use and assimilate them must be in ourselves."

Denver Council, No. 539, Knights of Columbus, have founded an annual "Knights of Columbus Gold Medal" at the College of the Sacred Heart, Denver, Colo., for the encouragement of the students in oratorical skill and debate. The first debate was held March 8, 1910, in Knights of Columbus Hall. The decision was against the proposed federal income tax. A committee of five awarded the medal to Mr. William H. Higgins, a New York boy.

LETTERS TO THE EDITOR

WHAT DARWIN WROTE AND THOUGHT ABOUT.

To the Editor of AMERICA:

It did not enter my mind that my simple letter would arouse such a critic as Dr. James J. Walsh, to whom we owe and from whom we expect so many highly profitable works. I know my own limitations too well to wish any controversy with one of his calibre. George Eliot's writings are to me now not much more than a memory of a few pleasant hours, but one, "The Impressions of Theophrastus Such" left an indelible imprint and readers, familiar with it, will appreciate the allusion to it in the present circumstances. The dispute seems to turn mainly about a verbal distinction, and it is in itself of no great importance, but, since Dr. Walsh has taken it up, and he is by far too useful an author and too valuable a Catholic apologist to have his authority weakened even by a diluted dash of carelessness in statement, traces of which are found in some of his admirable volumes, it may be of interest and an advantage to see if any justification can be offered for the criticism I made, a criticism made, indeed, partly for its own sake and partly to hang a few remarks upon. At the risk of seeming merely captious, it may be observed that Dr. Walsh's interesting letter contains a minor example of almost the same kind of slip, to which attention was drawn in the editorial under discussion. After writing of variation and of selection, he continues: "That is the theory of the origin of species." A person might lawfully enquire, to what does this sentence refer? To the theory of species in general or is it, as the context implies, to the theory of Darwin's work, "The Origin of Species"? (Italics in the following are all mine.)

The question, as stated above, seems to turn on the term "origins." As this word is used in contradistinction to the word "preservation" (of favored races), it does not refer to the beginnings of things in general but to the beginnings of some species, as Huxley remarks: "Strictly speaking, the origin of species in general lies in variation: while the origin of any particular species lies, firstly, in the occurrence, and, secondly, in the selection and preservation of a particular variation" ("Darwiniana," New York: Appleton ed., 1896, p. 289). At page 71, in the same work just quoted, he writes that Darwin "first endeavors to prove that species may be *originated* by selection," and elsewhere (p. 288): "To say that Darwin has put forward a theory of adaptation of species but *not of their origin* is . . . to misunderstand

the first principles of the theory." And he points out the time when selection *originates* nothing, *i. e.*, when profitable or favorable variations do not occur.

Dr. Walsh would doubtless reply to this: "Disciples and critics always insisted on Darwin talking origins," and that Darwin himself is the one to decide what Darwin wrote about. Let him bear with me if I still think that the disciples and the critics were, in the main, correct, that Darwin did talk (some) origins; but as Dr. Walsh appeals to Darwin, we will go, with an apologetic bow on the way, to the critics of Jansenius! It may be remarked here that Darwin's regret, if I remember correctly, about the title of his book, was not precisely because it was erroneous in itself, but because it gave rise to some misunderstanding. A title may be to some extent misleading without being quite a misnomer.

In the very introduction of his "Origin of Species," Vol. I, p. 6 (Appleton ed.), Darwin writes that the view that each species has been *independently created* is erroneous, and in the conclusion of the same work, Vol. II, p. 295, he mentions our natural unwillingness to admit that *one species has given birth to other and distinct species*, because we do not see the intervening steps. In a note on page 95, Vol. II of his "Life and Letters" (same ed.), he speaks of the explanation, which he has offered, of the *origin of species*, under the name of "natural selection." At page 528, of the same volume, occurs this comprehensive sentence. "Grant a simple Archetypal creature like the Mud-fish or Lepidosiren, with the five senses and some vestige of mind, and I believe natural selection will account for the *production of every vertebrate animal*." About his "Descent of Man," to which Dr. Walsh also refers, Darwin tells us expressly: "But when I found that many naturalists accepted the doctrine of the evolution of species, it seemed to me advisable to work up such notes as I possessed and to publish a special treatise *on the origin of man*." ("Life and Letters," Vol. I, p. 76), and in the work itself, p. 607, he informs us that "The grounds upon which the conclusion [man's descent from some less highly organized animal] rests . . . have long been known, but until recently they told us nothing with respect to the *origin of man*."

Father Gerard, S.J., in "The Old Riddle and The Newest Answer," a very able and at the same time a very enjoyable book—I wish it was in every library of the country—writes at p. 60: "Darwinism by its own confession knows nothing of Origins, not even of the Origin of Species itself;" but he does not exclude all origins, as he states, at page 56, "In it (Darwin's "Origin of Species") he undertook to show how from one species of animals *another, quite dis-*

tinct from it, may be derived," etc., and in a footnote on the same page: "Although at first Darwin appeared to restrict his system to species, very soon, as was natural, it was extended to the production of new genera and even of divisions of the organic kingdoms yet wider asunder. Thus, apart from *the most famous example of all, treated by himself* in his 'Descent of Man,' etc."

"All I did was growl a little" at the assertion—It is indeed of preservation and not of origins that Darwin has anything to say—and I believe the few quotations just made justify the little growl, as they show that Darwin wrote and thought about origins of new species and did not limit natural selection to merely keeping certain species as best fitted for survival. If Professor Ritter, quoted by the genial Doctor himself, could say, without speaking nonsense: "The verdict of inexorable time will refuse to Darwin the glory of having really explained the origin of new species of organisms," it is clear Darwin labored at this explanation. If only preservation of species was his theme, the hullabaloo kicked up by geologists, zoologists, physiologists, botanists, theists and atheists was certainly, even more so than is commonly admitted now, a "Much Ado About Nothing"—an effect without a cause. To sum up, Darwin, I think, wrote about some origins and not merely about their preservation, and hence the expression in the editorial was too general. The tendency of Darwin's work is too obvious to need comment.

If it would not seem too presumptuous on my part, I would say that, while giving Darwin high credit for his patient collection of facts, I agree with the distinguished German authority (Driesch?) quoted by the Doctor, that Darwin's hypothesis is "crude and superficial." I would like to go further and add, that underneath nearly all the evolutionary systems in vogue at present, there lies hid a fallacy and that, if ever all the facts are gathered together, the logical conclusion will be a surprise, a kind of going so far west that it is east. An article in the *London Tablet*, the other day, wound up with a remark, which I will adopt as the last sentence in this amicable interchange of letters: "Meanwhile, we may be permitted to point out that a little friendly criticism does no harm to any man or any institution."

EDWARD P. GRAHAM.

I have read every number of *AMERICA* so far, and in all sincerity I congratulate you and your able staff on your successful attempt to supply the English-speaking world with an up-to-date and really Catholic weekly. It is the first Catholic-weekly that I have seen that is really Catholic; all others are merely local and are meant to

supply local wants. Even the English *Tablet*, which in many respects is excellent, is altogether too much filled up with local topics that have little or no interest for Australian readers, whereas there is not a paragraph in *AMERICA* that one would wish to see omitted.

Another feature of *AMERICA*, which I think will be pleasing to most readers is that it rigidly excludes all merely personal items, sermons, local news about converts, presentations of addresses, etc., etc., which generally make up more than three-fourths of the reading matter of most Catholic weeklies. And I venture to hope that the example set by *AMERICA* will have the effect of raising the tone of other Catholic weeklies in this respect. I have more than once heard editors of Catholic weeklies complain of the unreasonableness of their subscribers in insisting that whole columns of merely local or personal interest be inserted. And if the editor uses his discretion, and holds them back, or even cuts them down, the next post will likely bring him an indignant protest, and a peremptory order to send his "rag" no more. This, I think, in most cases, accounts for the low standard of most of our Catholic weeklies, and I trust the example of *AMERICA* will strengthen the hands of many editors in checking this abuse.—J. Ryan, S.J., Melbourne, Australia.

I desire to take this opportunity to express the great pleasure and profit I have derived from *AMERICA* since the publication of the first number. If circumstances compelled me to drop all newspapers and periodicals that come into my home, except one, *AMERICA* would remain, and I would feel I was still in touch with current events of major importance throughout the world. It certainly deserves to rank with the leading reviews of the world, and you are not only to be congratulated upon its success, but are entitled to the gratitude of all Catholics for supplying such an able, complete and dignified exponent of their interests.—M. H. Ducey, Grand Rapids, Mich.

Editors of papers and magazines must be delighted to find the most reliable reports of the current historical events of our times, the true solutions of the important questions of the day, and other very valuable information in your *AMERICA*.—Rev. F. Eberschweiler, S.J., Havre, Montana.

I would do anything in my power to forward the interests of *AMERICA*. I propose to announce it from the altar, and give it a reading notice in our *Calendar*. I am interested in *AMERICA* very much. It seems to me to improve with each issue.—Right Rev. Mgr. Charles McCready, D.D., New York.

AMERICA

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CHRONICLE

Two Congressional Elections.—The Fourteenth Congressional District, one of the Republican strongholds of Massachusetts, elected Eugene N. Foss, of Boston, to succeed in Congress the late William C. Lovering, of Taunton. A Republican plurality at the previous election of 14,250 was turned into a Democratic victory by a margin of 5,640 votes. It was the first contest to be decided by Eastern voters since the passage of the tariff measure, and had a peculiar interest on that account. The issues were high tariff, Canadian reciprocity and the high cost of living. The Fourteenth District never before elected a Democrat to Congress. The first election since the new tariff went into effect was in the Sixth Missouri District, February 1, where a Democrat was elected by the biggest plurality ever given in the district. The results of these elections are considered ominous.

Philadelphia Strike Waning.—The Central Labor Union of Philadelphia, at a meeting of the organization held on Sunday, March 27, voted unanimously to call off the general strike in that city and agreed that all union men should return to work on the following day. The report of the Committee of Ten recommending that the general strike end at once was received and approved without comment. In the statement issued by the committee the union men were urged to continue their moral and financial support to the striking carmen. Although no definite plan as to the financial support was decided on, members of several unions agreed to contribute one

day's wages each week to the support of the carmen as long as the strike continues. As a result of many conferences within the past few weeks, the actual differences between the carmen and the railroad company have been reduced to the status of the 174 men discharged and the recognition of the union. The men insist that they alone shall be recognized as union men, that no other union be considered and that all employees must belong to their union. The company absolutely refuses to accept this position. From present indications the strike is likely to die of inanition.

Railroad Strikes in the East.—The officials of the New York Central and Hudson River Railroad Company refused the request of the 7,000 conductors and trainmen for an increase in wages. A vote will now be taken on the question of a general strike. If the majority of the men are in favor of going out, recourse will be had to arbitration under the Erdman clause of the Interstate Commerce Act.—In the strike of the trainmen, conductors and yardmen of the New York, New Haven and Hartford Railroad a satisfactory settlement was reached on Monday. Every demand of the employees was granted. A liberal wage increase and a shortening of the hours of work were agreed upon. The concessions will mean an additional expense to the road of about \$500,000 a year.

No Tariff War.—In a special message on March 28, President Taft informed Congress that negotiations under the maximum and minimum clause of the Payne-Aldrich

tariff act were now substantially and satisfactorily completed with all nations of the world. The German market is open to a trade in oleomargarine which will amount to about \$2,000,000 a year; American pork will not be subjected to microscopic tests, and concessions have been made to a great variety of manufactured articles. France grants her minimum rates on American products to the amount of \$37,000,000 out of a total importation of \$40,000,000. Among the items so favored are petroleum, lard, coffee, agricultural implements, typewriters, adding machines, furniture, tools, sewing machines, locomotives, traction engines and a host of other manufactures. Greece will open her markets to American cotton seed oil, and Servia has promised to do the same. In the case of Austria a great number of concessions are promised which the legislative situation prevented her from granting immediately. In every instance discriminatory legislation which seemed imminent has been averted and the concessions obtained fully warrant the expectation that under the Payne law the export trade of the United States will be materially increased.

Death of Justice Brewer.—Associate Justice David J. Brewer of the Supreme Court of the United States died suddenly of apoplexy on March 28. He was born in 1837 and began the practice of law in Leavenworth, Kan., in 1859. In 1884 he was appointed by President Arthur Judge of the United States Circuit Court, and five years later was called to Washington as Associate Justice of the United States Supreme Court. He was a strong supporter of State Rights and held that the Tenth Amendment reserved to the State all the powers not delegated expressly to the Federal authorities.

Canadian Tariff Agreement.—The negotiations between President Taft and the Canadian Minister of Finance, the Hon. W. S. Fielding, which were begun at Albany on March 20, were concluded at Washington on March 26. Until the official announcement is made full details of the agreement cannot be given. But the fact that a definite agreement, which removes all the points of difference between the two countries, has been reached, is made clear. The Secretary of State, Mr. Knox, has issued a statement to the effect that intermediate rates have been accorded to a sufficient number of American imports to remove the imputation of undue discrimination and that the American minimum rates will be granted to Canadian imports after March 31.

Canadian Waterways Treaty.—The International Waterways Treaty, which has been held up by the United States Senate for nearly two years, is now approved by the Canadian Government. The point of dispute that has hitherto delayed the agreement was the right to use for irrigation the water of the Milk River, which flows from Montana into Canada and then doubles back into the United States. This right had been disposed of in a

concession by the Canadian Government, but the treaty arrangement is said to have allotted to Canada a less amount of water than the Dominion had agreed to allow the firm to which the concession had been granted. The first article of the treaty provides that boundary waters, including Lake Michigan, shall be free to both countries equally, and in particular that all artificial channels now or hereafter made on the United States side shall be free to Canadian vessels. This makes the whole chain of canals from the head of the lakes to the Atlantic free to vessels of both nations. Article 3 prohibits any new uses, obstructions or diversions of boundary waters which would affect the natural level or flow of such waters on the other side of the line except by government authority and with the approval of a joint commission consisting of three American and three Canadian representatives. This clause particularly affects the Chicago drainage canal and the Erie Canal projects. Thus, the treaty, which settles the last important disagreement between the two countries, provides for the conservation of water power, especially at Niagara Falls, and for the maintenance of an adequate flow of water in all boundary channels.

English Notes.—Contracts for building the Australian Dreadnought and that of New Zealand have been let on the Clyde. They are to be of the Indomitable type and will each cost ten million dollars. They are to be ready to leave England in July, 1912. The Australian ship will belong to the Commonwealth Navy; the New Zealand one is a gift to the Imperial Navy and will be flagship of the China-Pacific squadron.—The Archbishop of Canterbury, in supporting Lord Rosebery's resolutions, pointed out that hereditary peers have been the chief element of the House of Lords only since the Reformation. In earlier times they were often outnumbered by the spiritual peers of parliament.—Owing to the bursting of a dam which confined the waters which had gathered in an old coal mine on a mountain side, a flood swept through the mining town of Clydach Vale in Wales. Six persons perished, one, a woman, the other five, children under nine years of age. Six hundred children in school were saved through the presence of mind of their teachers.—Prebendary Egerton has just died at the age of 98. He was present at the opening of the Liverpool and Manchester Railway in 1830 and witnessed the accident that caused the death of Huskisson, one of the ablest cabinet ministers of the day.—A parliamentary report shows that the Territorial Force actually enlisted numbers 276,618 men; the establishment provides for 312,490; the deficiency, therefore, is over 35,000.

Irish Party and the Government.—The Irish members speaking in various parts of Great Britain on St. Patrick's Day insisted uniformly that there could be no compromise with the Government and that resolute ac-

tion, strictly in accord with Mr. Asquith's pre-election declaration, was the essential condition of the Irish Party's support. Mr. Redmond, presiding at the London banquet at which Bishop Auxiliary Anderson of Boston was the chief guest, said the general election had shown, not that Home Rule was dead, as Mr. Chamberlain declared a few years ago, but that British objection to Home Rule was dead. The House of Lords blocked the way to that and other democratic measures and any hedging, hesitation or evasion would be as disastrous to the Liberals as Lord Rosebery's shuffling policy had been a few years ago. The policy of letting go their grip on the Budget before they know what will happen to the Veto is one that Ireland cannot uphold. "We will take part in no sham battle. We will stand for no policy of vacillation. We demand a straight fight and, come weal or woe, we at any rate will stand by our pledges and our words." Mr. Redmond added that the Budget was not their ground of objection. Parts of it were most unsatisfactory but they would accept it without change of a comma if they had assurance that the Government could deal effectively with the Lords, the one obstacle to the accomplishment of the Irish Party's paramount purpose, Home Rule. Mr. Dillon has denied the press report that there is any friction between him and Mr. Redmond or other members of the party. The annual parliamentary collection showed a large increase on previous years. Ten bishops and one archbishop were among the first subscribers; most of them doubled their usual subscriptions and all wrote approving the work and policy of the party.

Indian Affairs.—Seditious agitation increasing in Eastern Bengal has obliged the Government to proclaim several districts under the Seditious Meetings Act. Some of the prisoners lately pardoned are participating actively in the sedition.—At the trials arising out of the murder of Mr. Jackson at Nasik, the examination of a young student elicited the secret revolutionary oath. It is as follows: "Remembering the Arya Mother, my family deity and my guru, I take this oath. I have this day joined a secret society. If I disclose this to the Government then I shall submit to any punishment members may inflict. Like Khudiram, Arabindo, Tilak and Dutt, I will assist in patriotic work." The Dalai Lama has been the guest of the Government, which styles him "His Holiness." This reminds one of the Burmese war that resulted in the deposition of Theebaw some twenty-five years ago, when the Government's official designation of the head of Burmese Buddhism was, "His Grace the Archbishop of Burma."

French Frauds.—French newspapers, discussing the Duez and other scandals in the administration of property taken from the religious orders, are far from believing that the vote of confidence obtained by the Briand cabinet in the Chamber and the Senate ends the

difficulty. The general opinion is that M. Combes is back of all these disclosures. Ambitious of resuming the reins of power and nursing revenge against his political rivals, he has watched and seized this opportunity to discredit the Briand Cabinet and compass its downfall. It will be remembered that when Combes was premier, he had to defend his son against the charge of having made an offer to the Carthusians that if they paid in one million francs they would be authorized to remain in their monastery and continue to manufacture their liqueurs. On investigation it was found that the offer had really been made and the million francs demanded, but that M. Edgard Combes' connection therewith was not proven. The affair made a great noise at the time and Combes, who was overindulgent to his son's youthful indiscretions, got it into his head that M. Millerand was one of the prime movers in the "Carthusian million" campaign. Millerand is now Minister of Public Works and so Combes attacks the honor of this man who stands in the way of his return to power. It was expected that Barthou and Millerand might be claimed as scapegoats to save the rest of the Cabinet, but when the vote of confidence passed the Senate by 261 to 13 Combes did not even open his mouth.

German Electoral Reform.—The German Socialists are making their usual boastful claims to influence the masses. According to them the present agitation for franchise reform in Prussia is due entirely to their party tactics, and more particularly to the immense popular demonstrations which the party planned in the great centres. But they are not quite as ready to confess that the agitation has produced no helpful effect whatever and that the fear engendered by these same popular demonstrations is responsible for the failure. The proposition favored by the Government and likely to pass in the Landtag rather strengthens the old policy than mitigates the conditions found fault with in the existing franchise in Prussia. Correspondence from the news bureau of the Volksverein in Munich-Gladbach notes this fact, and the assertion is made that the Socialists were never sincere in their pretended fight for electoral reform. At least, the contention is, that the Socialist party urged the measure not purely and solely in order to better the political situation in Prussia, but chiefly because they saw in it a weapon to strengthen their own policies and to aid them in their purpose to enkindle strife between the classes. A quotation from an article in the *Dortmund Arbeiterzeitung* of August 13 of last year, announcing the scope of the campaign then beginning, lends color to the Volksverein charges. "When we demand universal, equal, secret and direct franchise in balloting for all elective officers," so runs the excerpt, "we do so, not precisely because this manner of elective choice is alone the right and just one, but because it appeals to us as calculated to further the revolutionary struggle of the workingmen and because we recognize

that the clamor for electoral reform is a policy well calculated to rouse the classes from their lethargy and, therefore, a specially helpful weapon in the war of the classes."

A New Move in the Press Apostolate.—The Volksverein, already known for excellent service through its Press Bureau, has begun a new movement in its christianizing influence of the people. The Verein is spreading broadcast a series of leaflets or "Catholic Popular Letters." The latest leaflet, a "Letter to the Parents of First Communion Children," offers in popular phrasing excellent suggestions and advice regarding the religious, moral and the social training and instruction of their children. The purpose of the publication is to meet a state of affairs which conditions of to-day make evident. Young people are commonly enough left to shift for themselves at an earlier age than heretofore and are more quickly called away from the safeguards of home to meet the dangers of the world about them. Hence, as the introduction to these letters affirms, the need of special attention to the home-training of children. The purpose of the latest development of the Verein's Press Apostolate is to make clear to parents the manner in which this all-important home-training is to be secured.

German Chancellor in Rome.—Dr. von Bethmann-Hollweg, the German Imperial Chancellor, visited Rome last week to have opportunity to confer with the statesmen of Italy and to reiterate his confidence in the success of the triple alliance, which expires in 1914. During his stay in the city he was received in audience by Pius X, who conversed with the German statesman for half an hour. Following the etiquette established years ago by Emperor William in proceeding from what is nominally German soil in Italy, the Chancellor, in making his visit to the Pope, drove first to the palace of the Prussian legation, accredited to the Holy See, and thence to the Vatican, where he was received with the usual ceremony. In a later visit to Cardinal Merry del Val the Chancellor is reported to have discussed the situation of the Catholics in Poland and the matter of the protection of Catholics in the missions of the East and Far East.

Disorder in Hungarian Parliament.—The long continued bickerings of party leaders and followers in Hungary led to a scandalous outbreak in the House of Parliament in Budapest last week. The Premier, Graf Khuen von Hedevar, unable to make headway against the opposition factions, dissolved the Chamber by royal decree. His act was the signal for a riotous outburst by the opportunists, who claimed that the dissolution was unconstitutional. Beginning by shouting down the Premier, they speedily stormed the tribune, and ink wells, books and other missiles were hurled at the heads of the Ministers until these took refuge in flight. Both Graf von Hedevar, and Count Serenyi, the Minister of

Agriculture, were struck by flying ink wells and their heads cut open. Count Serenyi may lose the sight of one eye. It was announced at once that the Government would instruct the Public Prosecutor to proceed against those causing the outbreak. The announcement appears to have been followed by active investigation, and on March 25 Representative Polonyi was arrested and charged with chief responsibility in the brutal scenes enacted in Parliament. He is affirmed to have led the violent attack on the Ministers. The wounded Ministers have received assurances of sympathy and regret from every part of the Kingdom. In an ovation tendered to Graf Khuen by the members of the National Labor Party recently organized by the Premier to support his policies, the Premier made known his determination to pursue these policies to the end despite the scandalous agitation of the opposition. His chief regret, he declared, was the likelihood of evil repute coming to his people because of the outbreak.

Chilean Aggressiveness.—The Peruvian province of Tacna, with an area of 8,688 square miles, has been administered by Chile since the defeat of Peru and Bolivia in 1883. It was then arranged by treaty that in ten years the people should decide by vote whether the district should be Peruvian or Chilean territory. The vote has not yet been taken. Chile recently ordered the Peruvian priests in Tacna to leave the province. Peru then closed its legation in Chile and left its interests in the care of the American representative. Chile also closed its legation in Lima. Owing to Peru's weakness and unpreparedness, no hostilities are looked for. The common opinion is that Chile will not submit the question at issue to the decision of the citizens of Tacna, for the province is needed to round out Chile's northern frontier.

Civil Strife in Uruguay.—Bands of guerrillas, some from Argentina and Brazil, have been giving the Government no little trouble. In a manifesto published by the revolutionists they charge the Government with unconstitutional centralization of power, with crippling the pastoral interests of the country, and with preventing free elections. Under the leadership of Manuel R. Alfonso, the "white" Liberals are trying to oust the "red" Liberals who have been in control for the past fifty years. The discovery of a secret treaty between Brazil and Uruguay leads to the belief that a recent loan made by Brazil to Paraguay is for the purpose of establishing a triple alliance against Argentina.

New Italian Ministry.—Signor Luigi Luzzatti, minister of agriculture in the Sonnino cabinet, has been called by the King to form a new ministry. The Marquis of San Giuliano will have the portfolio of foreign affairs and three Radicals will hold office.

QUESTIONS OF THE DAY

Biblical Institute, Rome

The first of the public conferences to be given by professors of the Biblical Institute in Rome was delivered on Thursday, March 2. The President, Father Leopold Fonck, S.J., addressed an auditory of about 800 ecclesiastics on the Bible and Natural Science, a subject which he divided into three parts, to be treated in three successive weeks. The first lecture, of which we will give an abstract, he devoted to general principles; and he threw into the conference an interlude of photographic views taken by himself in the Holy Land on the flora and fauna of the country. He spoke for an hour and a half without notes, in the style of that free and tutorial teaching which has been adopted in the program of the Institute. To us this form of fluent and magisterial discourse, always commendable for its independence of manuscript or notes, was the more gratifying on the present occasion, inasmuch as the professor used the Italian language which was not native to him, and yet his apology for what he called the imperfection of his style proved to be quite unnecessary. A distinguished Italian professor remarked afterwards, that the matter was so interesting as to put out of sight any literary qualities. We are under the impression, however, that such a form of free and unhampered discourse is in Italy an innovation. We put the question on a former occasion to a Dante professor, why had he read a manuscript in a certain public lecture. He was a voluminous author, and must have been perfectly well qualified to deliver his thoughts in proper style without such an incumbrance, which deadens the delivery of the speaker and the interest of the hearer. He answered: "It is a mark of respect for your auditory to have your paper prepared, and to read it." We should be glad to hope that the breach of such formalities, now committed by the Biblical Institute, will have shown a better way of paying respect to your audience than the dead-and-alive method of prosing through a manuscript, and perhaps inducing your hearers to doze.

We presume to give an abstract, more or less exact, of what this first lecture contained. Limiting himself on this occasion to principles, the speaker explained a preliminary distinction between Phenomena and Facts, as they occur in the Bible. Phenomena are the appearances under which natural events show themselves; thus the sun appears to rise, and it appears to set. Facts are positive occurrences which are asserted to have taken place; as, for instance, that a certain day was lengthened at the voice of Josue. As to a knowledge and explanation of the intrinsic causes and conditions which determine the inner nature of facts and phenomena, natural science has advanced much in the course of ages. We are far ahead to-day of where men in the sixteenth century stood, and

immeasurably more advanced than people who lived thousands of years ago.

Five principles govern the interpretation of statements, in which the facts or phenomena of nature are recorded.

The first is, that in the narrations of sacred writers there was never any intention to teach natural science. Secondly, the writers tell what sense reported, but do not tell of the intrinsic causes or constituents determining such phenomena or facts. Thirdly, the language used is popular; it is not that of scientific formulas. Even to-day, the familiar language of mankind has it, that the sun moves; it rises; it sets. So Josue said: "Move not, O sun, towards Gabaon, nor thou, O moon, towards the valley of Ajalon." Our Lord said that the mustard seed "is the least indeed of all seeds;" and so it was in popular language. Fourthly, the men inspired by God to write in His name, were men of their age, neither more nor less. The inspiration regarded a message for which they were used. They were the instrumental cause, elevated by God the primary agent for the exercise of that function.

Fifthly, the function discharged by the secondary instrumental cause, operating in the hands of God, was defined and limited. God preserved his messenger from error in the conveyance of the matter to be delivered, leaving him to his own habits of thought in the way of expressing the message. The man with his idiosyncracies, his preconceived notions, or his ignorance, may have had his own opinions on the essence of the phenomena which he alluded to, which he dealt with or used. Like every man of his day, he may have believed that the earth was the centre of our system. He affirmed, for instance, that "the sun and the moon stood still." The phrase was perfectly correct to express in the language of the day the specific character of the fact recorded: "There was not before nor after so long a day." Had he said: "The earth stopped revolving," he should have been understood as little as a physicist or chemist in our age, who should speak of electricity or the ultimate elements of matter in the language of next century, which will know more about them than we do, and probably something very different. In short, the terminology or notions used to convey a message do not enter into the contents of that message, any more than the diverse figures of speech used on an identical fact by a Philadelphia Convention and an Iroquois chief enter into the meaning of the fact. The one says: "Diplomatic relations are broken off with Great Britain;" the other says: "The hatchet is taken up against the Great Father beyond the Big Lake." Obviously, both convey the very same meaning.

Two illustrations serve to bring out this point, that the function, wherein God is the principal agent and man the secondary instrument, is defined and limited. St. Paul treats with the Corinthians of a gift imparted to some among them, whereby these persons spoke unknown tongues; and he distinguishes between the *pneuma* or spirit, to which the gift was imparted, and the *nous* or

mind, which was the man's natural understanding. He says expressly: "If I pray in a tongue, my spirit prayeth, but my understanding is without fruit." Here the double cause, God bestowing the gift of a foreign tongue and man using it, was complete and in full operation; yet the man's natural understanding was obtuse to his own gift; it was "without fruit." Therefore St. Paul enjoins if such a one speak in the Church let there be an interpreter; that he and others may know what he is saying. Similarly, in the matter of the Pope's infallibility. An occupant of St. Peter's Chair may have private opinions of his own on a point to be defined; and these opinions may not agree with the lines of doctrine, if and when defined. But those private opinions *embroidered* on his mind will never affect the definition which issues from his mouth; for, by the guarantee of infallibility, the Pope when he speaks *ex cathedra* shall be as immune from error in the precise exercise of that function, as the inspired writer of Sacred Writ was immune in delivering the contents of a message. The phenomenon he stated; the precise *noumenon*, with which he accompanied it in his own mind, may have been his own, and exclusively so.

THOMAS HUGHES, S.J.

The Pope of the Comet

The comet so long heralded, wheeling at last from that trackless void where for three-quarters of a century unseen it kept its appointed path, has swept into our ken. If the waterfowl, winging its flight to its sheltered nest while the heavens still glow with the splendors of the dying day, has a lesson for our hearts, what a message does this visitor write in flaming characters across the sky? Where has it been so long sailing, that argosy of light? To what uncharted seas will it again turn its flashing prow? What oceans has it crossed? What other craft, fire-wreathed from stem to stern, has it spoken on its way? What isles and capes and headlands aflame with the beacon lights of God has it passed? Not once by towering surges of fiery billows, not once by tyrannous blasts of khamsin winds racing from the fields of space, was it driven from its course. Out of its haven, years ago, it steered into the deep; under the hand of its unerring Helmsman, it has put into port again. It speaks of immensity, of eternity, of God.

Many will correctly interpret the comet's message. Some, perhaps, even in this scientific age, will gaze upon the portent with a secret dread, and see it shaking from its horrid locks pestilence and war. The astronomer who sweeps the heavens not merely with his telescope, but has a brain and heart to understand and feel, as he thinks of those silent, fathomless abysses whence the visitor comes, may exclaim with Pascal: "The silence of those boundless, infinite spaces terrifies me." A few may recall and believe the oft-exploded story of the Pope who, in 1456, is said to have excommunicated the

comet, and with bell, book and candle tried to shoo it from the skies. He is worth remembering.

We do not mean to refute the calumny that Callistus III issued a papal Bull against the very comet we are now gazing upon. That task has been time and again completely and thoroughly done. (Cf. *AMERICA*, Vol. I, p. 689—*The Month*, Feb., 1907, pp. 151, ss.) Such a critical and impartial historian as Pastor says: "The silly story, repeated by Draper and Arago, that Callistus caused bells to be rung against the comet and excommunicated it does not merit refutation" (Pastor-Antrobus: *Hist. of the Popes*, Vol II, p. 401, n.). Quite recently, at the request of Fr. Stein (1) of the Vatican Observatory, and aided by him, Dr. Aemilius Ranuzzi, one of the Papal archivists, examined the documents of the reign of Callistus. No Bull against a comet was found; there was no trace of anything like it.

Neither shall we attempt to justify every act of Callistus. Cardinal Hergenröther's principle is a bold but a correct one: "The historian of the Church has the duty to dissimulate none of the trials the Church has had to suffer from the faults of her very children, and sometimes from those of her own ministers." We admit that Callistus III is open to the charge of nepotism. He was a Borgia, and though with one exception the noblest of them all, he had some of the defects of that self-willed, passionate race. His partiality to his nephews, especially to the Duke of Spoleto and to Rodrigo Borgia, the future Alexander VI, is hard to explain. The results were disastrous, but it is only fair to say that could the high-minded and personally irreproachable Callistus "have foreseen the evil which his nephews would do to Italy and the Church, he would certainly, instead of elevating them, have banished them to the deepest dungeons of Spain"—(Pastor-Antrobus: Vol. II, p. 448).

The private character of Callistus was above suspicion. When, as Cardinal of Valencia, he was elected Pope on the death of Nicholas V, all who knew him gave unanimous testimony to the purity of his life, his lofty ideals, his high intellect, his energy and integrity. He was not as learned or as cultured as his great predecessor, but was not without letters. The Vatican Library owes some additions to him. He was especially skilled in Civil and Canon Law, branches which he had taught with success at the University of Lerida. His life as priest and bishop had been stainless. He was simple and unaffected in manners, austere to himself, kind and condescending to others. The poor and the needy never appealed to him in vain. His contemporary, St. Antoninus, Archbishop of Florence, bears unequivocal testimony to his sense of justice, to his prudence, penetration and impartiality. He became the champion of the Martyred Maid of France and juridically and officially cleared her name of all the slanders heaped upon it by passion and hate.

(1) Calixte III, et la Comète de Halley: J. Stein, S.J.

This old man—he was now 77—thus lifted to the Chair of Peter, April 8, 1455, had but one passion, one dream, to rouse the princes and people of Europe against the conquering hosts of Islam. During the three years of his pontificate he was the champion of Christendom against the Turk. Immediately after his election he made a solemn vow to oppose the infidel. Europe needed such a leader.

The thunder of Mohammed's artillery, when but two years before his guns had hurled down the ramparts of Constantinople, the battle-cries of the janizaries pouring through the breach, the scenes of slaughter which followed, for a moment dazed and appalled the Christian world. In Venice the terrible news was received with a mournful but eloquent silence. In Rome the people broke into sobs and lamentations. The work of Constantine was undone, the other Rome was no more. The whole West looked up and shuddered; meteor-like the Crescent blood-stained had leapt to the zenith. Constantinople was the breakwater against the oncoming tide of Asiatic barbarism. The breakwater was down, the tide was rushing in. From that day another era had begun. The intruding Osmanli had pitched his tent on shores from which his racial characteristics, his traditions, his religious, ethical and social code excluded him. Constantinople had now become a plague-spot to the West. From that day, the Turkish question interminable, insoluble, had begun.

Byzantium in his grasp, Mohammed swore that he would stable his war-horse in St. Peter's. From his watch-tower Callistus heard the tramp of the Sultan's victorious legions. The spirit of the old Spaniard whose sires had battled with the Moors awoke. He thought of nothing but the Holy War. Every other object almost was forgotten. He realized the magnitude of the danger threatening the Christian commonwealth. In his addresses, in his Briefs and Bulls, in public, in private, he warned, threatened, prayed. He turned naval constructor and engineer, built dockyards on the Tiber and soon launched a little fleet of sixteen galleys to fight the infidel. Its Admiral, Cardinal Scarampo, was commissioned to scour the Ægean. In the course of its protracted cruise the fleet threw supplies and munitions into Rhodes, beat the Turks at Mitylene, capturing twenty-five of their ships, struck the shackles off thousands of Christian slaves, drove the infidel from Imbros, Thasos, Lemnos and Samothrace.

The Pope sacrificed money, costly book-bindings, even Church-plate, for the expenses of the sacred cause. He was willing "to wear only a linen mitre for the sake of defence of the Holy Gospel and of the True Faith." The palm of glory, he wrote, grows nowhere but on the battle-field in the Holy War. His legates crossed and recrossed Europe to preach the Crusade. Carvajal went to Germany. Statesman and almost saint, Juan Carvajal more than twenty times Legate of the Holy See, was one of the noblest men of his age. After his death Cardinal

Bessarion built him a monument with this fine epitaph which he fully deserved: "Animo Petrus, pectore Cæsar erat;" "A Peter in spirit, a Cæsar in soul." Nicholas de Cusa was despatched to England and Germany. France, Spain, Scotland, Ireland, Norway and Sweden heard the ambassadors of Callistus summoning kings and people to take the Cross. But in his fight against Islam "the noble old man" was almost alone.

(To be continued.)

JOHN C. REVILLE, S.J.

Balmes on the Church in Trial

More than casual interest has been aroused throughout the Catholic world by the preparations for the fitting observance in 1910 of the centenary of the birth of the great Catalan philosopher, Jaime Balmes. Among his papers was found an autograph article on the trials of the Church, with which *Razón y Fe* for March honors its pages. It is as fresh and timely as if the noble mind that composed it long years ago were here to-day, earnestly active as once it was, in the great work of the Church. Readers of AMERICA may peruse it with no little spiritual profit.

If the clergy cry out against the spoliation of which they are victims, they are called covetous; if they complain that they are deprived of what is left of some privilege, they are charged with pretensions to medieval predominance; if they ask for equal civil rights with the laity, they are reproached with ambition; if they preach against scandals, they are accused of intolerance; if they raise their voices against certain perverse doctrines, they are taunted with obscurantism; if they denounce vice and corruption, they are branded as hard-hearted and inimical to progress; if they promote pious exercises, they are taxed with superstition or exploitation of the gullible people; if they defend dogma and point out those who tarnish the purity of the Faith, they are stigmatized as slanderers; if they maintain the sacred and indisputable rights of the Church, they are howled down for their usurpation of authority over the civil power; if in politics they side with the common people, they are anarchists or regicides; if they side with the rulers, they are partisans of tyranny; if in some question they combat excessive liberty which is license, they are sworn enemies of the rights of the people; if they petition for the application of the principle of liberty with all its consequences, it is denied them under color that they wish to exploit it in their own favor.

How are the clergy to lessen or do away with the animosity with which they are assailed? It is very simple, say certain men. Let the clergy devote themselves to teaching religious truths and morality; let them keep out of worldly affairs and politics; let them utter only words of peace and reconciliation, and show in their conduct all virtues and chiefly charity and disinterestedness, and so forth, and so forth. Fair words these, but only

words. Far be it from us to combat the counsels which in this or some similar shape are given to the clergy; but we would like to make a few observations. Do those who advise thus think that all the trials suffered by the Church are to be blamed exclusively on the clergy? It so, we wish to remind them that Jesus Christ our Lord, who was surely a model of all holiness, was hated, slandered, persecuted and condemned to a shameful death. We see in the eleventh chapter of Hebrews how the just were treated before His coming. Now under one pretext, now under another, such has been the lot of the virtuous in all ages. Besides the designs of Providence in thus proving the saints, as gold is tried in the crucible, there are other motives which present themselves in explanation of this fact. The Church exacts faith, and this is enough to raise up enemies cruelly bent upon her destruction. If a writer's works are pointed out by the Church as dangerous, will it not be to his interest to rail at the ignorance, intolerance and fanaticism of the clergy? We have a very recent illustration of this in "The Wandering Jew," in which Catholics, men and women, lay and clerical, are represented as a combination of hypocrisy, perfidy, treason, cruelty, infamy and all kinds of wickedness. And all this is instilled not by calm reasoning but by a succession of dramatic and intensely interesting scenes. Again, the Church cannot consent to live the slave of any power. She is the friend of the civil authority and inculcates obedience to it, but she cannot tolerate that that authority should go beyond its due limits and lay profane hands on the sanctuary. She represents, admonishes, protests and faces persecution. On such occasions there are never wanting vile flatterers who, uniting their voices with those of non-Catholics of one kind or another, prod the civil authorities to harsher measures by blathering about deploying all their forces against "ecclesiastical usurpation."

Lastly, the Church, in fulfilment of her divine mission, must reprehend vice, be it found among the mighty or among the mean. King and vassal, rich and poor, learned and simple, learn one and the same doctrine from her. Where there is iniquity there falls the Church's reprobation; where there is a scandal there the Church condemns. Therefore the Church must have enemies, some even of her own household. The Church's function in the world is like that of reason and grace in the individual, that is, to resist the passions, to direct them, to hold them in check, and to subject them to the rule of the eternal law which is in her keeping. Just as reason and grace continually strive in the individual against his evil inclinations, and this strife will go on while man exists, so likewise the Church, which has truth in her dogmas, holiness in her moral code, wisdom, rectitude and prudence in her discipline and laws, cannot fail to encounter strong and active resistance from those men who are swayed solely by worldly interest, who do not regulate their conduct by the dictates of right reason but rather follow their passions.

If one were to judge of the misfortunes of the Church by the impressions of the moment, or were to heed only the unmerited contradiction which she suffers and the injustice and oppression of which she is the victim, overwhelming sadness would crush the heart; but when one's mind is raised above the storm-racked plain of the passions, and the past and the future are viewed in the light of history and prophecy, when one reflects that the Church is not a human but a divine institution, that unto the consummation of the ages she has the assured assistance of her Founder, Jesus Christ, when one knows that by the unfailing promise of God the gates of hell shall not prevail against her, the spirit is strengthened and the heart is consoled, the days seem less evil, forebodings less dismal. One sees the bark tossed by the raging waves which threaten to engulf it, but he whom it carries, heartened by the word that cannot err, serenely faces the howling tempest, for he knows that the Almighty Hand will save it from the sunken rock, protect it from the angry waters and guide it to the blessed haven of salvation.

How Ferrer Was Tried

III.

I have been asked whether Ferrer's previous character and teachings may not have had something to do with his condemnation. This question cannot be answered by anyone outside of Spain, for certainly he had not kept himself in anywise aloof from the events which counted against him. For instance, there were some six revolutionary events before the July riots; he was on hand at the time of every one of them. It may have been a coincidence, but it was a coincidence that had a sinister aspect. Take the bomb explosion of May 31, 1906, when the King and his fair young bride narrowly escaped instant death on the Calle Mayor, Madrid. The man who threw that bomb, which killed ten persons, and who was executed for it, was Mateo Morral, a professor in *La Escuela Moderna*, placed in that position in Madrid by Ferrer. Ferrer at that time was on hand in Madrid, was living in the same block with Morral and was visited from time to time by him and various noted Anarchists. Ferrer was arrested along with many others, and was kept for eight months in the Model Prison in Madrid, but while many circumstances pointing that way were brought out, no evidence directly connecting him with the bomb-throwing was discovered, and so he was acquitted. It is absolutely untrue that there was a special court organized to try him on that occasion. But these questionable facts and circumstances may have weighed against him when it came to a question of clemency.

Ferrer was not a man of education. He was the founder of a school, who never wrote a book. His writings in correspondence and verses do not exhibit any reason but rather follow their passions.

type of man who is a leader, by reason of his ability to arrange things and provide the means. Of his life I need say little. He was born in Alella, in the province of Barcelona, and became a railway brakeman, and then conductor, had some trouble in smuggling on the French frontier, and then went to Paris where he fell in with the Anarchist school and imbibed their doctrines. He quarrelled with his wife, deserted her and afterwards obtained a separation, and left her to take care of his three children. All were disinherited in the will which he made at Montjuich, just before his death, and his fortune left to Soledad Villafranca, his mistress, who was younger than his eldest daughter. He died a comparatively rich man, for he obtained from Mlle. Ernestine Meunier, a pious old lady of Paris, money to found children's asylums in Barcelona, which were to be operated under Catholic auspices as religious institutions. He even gave her a statue of Our Lady of Mount Carmel, in token of how he was carrying them on. At her death, she left him property in Paris, upon which he realized over a million francs. She died a Catholic, putting that very expression into her will, and left legacies for Masses for her soul.

After her death he changed his asylums into *La Escuela Moderna*, the Modern School, a name which he took over bodily from a greater man, the historian, Don Rafael Altamira y Crevea, one of the foremost professors of the University of Oviedo, who had used it for many years and had used it in a religious sense. After the bomb-throwing episode of 1906, the various branches of *La Escuela Moderna* were closed and a new name, *La Escuela de la Casa del Pueblo* was adopted for it. A book-selling and journalistic venture was also added to it. Books from the French and new books written in Spanish, in which all mention of God or country were omitted, were compiled. As a rule, these books are inferior to the text books used in the Catholic and government schools, and a comparison of the two sets of books upon any subject will demonstrate that. His chief instructor for the girls' schools was Mme. Clementine Jacquinet. She was a French Anarchist who kept a school at Sakha in Egypt for several years. This school was closed by the British authorities and Mme. Jacquinet banished from Egypt on account of its Anarchist character. She describes herself as "an Atheist, scientific materialist, and anti-religious, because religion, dividing men, constitutes the real obstacle to progress, an Anti-Militarist and Anarchist." She had a large hand in preparing the school books for *La Escuela Moderna*.

A glance at some of the teachings of the text-books of *La Escuela Moderna*, intended for the minds of tender young children, would show them a little too advanced for use in the United States. In the Third Reader, known as "Patriotism and Colonization," we read (page 12):

"Drop the soldiers' musket as though it were hot iron! For this refusal (to drill) you will be treated as rebels, as cowards and as lacking in noble sentiments. But what of that? Do not shoulder the musket! If

they point out to you that an enemy is invading the country, why, let him invade! Even if they show you that he is tearing down the throne or the presidential chair! What do you care for those trifles?"

On page 15: "Don't get excited for the sake of the flag! It is nothing but three yards of cloth stuck on a pole!"

On page 33: "One's country is not made up by territorial boundaries nor by the citizens who dwell therein, no, they are mere despots who exploit those ideas."

On page 80: "The words, 'country,' 'flag,' and 'family,' do not excite in me more than hypocritical echos of wind and sound."

On page 84, and following: "When I think of the evils I have seen and suffered, which proceed from national hatreds, I recognize that they all rest upon a gross lie, the love of one's country."

"The flag is but the symbol of tyranny and misery."

"Industry and commerce are the names by which they (merchants) cover up their robberies."

"Marriage is prostitution sanctified by the church and protected by the state."

"The family is one of the principal obstacles to the enlightenment of men."

In the "Bulletin of the Modern School," Vol. V, No. 1, page 5 (1908), an article reads: "Religion has retarded the evolution of man, has prolonged his primitive weakness, has made him retrograde to his ancestral brutishness, has cultivated and augmented the terrors arising from ignorance of phenomena, the miseries which those suffer who do not know how to modify natural effects to their advantage, and the injuries which are the results of general incapacity and of various obsessions; and finally it has been wonderfully united with brute force to assist the material and moral authority of the violent and the astute as the oppressors of the great mass of humanity."

And on page 6 following, in speaking of the separation of Church and State, it adds: "*Separate* two authorities equally hateful! It is imperative to suppress both of them!"

In the "Compendium of Universal History," written by Mme. Clementine Jacquinet, we find the following gems—on page 37: "It is believed that Jesus Christ was a Buddhist monk, who came from Mt. Carmel, and who devoted himself to preaching the religion of Buddha to the Jews."

On page 40: "Would not God have done better to have begun by making man as he desired him to be? Can you conceive of a father communicating to his son a terrible disease for the pleasure of curing it afterwards and then proclaiming himself thereafter as his benefactor? This God of the Christians is a wicked God which every honest conscience ought to reject; or if not, he is a useless one, powerless to prevent evil or to assure the good which one desires."

On page 41: "We desire to observe here that the

only act of justice accomplished by this God was to get himself killed as the author of all the evils which men suffer."

On page 42, speaking of the crucifixion: "What does the deed represent? Why the part of a low-minded, ambitious person, infatuated with the very idea of his own wisdom."

On page 46: "We will always see Christianity in the course of history, face to face with progress in order to obstruct the latter's path; with a negation of science because it impeaches dogma; supporting firmly absolutism, inequality of the social classes; as an oppressor of the human conscience in its torture-chamber of false morality, with a hateful flag in whose shadow every crime has been committed, as a vampire always thirsting for blood to whom millions of victims have been sacrificed!"

In the work called "Nature and the Social Problem," written by Enrique Lluria, used in the advanced schools, the preface (page 7) explains the design and tendency of the work:

"At the end of two generations in which catechism is not taught, and it is scientifically explained that what is called creation is but the uncreated existence of the universe, only the atavistic effects of a religious belief will remain. There will be left then only its annihilation, and when its atrophy commences its annihilation will be rapid. For this purpose the Modern School of Barcelona has been founded, its library and free schools created to extend the work."

Other extracts from the various text books might be multiplied to show the animus of the authors, and stabs and side remarks at Christianity and Christian civilization abound all through them. Observe that it is not against the Catholic faith or belief, as such, that these are directed; it is against all religion and religious ideas and against Christianity in the large as the foremost one, that the attack of this remarkable series of text-books and the teaching of the modern school was directed.

The constitution of Spain (Article 13, Section 1) guarantees the right of free speech and free press, and although the Modern School, in its various branches, was founded at Barcelona in 1902, and since in other cities, the teachers and writers of it have never been molested or called before any tribunal for their speeches or writings—nay, more, in the city of Barcelona they have even made application to a Catholic city council for a portion of the public funds for the support of their schools and the application was granted. For eight years, therefore, Ferrer taught what he wanted in his schools and no one interfered with him. Only he and Morral and some militant teachers in the Modern Schools who were in riots, arson and slaughter, were ever taken before the courts and tried. There are plenty of the teachers in *La Escuela Moderna* who have never been molested, notwithstanding the bloodshed of the Barcelona riots; although even here such occurrences would be likely to turn strongly to their disadvantage.

The movement has turned strongly now to the foundation of anti-Anarchistic schools in Barcelona, and the month of December last saw a great outpouring of teachers, professors and others in the Educational Congress held there in the Palace of Fine Arts the week after Christmas, and the building and equipment of newer and finer schools to take the place of those destroyed by the rioters was unanimously and enthusiastically undertaken.

ANDREW J. SHIPMAN.

Catholicism in Western Canada

II.

Last week's review of Father Morice's "History of the Catholic Church in Western Canada" dealt with two important episodes in which Catholics distinctly determined the subsequent history of that country. Other episodes of which the painstaking author gives elaborate accounts are the massacre of Father Aulneau and his companions; Saint-Pierre and his expedient to get rid of the Assiniboine braves; the sanguinary Seven Oaks battle; the rising of the halfbreeds to avenge the assault on one of their fellows, and later on to put an end to the exactions of the Hudson's Bay Company; the murder of Father Darveau; the battle of a handful of halfbreeds against two thousand Sioux; how Bishop Grandin came near losing his life in a blizzard on the frozen surface of Great Slave Lake; the terrible night spent by Father Lacombe in the midst of two contending war parties of Indians; the freezing of Father Goiffon's feet and the consequent burning of St. Boniface cathedral; the awful fate of Brother Alexis; Father Lacombe's intervention with the Blackfeet on behalf of the Canadian Pacific Railway and the wanton murder of Bishop Seghers. These are but some of the many incidents which make these two volumes so intensely interesting that the reader passes from chapter to chapter with ever-growing absorption in the panorama of heroic deeds.

Father Morice begins with an historical and geographical sketch of the number, character and local distribution of the various Indian tribes who roamed the plains between Lake Superior and the Rocky Mountains when Radisson and Desgroseillers, two Catholics, first visited the land of the Crees in 1659. Then he relates the founding of the "Company of Adventurers of England trading into Hudson Bay," and mentions their first posts at Albany and Moose Rivers, Rupert River, and the well-fortified Prince of Wales' Fort at the mouth of the Churchill River. In 1727 Pierre Gaultier de Varennes, who had assumed the surname of De la Vérendrye, which he generally shortened to Lavérendrye, began that series of westward expeditions which led to his discovery of the Red River valley and his reaching the confluence of the Assiniboine and the Red River, the site of the present city of Winnipeg, on September 24, 1738. This was followed by a period of progress and

decline, during which Lavérendrye's constant struggle against adversity reveals true nobleness of character.

From 1756, four years before the cession of Canada to the English, to 1810, is an epoch of transition. The reader is introduced to the *Coueurs de bois* and to the wonderful growth of the halfbreed element, so vital a factor in the maintenance of French influence in spite of British conquest, in the spread of Catholic teaching without the presence of a single priest, and in the development of the fur trade, which enriched a great number of bold adventurers from the east. Most of these traders were Protestants, but there were some exceptions, one of the most notable being John Macdonell, a member of a United Empire Scotch family, a partner in the Northwest Fur Company. He "stands out," says Father Morice, "as a unique figure, stern and conscientious, amid a number of trading officers whose daily lives were in opposition to all laws of justice and decency. He was a strict Catholic, and his men had surnamed him "The Priest," on account of his scrupulous observance of the Church feasts and weekly abstinence, as well as the rigidity with which he enforced it on his subordinates." Mr. Wilson Beckles, historian of the rival company, the Hudson's Bay, explicitly states that John Macdonell was removed from his important post at Ile à la Crosse in 1806 because he was not "inclined to set all principles of law and justice at defiance."

Religion was sadly needed to establish peace between the Hudson's Bay Company, which claimed the rich fur-bearing territory in virtue of a royal charter, and the Northwest Company of Montreal merchants, who based their rights on priority of discovery and considered that the territory had been handed over to Canada at the cession of 1763. God, who knows how to draw good from evil, willed that the very excesses of the traders should be the means of hastening the establishment of peace, and that the instrument for the permanent spread of the Catholic faith in that then remote wilderness should be one who did not belong to the visible body of the Church.

Thomas Douglas, Earl of Selkirk, wishing to improve the lot of Scotch and Irish peasants, purchased a great number of shares in the Hudson's Bay Company, obtained possession of 110,000 square miles of land near the Red and Assiniboine Rivers, and entrusted the direction of his proposed colony to Captain Miles Macdonell, a Catholic, who, though not called "The Priest," as was his brother mentioned above, acted as one, in the absence of any duly ordained priest, marrying couples and baptizing infants. Captain Macdonell was the first Red River resident to petition Mgr. Plessis, Bishop of Quebec, for priests to be sent to the new settlement, and Lord Selkirk strongly supported this request in a letter which accompanied the Captain's petition.

The first band of emigrants left Stornoway, in the Hebrides, on July 26, 1811, reached York Factory on Hudson Bay September 24, and the present site of Winnipeg in the following August. Altogether four bands

of emigrants sent out by Lord Selkirk came to the Red River between 1812 and 1815. All Protestant authors, who have written about this early settlement, have represented it as exclusively Protestant and have ignored the Catholic population already dwelling in that region. Now the facts, as brought out clearly by Father Morice, are these: The total of all colonists sent thither by Lord Selkirk was two hundred and eighty, of whom several were Irish Catholics, served by a Catholic chaplain, Father Bourke, who, however, did not get beyond the neighborhood of Hudson Bay and returned to Ireland by the next ship.

When the first of Lord Selkirk's emigrants set foot in the Red River valley, they found there and in the vicinity a white and halfbreed Catholic population which far exceeded in numbers all the emigrants that the earl ever sent there. The total Catholic population within easy reach of the new settlers must have been nearly seven hundred. This preponderance of the Catholic element in the Red River valley continued till 1871, when an ever-increasing tide of immigrants from Ontario set in. As early as 1839, when the entire territory which afterward became the State of Minnesota, did not yet number five thousand souls, there were sixteen hundred Catholics in St. Boniface, which was then the most populous settlement in the Northwest of Canada and the United States.

Joseph Norbert Provencher, the first resident priest in what is now the Middle West, reached this settlement on July 16, 1818. He was accompanied by Father Sévère Joseph Nicholas Dumoulin, who that autumn took charge of the thriving settlement at Pembina, sixty miles south of St. Boniface. This latter name was chosen by Father Provencher in honor of the Apostle of Germany because of the Meuron soldiers who, disbanding after fighting on the British side in the war of 1812-14, had been engaged by Lord Selkirk to quell the disturbances in the Canadian West and having done so, settled on land he gave them on the bank of the Red River. Many were German and Swiss Catholics.

Father Morice's history henceforth enters upon ground familiar to those who have read Father George Dugas' Life of Bishop Provencher and Archbishop Taché's "Vingt Années de Missions;" but Father Morice everywhere throws new light on facts but vaguely understood before, introduces valuable statistics, refutes the calumnies of prejudiced historians, describes in detail the varying phases of the conflict between heresy and integral truth for the conquest of Indian souls, and accumulates texts from non-Catholic writers in support of his masterly array of proofs. For instance, Alexander Ross, a Protestant, is quoted as saying: "The poverty of the Catholics must be admitted to redound much to their honor. Where a new mission is contemplated, and the missionary named, the bishop allows him £10 to fit himself out, then adds his benediction, and the thing is settled."

On the other hand, he adds: "The Protestant mission had funds at its command, with the aid of which Mr. Crowley could feed and clothe his converts, while the poor priest had nothing to offer them but instruction." Another Protestant, Alexander Begg, writes: "The Catholic priests experienced many difficulties, and, being poor, they had not the same opportunity to extend their labors as rapidly as the Protestant missionaries. What they lacked in means, however, they made up by zealous perseverance, and gradually they made their way midst drawbacks and disappointments." And they won out in the long run. Mgr. Provencher wrote in 1842 to the Bishop of Quebec that all the Métis and Indians he met "have abandoned the Methodist ministers to embrace the truth."

Moreover, Alexander Ross relates that Mr. Jacobs, one of the last Wesleyan ministers stationed at Lac la Pluie, said to him: "We have been laboring here for the last eleven years, according to the usual system, without being able to form a school, or make a single convert." The late Anglican Bishop Bompas, "of amusing memory," having written that the number of Indians under instruction of the Catholic and Anglican communions "may not greatly differ," Father Morice applied for information on this score to Right Rev. Bishop Breynat, O.M.I., the present Vicar-Apostolic of the Mackenzie, and received a detailed reply giving statistics of every Catholic and Protestant mission in the North, from which the following summaries are deduced: The native Protestant population professing Protestantism does not exceed five hundred; the Catholic Indians and halfbreeds of the Mackenzie are estimated, in 1909, at eleven thousand, and those of Athabasca at five thousand.

Space forbids us to more than touch on the exhaustive and accurate treatment of the Manitoba School Question, on the splendid career of the young Bishop, and later on, the venerable Archbishop Taché, whom Father Morice rightly styles "the greatest Canadian of the West," the apostolic labors and triumphs of the Oblates of Mary Immaculate, that "greatest of missionaries," Mgr. P. P. Durieu, O.M.I., First Bishop of New Westminster, whose methods in dealing with Indians have been more successful than the Jesuit Reductions of Paraguay.

We may, however, be allowed to express the hope that Father Morice will soon add a third to his two already completed volumes, bringing the history of Central and Western Canada down to date, and not stopping at 1895. His plea that "the mellowing influence of time is needed to permit of a faithful delineation of figures and deeds, which, at St. Boniface and still farther west, are still too near our mental vision to be reproduced with the proper degree of accuracy and impartiality," would apply equally well to events long antedating 1895, and is contradicted by his own example in chronicling the appointment of the Right Rev. Alexander McDonald to the See of Victoria on October 1, 1908, and in marking in

his Ecclesiastical Map of Canada the limits of the new Diocese of Regina months before the erection thereof was officially announced. In the last twenty years great developments have taken place which call for at least summary statement.

Praise or blame may be withheld, but, surely his readers would like to hear of the great expansion of parochial work in the diocese of St. Boniface, the Ruthenian, Polish and German churches all over the Canadian West, the noble fight for Catholic rights carried on by the *Northwest Review* and by the late W. F. Luxton, editor of the *Free Press*, a non-Catholic who sacrificed his personal interests to his devotion to fair play, the manly attitude of the Catholic laity of Winnipeg, Brandon, Regina, Calgary and Edmonton, and the unique later history of St. Boniface College, the only Catholic institution in America which annually competes successfully with all the Protestant educational institutions of Manitoba.

As to the illustrations, which abound in these two portly volumes, they are really illustrative, and two of them deserve special mention. That which represents the poet Whittier's famous cathedral with the "turrets twain" is now for the first time shown in its historic garb, and the portrait of Riel is from a real and lifelike photograph taken when he was in his right mind before Orange persecution had dethroned his reason.

LEWIS DRUMMOND, S.J.

Many years ago Charles Lever used to write the "Cornelius O'Dowd Papers" in *Blackwood*. About the time of the Alabama arbitration he undertook to prove the thesis that the United States Government got its way in the matter by quiet persistence; and he illustrated his argument by the story of the American traveler, who, not knowing a word of Italian, overcame his Italian landlord and forced him to rescind their contract in the matter of lodgings, by putting the keys before him and subjoining to his every vehement and gesticulatory protest these words uttered in the firmest of tones: "You've got to take those keys." English writers do not like Americanisms. They go further and protest loudly against them. Yet if the Americanism be a good one, it somehow or other insists until it forces itself into the language. Some time ago a new one was coined, "Clubman," and it came quickly into common use on this side of the Atlantic as a short and picturesque word expressing a class of men, new at the time but growing in numbers with the increase of wealth. English purists treated it with contumely; some affected not to understand it. But the word was a good one and had to make its way. "You've got to let me in." And lo! in *Blackwood* for March, the conservative *Blackwood*, the *Blackwood* of Charles Lever, little loving things American, we find on page 409: "A week's growth of beard, the attention of a skilled hair-dresser, and 15s. expended in a slop shop is all that is necessary to turn an ordinary *clubman* into a ship's steward."

CORRESPONDENCE

The Late Anglican Bishop of Lincoln

LONDON, MARCH 9, 1910.

Dr. Edward King, Anglican Bishop of Lincoln, for many years the leading figure in the High Church party of the establishment, passed away yesterday morning. He was in his eighty-first year and had been in failing health since 1907. Dr. King was born in 1829. He was the son of the Rev. Walker King, Archdeacon of Rochester. His father had come under the influence of Tractarianism and Edward King was a High Churchman when he went up to Oxford as a student of Oriel, Newman's old college. The college was then retrograding from High Churchism, under the reaction that followed Newman's submission to the Catholic Church, and the Provost of Oriel warned young King if anything he was too regular in his attendance at chapel. It was an exaggeration, he said, to be there twice a day, and one should beware of one's religion "degenerating into routine."

There was still, however, among the fellows and tutors of Oriel some who clung to the older ways of Newman's time. One of these, Charles Marriot, gave Edward King kindly help and encouragement, but he disappointed his friends by taking only a pass degree without honors. Examinations, however, are not an infallible test of scholarship. He took orders in 1855 and was appointed to a country curacy near Oxford. He was always a hard worker and sympathetic to all with whom he came in contact. He used to tell with pleasure how a farmer in his first parish told him he could speak quite freely to him for "he was not a bit like a gentleman."

In 1854 Bishop Wilberforce had founded at Cuddesdon (a village six miles from Oxford, where there was an old Episcopal palace), the "Cuddesdon Theological College." It was a High Church imitation of a Catholic seminary, intended to give young men a training for the ministry of the establishment in more congenial surroundings than those of an ordinary university college. In 1858 King was appointed chaplain and assistant lecturer at the new college. Here he was in his element. From 1863 to 1873 he was its principal. It was at Cuddesdon, and in the twelve years later, when he was Professor of Pastoral Theology at Christ Church, Oxford, that he did the chief work of his life.

Hundreds of the future clergy of the Established Church came directly or indirectly under his influence, and that influence all tended to inspire them with Catholic ideals. Dr. King was a man of the most earnest piety, and full of zeal. Besides his work as a professor, he was continually preaching, conducting special services for the students, acting as their director, encouraging them to the practice of confession, and finally organizing retreats on the Catholic model. Many of his disciples passed into the safe haven of the Catholic Church and to the last prayed for the conversion of their teacher, of whom they spoke with admiring enthusiasm. "*Cum talis sis, utinam noster esses!*" might well be said of him.

He seemed near us, but he was all the time far off. To those who on the eve of conversion spoke to him of their state of mind he would say that he was content to remain in "the Church of his baptism" and make the most of "the means of grace" it afforded. If a historical issue were raised he would not discuss it. It was not his line, he would say. They had better carry their

doubts to his friend, Professor Bright, whose specialty was ecclesiastical history. He felt quite sure of his own position. At Cuddesdon and Oxford he would "celebrate" every morning, asking some favorite pupil "to serve his Mass." At Lincoln he spoke of himself as the successor of St. Hugh.

The Rev. Stephen Gladstone, the son of the great Prime Minister was one of these favorite pupils, and a life-long friend, and it was to William Ewart Gladstone that Dr. King owed his promotion to the Oxford Professorship, and in 1885 to the See of Lincoln. His nomination to Lincoln provoked a storm of protests from the Low Church party, who regarded King as something like a "Jesuit in disguise." The storm was increased by his ostentatious profession of his Catholic ideals. Since the Reformation the bishops of the Established Church had always performed their ceremonial duties in a plain black gown with puffy white sleeves of lawn. This was much too "Protestant" for Dr. King. He startled conservative feeling by appearing in cope and mitre with a crosier in his hand. The bishops had always used a mitre as the crest of the coat of arms on their carriage doors, but no Anglican Bishop had ever possessed a mitre till Dr. King wore it at Lincoln. Mr. John Kensit, the ultra-Protestant agitator, circulated portraits of the bishop arrayed in full pontificals with the inscription, "Can this be the Protestant Bishop of Lincoln?" Then came the report that he had set up a crucifix on the "altar" of his private chapel and the highest of High Ceremonial was introduced at the cathedral.

Other bishops have since followed Dr. King's example, some of them with timid reservations. One of the bishops used to have a pastoral staff with a long boss under the crook of the crosier, and niches in the boss. There were little silver images of the saints that could be screwed into the niches, but these were only placed there when he visited a very "High" congregation.

The ceremonial adopted at Lincoln led to prolonged litigation—a petition to the Archbishop of Canterbury (Dr. Benson) to interfere, a trial of Dr. King in the archbishop's court at Lambeth and a judgment by Archbishop Benson (confirmed in all essentials by the Privy Council), which really settled nothing. It was a fine specimen of what Newman once described as the traditional method of the establishment of trying to steer a safe course between the Charybdis of "Yea" and the Scylla of "Nay." Thus, for instance, objection was raised to Dr. King using the "mixed chalice," putting a little water in the wine as is done at the offertory in the Mass. Dr. Benson ruled that if this were done at the Communion table during the service it was illegal, but if water were put in the wine in the sacristy (where no one saw it done) there could be no legal objection. It was objected that Dr. King had lighted candles at the communion table. Dr. Benson pointed out that as they were lighted before he came to it there was no proof that he was personally responsible for the lights. Certain minor practices were condemned. But nothing was settled. Dr. King made hardly any change in the ceremonial at Lincoln and no other Ritualist clergyman paid any attention to the judgment.

The storm gradually died away, and even the most bitter of Low Churchmen recognized that the Anglican bishop was a man of earnest, pious life, busy with good deeds. But it is strange to think of his claiming to represent St. Hugh of Lincoln, the Burgundian monk who came to England from the Grande Chartreuse by Papal warrant to erect the first English Carthusian monastery,

and left his cloister to rule at Lincoln as the stern defender of the rights of the Holy See. The medieval bishop, who excommunicated the King's officials when they meddled with ecclesiastical affairs, would have been puzzled to recognize as his successor even the kindest and most pious of men, could he have seen him listening for a moment to the question of the ritual of his cathedral being discussed by laymen in a royal court. Nor could St. Hugh have understood the position of a "Bishop of Lincoln" who "said Mass" each morning in his private chapel, and yet counted among the clergy of his diocese rectors and vicars who believed neither in a Real Presence and a Sacrifice nor in a priestly power of consecration and absolution. The better the man the more difficult is it to understand the Anglican position.

Dr. King never married. Fifty years ago his celibate life would have itself been enough to exclude him from the episcopate of the establishment. Celibacy was then considered a sign of "Popery," and it was held to be the right thing that there should be a lady to preside over the hospitality of the bishop's palace. But without this help Dr. King was a hospitable man and liked especially to gather young people about him at his parties at Lincoln. He was popular even with those who differed most from him. Those of his own views in the Anglican Church had a reverent admiration for him, and many on the verge of conversion have been delayed or held back by the thought that what was good enough for Dr. King must be surely safe enough for them. With the present Government in office and the present state of feeling in the divided establishment it is likely that a more "moderate" man will take his place.

A. H. A.

Church Property Frauds in France

PARIS, MARCH 16, 1910.

The event of the day in Paris, the subject of most conversations, are the gigantic and scandalous frauds lately brought to light; M. Duez, one of the three receivers of Church property, is in prison and his colleagues, MM. Lecouturier and Ménage may possibly share his fate before many days are over. The event is one of importance, for beyond the iniquity and rapacity of a handful of worthless individuals, open wider horizons of corruption, incapacity and guilt on the part of the Government; moreover, these sensational revelations are made almost on the eve of the general elections and for this reason alone may have important results.

The general lines of the question are as follows: A short time ago, M. Le Provost de Launay, who represents the Department of Morbihan in the Senate, sounded the first note of alarm; he pointed out that grave suspicions existed as to the manner in which the official *liquidateurs* of the religious orders carried out their task. As AMERICA's readers know, these men were appointed to collect the proceeds of the sale of Church property.

In consequence of M. Le Provost de Launay's motion, a commission was named by the Senate to sift the matter; among its members was the ex-Minister Combes, the arch-enemy of the religious orders, but who, in this case, seems to have zealously fulfilled his mission of exposing the frauds of the *liquidateurs*. The Government, having been informed that the commission had discovered numerous instances of swindle and embezzlement, Duez, the chief culprit, was told of the suspicions that weighed upon him, whereupon he offered his resignation. It was accepted, but he was not only permitted to retire without

blame but was even praised and thanked by the magistrates to whom he tendered his resignation on the plea of ill health. An administrator, M. Le Marquis, was appointed to take up the work. He did so and soon discovered, on going over his predecessor's accounts, the disappearance of sums varying from fifty thousand francs to two million of francs proceeding from the liquidation of the religious orders. Seventy-four religious congregations, their houses, property and valuables had been put in the hands of Duez!

Le Marquis then called upon his predecessor to explain matters and, after some hesitation and a few contradictory statements, Duez ended by confessing that he had made away, for his own private ends, with five million francs belonging to the religious orders whose property he was appointed to realize for the benefit of the State.

As may be imagined, so gigantic and barefaced a fraud was brought speedily before the Parliament. Duez was arrested and is now in prison; a Conservative deputy, M. Georges Berry, and the Socialist leader, Jaurès, whose party is opposed to the men in power, called upon the Government to explain and justify its attitude in the matter of the *liquidateurs*. Jaurès is a vigorous speaker and his intervention in the question was much remarked.

It is certain that the Government, if not actually in league with the *liquidateurs*, has a heavy load of responsibility in the affair. Putting aside the original iniquity of robbing the religious orders of their property, it was folly to entrust so huge a liquidation to three men only, and the motives that dictated the choice of these men are not defensible.

In a circular written at the time, M. Vallé, who was then Minister of Justice, owned that a certain number of magistrates having declined the task "from conscientious motives," their refusal might have a bad effect on public opinion. Therefore, he added, it is necessary to appoint as *liquidateurs* men who offer "every guarantee from a political point of view," which meant, were without principles, ready to play into the hands of Government. In accordance with the spirit of this circular, the *liquidateurs* were selected without regard to their morality or honesty. Duez, who was appointed to the post in July, 1901, by the tribunal of the Département de la Seine, had been employed in the Bon Marché, the huge shop that all visitors to Paris know. The facts that have come to light within the last week leave no doubt as to the immorality of his private life. His colleagues were no better, and sickening stories have been published, describing the use to which Martin Gauthier, Duez's right-hand man, turned certain monasteries and convents of which he took possession in the name of his patron. In one case, that of the Monastery of the Picpus Fathers, the scandal was so great that it called forth the protestations of the inhabitants of the quarter and Martin Gauthier was hastily removed.

The ministers are at the present moment in a dilemma that must considerably diminish their influence and perhaps bring about their downfall. Either they were aware, as seems probable, of the swindling that was going on under their eyes, but, for fear of compromising their position they resolutely kept silence until forced to act; or else they knew nothing and are consequently guilty of gross carelessness and incapacity. In either case the responsibility of the Government is a grave one and the far-reaching effect of the present scandal cannot as yet be justly estimated. Moreover, among the huge mass of papers seized at one or other of Duez's residences are

lists of persons belonging, it is said, to politics or to journalism, to whom he paid considerable sums of money, as is proved by receipts corresponding to the names. It is, therefore, likely that more accomplices of the *liquidateurs* will be by degrees dragged before the public.

At the Chambers on last Monday, the Government, by the voice of the Minister of Justice, M. Barthou, made a lame defence. The majority, usually so aggressive, seemed singularly ill at ease and the declarations of the representatives of Government were coldly received. M. Barthou's empty protests, his assurance that the Government was decided to see that the claims of justice were satisfied, did not carry conviction. Jaurès had attacked one of Duez's colleagues, Lecouturier, the *liquidateur* of the Carthusians (whose enormous property suddenly was reduced to nothing when it passed into the hands of the State) of having committed frauds resembling those of Duez. M. Barthou replied by promising to arrest the culprit if his responsibility were established, and he endeavored to win the sympathy of the opposition by asserting that both he and the President of the Council, M. Briand, had agreed that Duez must be arrested. He omitted to add that the arrest only took place when the Government had been absolutely compelled by the weight of public opinion to act in the matter.

The feeling that is uppermost in the minds of Catholics was expressed by M. Beauregard, a Conservative deputy, who is also a good speaker. He pointed out that in the affair of the Carthusians, not only the *liquidateurs*, but the State, was the guilty party. "How can we restrain our indignation," he continued, "when we see that men, who are accused of the gravest acts of dishonesty, have built up their fortune with money meant for works of mercy and that they gave nothing or next to nothing to the lawful proprietors. . . . You wished to take the property of your adversaries and therefore you inaugurated a policy of confiscation. A policy of this kind must become dishonest, and out of political passion you allowed it to be so. The whole story of the robbery of the religious orders is a vast swindle. . . . The Government has deceived the country; it excited its rapacity by leading it to believe that it was about to give it a "milliard;" this sum has not been found and will never be forthcoming."

He then answered the childish objection that in certain cases the despoiled religious had compounded with their spoilers, and he victoriously laid the whole responsibility of the gigantic and disgraceful fraud on the present sectarian Government. M. Labori, who is well known as a forcible speaker, added an eloquent note to M. Beauregard's protest. He openly charged the men in power with having maintained Duez at his post after he was open to suspicion and reproached them for leaving in the hands of Lecouturier, on whom rest the gravest accusations, the liquidation of several religious orders whose interests are at the present moment in his hands.

The meeting of the Chambers on the following day, March 16, was scarcely less stormy, and though in the end the Ministry kept its position, its general attitude and defence was miserably weak and two of its members, MM. Millerand and Barthou, are likely to be obliged to resign. The former, because he was compromised, in some measure, in the affairs of the congregations against whom, being a lawyer, he took an active part; the latter, because in a moment of exasperation he let fall the words: "Our lawyers are corrupt"—a significant avowal on the part of a member of the Government, but one which all those who are acquainted with the undercurrents of

French law courts know to be absolutely true.

As your readers may judge, the question has wider issues than appear at first sight. They touch, not merely the reputation of a group of dishonest men, they reveal a wholesale system of fraud, corruption and dishonesty and prove, once more, how far sectarian passion and prejudice may lead a government to countenance evils that a mere natural sense of justice should reprove.

In face of these crying scandals the thoughts of many Catholics go forth to the exiled, ruined and starved religious, men and women, whose property has become the prey of these evildoers. In an eloquent article, the Catholic champion, the Count de Mun, voiced the indignation of his party and recalled the memory of the "victims, whom we have all of us seen, mounting their Calvary, dispersed by the storm; wanderers without a home on the roads of exile, begging their bread," while men like Duez and his accomplices feasted in the empty convents and an atheistical and corrupt government calmly looked on.

ANGLO-FRENCH CATHOLIC.

Australia's Preparations for Defence

MELBOURNE, JANUARY 24, 1910.

The chief topic of interest this month is the visit of Lord Kitchener of Khartoum, who has been specially invited by the Commonwealth to inspect the Australian forces and give advice as to the best method of improving our defences. On January 1, Lord Kitchener arrived in Brisbane, Queensland, and reviewed the local forces. On the 5th inst., he was in Newcastle, New South Wales. About 4,500 officers and men went into camp in Liverpool near Sydney, where the Field Marshal lived for some days with the troops, and tested their capacity for hard work. Tuesday, the 11th inst., witnessed the arrival of Lord Kitchener and his staff in Melbourne.

The Federal Government entertained the distinguished soldier at a banquet in the Queen's Hall, Parliament House. A representative gathering was present to meet him. Among the speeches on the occasion, that which was listened to with the greatest attention and interest was Lord Kitchener's. When the guest rose, the audience cheered him again and again. He thanked the Government of the Commonwealth for its invitation to visit Australia and for the compliment paid him in asking him to give it the benefit of his experience in military affairs. "During my stay in Australia," he said, "I have been much struck by the very strong and widespread determination which exists in the country to have an efficient citizen force. The want of population in many parts of this splendid country is a difficulty that has to be carefully considered; but I think I may say that what you have got is first rate material on which to work. In no other country in the world, as far as I know, do the young men show such natural military qualifications on which to base their military career. There is no reason, as far as I can see, why the national forces of Australia should not make their standard of efficiency on a par with, if not higher than, those of military powers in Europe or elsewhere."

One of the guests was Sir George Reid, a prominent politician, who had been appointed by the Federal Government High Commissioner of Australia in London. In a humorous vein, he said he had proposed to outline a scheme of military defence for Australia, but he was delighted to find that Lord Kitchener had anticipated him in every point.

M. J. W.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, APRIL 2, 1910.

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Theory vs. Fact

Some time last year, Dr. Bode, Director of the Museum of Berlin, bought a wax bust. He said it represented Flora and was the work of Leonardo da Vinci. While he was still congratulating himself on the treasure he had acquired, an Englishman named Cooksey wrote to the London *Times* that the bust was not da Vinci's but had been made by an English sculptor, R. C. Lucas, who has been dead not quite thirty years. The art-world was amazed at the presumption of a Southampton auctioneer who had dared to contradict a connoisseur famous for his correctness of judgment. Had it been the mere auctioneer against the critic the amazement would have been most justifiable, but it was the auctioneer knowing the facts against the critic with a theory only, something very different. Mr. Cooksey had known the Lucases for years. He knew the history of the bust and was able to demolish the history of it Dr. Bode had received, which, though it fitted in with the da Vinci theory, happened to be untrue. Dr. Bode was mortified, too mortified to admit his error, which his hitherto singularly successful career made only the more painful. The Emperor ennobled him, to show that however this dispute might turn out he had not lost confidence in his servant. The bust was more carefully examined and was found to be built up round a core of modern Manchester cottons. Still Von Bode and his partisans would not yield. These cottons, said they, had been introduced by some one employed to repair the bust. The wax was then analyzed and found to contain spermaceti, which Cooksey's supporters assert was not known until the year 1700. Straightway one rushes to defend Von Bode with a quotation from Shakespeare:

"And telling me the sovereign'st thing on earth
Was *parmaceti* for an inward bruise."

He might have added that the Oxford Dictionary quotes the Customs Register of 1545 as recording the duty on "*parmacete*" iii s. iii d. a pound.

Spermaceti comes from the sperm whale of the Pacific and Indian Oceans and the tropical and subtropical Atlantic. Vasco da Gama returned from doubling the Cape of Good Hope in 1499; da Vinci did not die till twenty years later. Moreover, stray sperm whales blunder occasionally into the North Atlantic and dead ones come ashore from time to time on the coasts of Europe. It is, therefore, intrinsically possible that da Vinci knew spermaceti and mixed it with wax for modeling, though one must confess this is not very probable. What Dr. Pinkus, who made the analysis, dwells on, is that the material of the bust is of wax, lac and spermaceti, mixed in exactly the same proportions that Lucas used in works certainly his; a fact that seems to establish thoroughly Mr. Cooksey's case.

All this is very interesting. It is profitable, also. Science, so-called, is full of theories which we do not altogether accept. The men of science clamor and their followers join the chorus: "Who are these that dare challenge the deductions of science?" We answer, like St. Paul: You are wise; we are fools. You are the Von Bodes; we are the Cookseys. You spin the theories; we have the facts.

Liberia's Crisis

An American commission, sent out a year ago at the request of the agitated African republic, has returned and placed its report in the hands of President Taft. Though the tone of the document is moderate, the conclusions reached by the three commissioners indicate a condition of affairs that simply must be remedied. Begun in 1820 as an asylum for freedmen from the United States, under the patronage of men like James Madison and Bushrod Washington, it remained in tutelage until 1847, when it proclaimed its independence, which nobody gainsaid though formal recognition by the United States was delayed until 1861.

With an area of 35,000 square miles, less than that of Indiana, it claims 2,060,000 inhabitants, of whom two million are uncivilized natives, strangers to law and government. Hemmed in on the north and east by French possessions and having the flourishing British colony of Sierra Leone on the west, the lot of Liberia has not been the pleasantest. Politics and finances seem to be equally demoralized. Acting under the direction of British advisers, the government lately undertook a reform of its treasury, judiciary and public safety departments, but the advice seemed to fall short of the needs of the case. Hence, the appeal to the United States. Liberia's failure is conspicuous in finance (the interest on the public debt

is much in arrears), in maintaining its boundaries and in developing the interior. Misunderstandings with other nations have resulted, and these have excited a spirit of unrest even among the civilized population. Powerful neighbors and a dissatisfied people combined now threaten to do away with Liberia as an independent country.

The recommendations of the American commission, which meet with Secretary Knox's hearty approval, include the good offices of the United States in settling pending boundary disputes, in reforming finances and in organizing a frontier police force. The commission further suggests a research station and a naval coaling station in Liberia. The natural wealth of the country is considerable and valuable gold deposits are believed to exist, yet coffee is the only noteworthy cultivated crop and manufactures hardly exist. After the failure of British officers to remedy existing evils, the action of the British Government in recently notifying the little republic that it must police its western boundary more effectively does not seem to be exactly disinterested and lofty. Twenty thousand of the citizens, or over one-third of the civilized population, are natives of the United States or their offspring, and therefore they naturally look to this country for protection and help. The Church is very feebly represented in Liberia. The prevailing persuasion is Episcopalianism, but it has not shown much aggressive zeal in evangelizing the numerous savage tribes a few miles back from the coast. The contemplated action of the United States amounts to a protectorate to save the Liberians from their uncivilized neighbors and from themselves.

National Safety

Commenting editorially on the statements of Señor Demarchi, *chargé d'affaires* of the Argentine Republic in Japan, the Japanese papers have urged their government to promote emigration to the hospitable shores of the great South American republic where all races are welcome. *El Pueblo*, the great Catholic daily of Buenos Aires, indulges in some weighty reflections, suggested by Señor Demarchi's remarks, which show that Latin America is beginning to wake up to the problems which must needs arise from miscellaneous immigration. Our own experience and that of other nations, it says in a leader, teach that artificially forced immigration is against the industrial and economic interests of the country, and that the stream of immigration should be carefully and prudently watched to prevent the introduction of elements which make for rebellion, lawlessness and social upheavals. The ill-advised incorporation into the commonwealth of ethnical elements, devoid of affinity and homogeneity with those that constitute the nation, is capable of producing grave social and economic clashes that may take on a character of even international importance. While experience and common sense are

clear enough proof of these propositions, some people obstinately deny and disregard them as if with malice aforethought they wish to complicate the question of immigration which in itself is delicate enough in all conscience. Thus, and not otherwise, declares *El Pueblo*, should the conduct of our representative in Japan be designated, for with a haste and energy worthy of a better cause, and with an officiousness until now unknown in such functionaries, he has taken the initiative in heading Japanese and Asiatic emigration in general towards the country. The attitude of Señor Demarchi is characterized as something unusual and inexplicable, for he manifestly compromises the government in a question upon which it has not yet declared itself, namely, the type of immigrant most in harmony with the needs of the nation and therefore to be attracted hither. Since European immigration, especially from Latin countries, is giving such good results, it follows that there is neither opportuneness nor sense nor judgment in opening the channels to another current, or rather to a torrent of immigration made up of another and exotic race, the yellow race, which has already made bad blood and occasioned brawls in other American countries.

It is all very well for organic law to offer refuge, bread and employment to all, but it is neither reasonable nor patriotic to compromise the most sacred interests of the country by applying those fundamental principles indiscriminately. The abstract and idealistic principles of the fathers of the country are tacitly limited and controlled by the rules of prudence and discretion, and chiefly by the laws of self-defense and national safety which are above every requirement and every other consideration.

Methodist Preachers

Some gems from the proceedings of the Philadelphia and Central Pennsylvania Methodist Episcopal Conferences' meeting at Reading and York, Pa., a fortnight ago, sparkle with interest. Bishop Joseph T. Berry, of Buffalo, an official visitor, made the astonishing remark, during an address on "More Evangelistic Fire Demanded," that while the mighty denomination raised \$49,000,000 during 1910, the increase in membership was only 65,000. "The investment was entirely in disproportion to the results," he said. "Too much money was spent for such a meagre return in souls.

"While I was informed that the reports of your district superintendents exhibited a substantial increase, the general gain amounted on the average to only two members a church. On the basis of expenditure it cost nearly \$754 to bring each soul into the fold. Now what was the trouble? I believe in telling the plain truth. There is a waning of evangelistic fire in the hearts of our ministers. Money is placed above salvation. It is money, money, money!"

Evangelistic fire may be a necessary article for "the feet of them that preach the Gospel," as interpreted by John Wesley, but money is an equal necessity for the ministerial baggage, to provide for the family, for the larger social organization, for the clerks and secretaries, for the printing and circulation of Bibles and tracts and the general upkeep of ecclesiastical machinery. If 65,000 souls have been redeemed by an outlay of \$49,000,000, the price is not excessive. A corner lot on Fifth avenue, New York, was sold the other day for \$500,000. Another was exchanged for property valued at \$2,000,000. Is it not written in the Protestant Bible: "What shall a man give in exchange for his soul?" The saving of sixty-five thousand souls is cheap at any price. In this instance, the generous Methodist laity take a higher spiritual view of material things than does the man they have called to be their bishop.

The Rev. David G. Downey, D.D., corresponding secretary of the Sunday School Board, deplored that "the Methodist Church is barely holding its own in some places and in other places is simply marking time." But "marking time" is an excellent condition for militant Christians when not engaged in a hand-to-hand conflict with the enemy; it speaks well for discipline even when the "marking time" is a preliminary movement to an orderly retreat. With the Rev. Corresponding Secretary, however, "marking time" appears to have a more sinister meaning, for he adds: "The Church," the Methodist, of course, "is attempting to do its duty with the implements of yesterday." No "evangelistic fire" for him, for that he would clearly class among such antiquated implements. He tells us that "of the total gains made by the Church and its membership, the Sunday Schools have made up the deficit from other sources and caused the increase that now exists;" that is, Bishop Berry's 65,000.

It would be interesting to know how many of these Sunday School children are made up of the children of Italian immigrants, and how much of the \$49,000,000 has been expended in the unchristian work of weaning the little ones from the faith of their parents. Superintendent F. B. Lynch, speaking of mission work among Italians, said, that these people seemed to shun mission buildings, being accustomed to worship in fine cathedrals in their own country. As far as Philadelphia is concerned, Superintendent Lynch's difficulty was met by a minister of the Mission and Church Extension Society, who said that Philadelphia had provided a mission Cathedral in St. Paul's Church. Superintendent Wilson made a stirring address on the South Philadelphia situation, including the Italian missions there. "We must settle this question," he said, "and this conference must say to these men: 'You are backed by financial assistance.'"

So Bishop Berry is right. Evangelistic fire has been extinguished. "It is money, money, money!" When will the preacher-ridden Methodist laity open their eyes?

What's What in Pictures?

The admission of clever picture imitators and restorers in the trial now in process in this city will breed a skeptical spirit everywhere in regard to so-called genuine masterpieces. The correct way in future to speak about one's high-priced paintings is: this was sold to me as a Corot; that is said to be by Millet. To the inquiry, "who painted this," and "who painted that," the invariable answer of a venerable connoisseur of our acquaintance was "John Smith." He valued his paintings for their intrinsic worth. Many good artists have painted poor pictures, copies of their best have been sold as originals, and the superficial observer is always more impressed by the name of a master than by the real merits of the masterpiece.

Schools and Schoolchildren

The kindergarten, its enthusiastic advocates were sure, was to be of great help in bringing about the early development of the child and the storing it with information easily acquired, and the making of the road to education pleasant. Most pleasant roads run downwards, and apparently that of the kindergarten is no exception to this rule. An accepted authority in the matter wrote lately: "It is said that a recent census in New York, which for some inexplicable reason is withheld from publication, shows that children who have been to kindergarten are outranked at the end of the school period by those who have not been." The public could have learned this from many practical teachers a good while ago. Almost any experienced teacher is ready to state that it takes at least one year after the kindergarten to make children, used to its easy-going methods, understand that they do not come to school to be amused, but to do some work for themselves. Hence, children directly from the streets are, as a rule, much more satisfactory pupils.

We learn from the same authority that "a comprehensive British census, made in London, Glasgow and Edinburgh, showed that children who entered school a year later than the legal age graduated in advance of those who entered earlier." Professor Cattell, of the Department of Psychology at Columbia University, in reviewing our educational methods two years ago, declared that children between six and eight now acquire, with a good deal of trouble to themselves and their teachers, a certain amount of information that they would acquire with very little trouble if we waited until they were a year or two older and did not attempt to hurry their intellectual development. This question of the pushing of young children is rendered all the more interesting by the facts that have been gathered by Mr. Leonard P. Ayres who, working under the Sage Foundation, has recently published a valuable educational study with the title "Laggards in Our Schools." He confirms, what has been noted very frequently in certain cities,

that a large percentage of our school children are above the normal age for the grade in which they are. Mr. Ayres has looked into the schools of twenty-five cities and finds in none the average child doing its eight grades in eight years. In most places it required ten years, in Erie, Pa., twelve and a half years. Pushing children intellectually is not likely to have good results.

Every now and then, when some non-Catholic millionaire makes a big gift to charity or philanthropy, some Pecksniff descants on Catholic parsimony, ignoring entirely the immense sums that are piled up in small doles for our schools, institutions and churches. Brooklyn affords another striking instance of this ill-founded position. When Bishop-Auxiliary Mundelein was consecrated last September he took as his charge St. John's chapel, one of the smallest parishes in the Borough. It has about 3,500 souls within its limits. The chapel accommodates less than 400 people and is most inconvenient for those attending service there. Bishop Mundelein told his people in taking charge that if they would co-operate with him he would erect a new church and school for the parish within two years, and having prepared suitable plans asked the congregation to subscribe to the building fund. The collection was taken up on Palm Sunday and amounted to \$47,801. This is the largest single collection ever taken up in a New York parish, and is certainly a flattering evidence of the esteem in which Bishop Mundelein is held by the people of his parish.

A number of priests some time ago organized a society especially to look after their fellow Catholics from Belgium and Holland who are scattered over this country. Several members of the hierarchy in the West have given their sanction to a program this organization has outlined to make its operations take the direction of a national Catholic colonization Society, as urged at the National Farm and Land Congress held in Chicago in November, 1909. What can be done by practical effort for this purpose is shown by the sturdy and most desirable colony of Catholics from Holland who landed here recently en route to a previously chosen location in Minnesota.

From statistics recently published by the Japanese Government, we gather that during the Russo-Japanese war Russia mobilized 1,375,000 troops and Japan 1,200,000. During the first campaign 590,000 Russians and 540,000 Japanese took an active part. The immense loss to industry, caused by the temporary withdrawal of 2,575,000 men from peaceful pursuits, not to speak of the slain, the maimed and the permanently incapacitated, may well make for the preservation of European peace and recourse to diplomatic understandings.

LITERATURE

Mental Suggestion. By DR. J. OCHOROWICZ, Sometime Professor Extraordinary of Psychology and Nature Philosophy in the University of Lemberg. Translated from the French by J. Fitzgerald, M.A. New York: Twentieth Century Publishing Co. \$2.00.

Hypnotism: Its History and Present Development. By FREDRIK BJÖRNSTRÖM, M.D., Head Physician of the Stockholm Hospital, etc. Translated from the Second Swedish Edition by Baron Nils Posse, M.G. New York: Twentieth Century Publishing Co. 50 cents.

Though both of these works appeared in the original some twenty-three or twenty-four years ago, they are fairly well abreast of the present-day knowledge of hypnotism and hypnotic suggestion. They contain the usual collection of countless wonderful occurrences, the witnesses in most instances being men of more or less scientific standing. Whilst in no way questioning the learning or good faith of these witnesses, still we must be on our guard against an over-confiding acceptance of all they say. There is a great deal of humbuggy practiced under the cloak of hypnotism and hypnotic suggestion, and many unadulterated deceptions have been swallowed by careful, well-minded scientific investigators of the occult. There is another danger also, that arises from the prejudice, sometimes unconscious, of witnesses who do not believe in the miraculous, and who, on that account, are apt to admit as facts explainable by natural occult forces many things which are not facts at all.

For example, Bernheim and Liégeois, names found in every book on hypnotism, are referred to frequently by both authors. Yet Prof. Bertrin, of the Paris Catholic Institute, in his remarkable book on Lourdes ("Lourdes, A History of its Apparitions and Cures," Authorized Translation by Mrs. Gibbs. New York: Benziger Bros.) does not hesitate to write of them as follows:—"On the occasion of a long dissertation by M. Liégeois, M. Frank said before the Academy of Moral and Political Science:—'I do not attempt to deny the existence of hypnotic phenomena; I only say that those presented by M. Liégeois have no warrant of certainty. M. Liégeois is not the only one whose observations have been severely criticised. In a famous lawsuit at the Paris Court of Assizes, the head of the Medical Faculty, M. Brouardel, poured scorn on the theories of the Nancy professors, who are known as the most advanced hypnotizers in France. 'It seems,' said the great man smiling, 'that these things happen at Nancy, but not in Paris. A well-known upholder of psychotherapy said to me in the Lourdes Medical Office before a score of doctors: 'Bernheim's experiments were badly made. I do not attach any importance to them.' And Bernheim is at this very moment the head of the Nancy school!'"

However, whilst allowing a liberal margin for unconscious prejudice and deception, we must admit as substantially true many of the extraordinary occurrences attributed to hypnotism and especially to hypnotic suggestion. But can hypnotism explain them all? Conservative Catholic writers say "No." Both of our authors answer in the affirmative, and one of them, Professor Ochorowicz, after rejecting all other theories as untenable, advances one of his own. Some points in this theory are plausible enough, but as a whole it must be rejected by Catholic scientists, if for no other reason than this, that it solves all difficulties on the basis of a purely materialistic philosophy.

What is worse still, both of these authors, if not explicitly at least by implication, show a decided inclination to explain away the miraculous. This tendency is quite general in

non-Catholic writers on these subjects, and is seen at its worst in Hudson's "Law of Psychic Phenomena," in which book many of the wonderful miracles of Christ are blasphemously pronounced to have been merely the effect of strong hypnotic suggestion.

The cool assurance with which writers such as this last lightly and passingly relegate miracles to the region of myth, and Christ to the level of a base impostor, is only equalled by the dense ignorance they show of a broad and deep knowledge of the philosophy of God's world. On the other hand Catholics should be mindful not to go to the opposite extreme, insisting on the miraculous where there is no miracle, or, at least, where there is no certain proof of a miracle. This course of action is very harmful to the cause of truth, as it gives our enemies a legitimate excuse for attacking us.

Mindful of this point Catholic scientists are only too willing to admit the beneficial remedial effects obtained through hypnotism principally in cases of functional nervous disorders and of some vicious habits. But they insist, and rightly so, that its curative power is extremely limited, and is to be called into play only by a competent medical practitioner of high moral character. And this brings us to the consideration of one of the most important phases of hypnotic phenomena, namely, the terrible control that the hypnotizer gains over the personality of those who frequently, or even in some cases, once submit fully to its power. We have no intention of dwelling on the reasons of such control; but the fact remains, and the dread possibilities of evil both physical and moral that may follow from even a frivolous tampering with hypnotism are only too well known to many of its ruined victims.

On this point Prof. Björnström insists most strongly. The preface to his book opens with a grave warning against meddling with this mysterious force; the same warning is repeated again and again as his work develops; a whole chapter finally continues in the same strain, and his last words to the public are: "From all this we find that hypnotism is not to be trifled with; that it can harm in various ways, and that it requires all the skill and conscientiousness of an experienced physician to properly use this powerful agency." In a previous chapter he had written: "There is such an infernal power in the hands of the hypnotizer that every one ought to be strictly forbidden to meddle with hypnotism except those who assume the responsibilities of a physician, and who have the people's welfare and woe in their hands."

This warning, necessary twenty years ago, is to-day even more necessary. For reading so much in the daily papers and magazines of spiritism and hypnotism and Emmanuel movements and faith-cures, it is not unlikely that many may be led, either through curiosity or the desire of regaining health, to consult some of the many quacks or disreputable physicians given to the use of hypnotic suggestion. Such a course is simply playing with fire, and those that embark in it are exposing themselves to the gravest dangers both to body and soul.

W. J. BROSNAN, S.J.

The Approach to the Social Question, by FRANCIS GREENWOOD PEABODY, Plummer Professor of Christian Morals in Harvard University. Macmillan Company. 1909. \$1.50 net.

This latest work of Prof. F. G. Peabody deserves the highest commendation for beauty and perfection of style. But it is impossible to bestow praise on it as a treatise on the social problem. The author points out moral idealism as the true approach to the social question. Moral idealism as conceived by him, is obedience to the absolute command of

duty. This obedience he considers not as resulting from the enlightenment of reason, but from the weight which the categorical command directly exercises on the will. But though blind and instinctive in itself, it leads to insight and vision.

As morality, according to the author, is essentially social and built upon a social basis, moral idealism is heroic surrender to social service. For this reason it perfectly coincides with social idealism and social heroism. Hence, "the Social question is not a fragment of modern morality, but a summary of it; not an eddy in the stream of modern goodness, but the main current in which goodness flows." Morality, likewise, in the author's opinion, coincides with religion. For religion, which fits the present age, is social. "Emotions which once uttered themselves in prayer, conversion and oral pledges, are now uttering themselves in philanthropy, social service, and industrial reform."

Christianity, too, is nowadays regarded not as individual, but as social redemption. But if religion coincides with morality, because it is essentially social service, it coincides also with social reformation and reconstruction—the social question. The two are "not competitors or alternatives, but successive experiences, logical steps in the education of the human race." Religion is the spiritualization of the social question, and the latter is the socialization of the religious life.

From a Catholic or even a Christian point of view the philosophical speculations of the learned author are not admissible. Moral heroism or idealism, to solve the social question, must be universal, among both capitalists and laborers, among the rich and the poor.

But the universality of heroism, if we consider human nature, is an impossibility. The author is of the opinion that it will be the necessary outcome of human evolution, and that it is already foreshadowed in the present social phenomena. But who can prognosticate its advent from the present class struggle, or who will maintain that, while in all preceding periods egoism and prudentialism were ruling, in the twentieth century heroic self-surrender to social service begins to prevail? And if, in general, moral heroism is not likely to become universal, moral idealism which consists in blind obedience to a categorical imperative, and which does not proceed from reason and insight, is not only improbable as a universal fact, but is a psychological impossibility, an absurdity.

We likewise object to the assertion that morality is essentially social and rests only on a moral basis; for it comprises duties not only to others and to society, but also to self and to God, in such a way that to the duties regarding God all others are subordinate. Still more decidedly must we protest against the modern view that true religion must be socialized, that is, must consist in social service, and that Christianity must be conceived not as individual, but as social redemption. Religion is primarily the subordination of man to God. Christianity, if it imposes only social duties and brings only social redemption, gives up faith and assent to divine revelation, divine worship and sacraments, and disowns the entire supernatural order, so as to become, like the Socialistic Kingdom of God, but earthly and temporal.

JOHN J. MING, S.J.

Captain Ted, by MARY T. WAGGAMAN. (New York: Ben-ziger Bros.) is a book full of life and exciting adventures which appeal to boys' healthy fancy. Since even girls admire noble, manly boys, they too will follow with deep interest the fortunes of the young hero who gives his name to the book. False friends, green goods men and ghosts try the mettle of Captain Ted, who comes out victorious in the end.

The Autobiography of Benjamin Franklin, compiled and Edited with Notes, by JOHN BIGELOW. New York: G. P. Putnam's Sons.

This edition, differing in many particulars from the current issues, has the merit of following strictly Franklin's own manuscript. His religious views, which were reducible to belief in God's Providence and man's accountability, seem to have been founded on the mistaken notion that what is not understood in its entirety is necessarily doubtful, as if, forsooth, even the brightest human intellect could be the measure of all truth. His disgust with his pastor, whose sermons on election, reprobation and similar Calvinistic tenets seemed to aim at "making the hearers Presbyterians rather than good citizens and inculcated not a single moral principle" may have occasioned his slipping off the anxious seat. He was most happy in suggesting to one preacher a means of securing attendance at services (p. 283), for it was adopted with great success. At the end of the devotions each one present got a gill of rum! Some of his views on the thirteen virtues (p. 190) are, perhaps, traceable to certain erroneous medical notions which had some vogue at that time. The important part which he took in the public affairs of Pennsylvania includes everything from schools to war with the Indians.

The Fruits of the Devotion to the Sacred Heart, by REV. WILLIAM GRAHAM. New York: Joseph F. Wagner. Price 75 cents.

Conscientious preparation for the due observance of the First Friday will be facilitated by this series of twelve sermons. Full of practical suggestiveness themselves, each is followed by references to other standard works on the subject. If we were to express a preference, it would be for the sixth sermon on the Sacred Heart in the State, although, on second thought, the ninth sermon on the Sacred Heart in the Race might be put at the head of the list. The need of practising religious theory can hardly be insisted upon too strongly. The binding will not withstand much rough usage.

Under the Ban, by C. M. HOME. London: Catholic Truth Society, 69 Southwark Bridge Road, S. E. Price 1s. 6d.

This is a story of the times of England's cruel and irreligious king, John Lackland. Full of knightly deeds and with a flavor of holy sentiment, it gives, along with a stirring tale, a glimpse of English manners and customs as they were seven centuries ago. A slight slip

on page 177 gives "Pope John XXIII" credit for what he did not do. Maidens will sympathize with little Petronel, and boys will follow with lively interest the fortunes of the brave men of the lance and shield.

BOOKS RECEIVED

Promenades of an Impressionist. By James Huneker. New York: Charles Scribner's Sons. Net \$1.50.
East London Visions. By O'Dermid W. Lawler. New York: Longmans, Green & Co. Net \$1.75.
Bible Stories. Told to Toddlers. By Mrs. Hermann Bosch. New York: Longmans, Green & Co. Net 80 cents.
Jesus, Dir Lebe Ich! Kommunionbuch für West und Ordensleute. Von P. Regalat Trenkwalder. O.F.M. Innsbruck: Druck und Verlag von Felix Rauch.
Bibliotheca Asctica Mystica: Ven P. L. De Ponte, S.J. Meditationes de Hispanico in Latinum Translate a Melchior Trevisio, S.J. Pars V. St. Louis: B. Herder. Net \$1.25.
Briefe, Der Dienerin Gottes Mutter Maria Von Jesus. Stifterin der Gesellschaft der "Tochter des Herzens Jesu." Von Maria Deluil-Martiny. New York: Frederick Pustet & Co.
Chief Sources of Sin. Seven Discourses on Pride, Covetousness, Lust, Anger, Gluttony, Envy, Sloth. By Rev. M. V. McDonough. New York: John Murphy Co. Net 75 cents.
Père Jean and Other Stories. By Aileen Hingston. London: Burns & Oates. Net 2s.

Reviews and Magazines

Philip Hanson contributes the third of his remarkable articles on the problem of Unemployment to the *New Ireland Review*. He shows that the Labor Exchange system which was adjusted to the needs of English cities, will not suit Dublin or other Irish towns with the possible exception of Belfast. He suggests that besides drafting superfluous laborers elsewhere or putting them in training colonies, the municipalities should abolish bad tenement houses, prevent overcrowding, extend the school period by a course of practical training and retain control of the pupils till they have found a desirable occupation. Rev. G. O'Neill, S.J., gives a very useful review of "The Cross-Roads," a play that is alleged to be an integral part if not a "dynamic factor" in the Irish Literary Revival. In demonstrating that it tends to kill rather than revive sentiment and hope, Father O'Neill lays down some sound directive principles which no good dramatist may ignore. More needful even than unity of action is unity of Impression—"Some one sentiment, idea, view of life educed, fortified and glorified, out of the welter of passions and tangle of events which is life." The lack of it makes even "Wallenstein" a failure, for Schiller, "being too Protestant to side with the Catholic Empire, too rational to glorify the star-guided rebel, finds and leaves us cold." An article by Maude Joynt, M.A., proves that there are more solid workers in the Revival Movement than the author of Cross-Roads. She shows that Ireland had a lexicographer as early as the ninth century in the person of Cormac MacCul-

lenan, King of Munster and Archbishop of Cashel, whose Sanas, an elaborate etymological dictionary, is preserved in the Royal Irish Academy. Hence, "to Ireland belongs the honor among European countries within the Christian era of having produced the first dictionary in the native tongue." Arthur Synan has an excellent and well-deserved eulogy of Dr. McCaffrey's "The Catholic Church in the Nineteenth Century."

The *Irish Ecclesiastical Record* opens with an interesting account, pathetic in its historic significance, of St. Patrick's College, Antwerp, founded in 1629 by an Irish priest to provide for the succession of secular clergy in Ireland, and maintained under Irish management down to the French occupation of Flanders in 1795. It was one of the many institutions by which Irish priests, generously aided on the Continent, kept up the continuity of the priesthood in every diocese of Ireland for two centuries in spite of drastic prohibitive laws. It is a touching story of enduring heroism. Father Conry, writing from Rome, gives a graphic historical picture of St. Peter, his labors, joys and sorrows from Gennesareth to Rome, his martyrdom and final entombment. Dr. McDonald continues his friendly controversy with Dr. Coffey on the Philosophy of Energy in which he takes issue with the neo-scholastics of Louvain, who maintain that a dynamic factor, really distinct from local motion or kinetic energy, is required for the production of an effect. Philosophic readers of the old school will enjoy the predicament in which he places the modernizers, and endorse his statement that "the greatest bane of modern philosophy is that, instead of making use of plain words such as 'pass,' they have recourse to Influence, Dependence, Relation, Education, Production, Illumination, not to mention the vagaries that have come in with the Absolute, Relative, Transcendental, Analytic, Synthetic, Phenomena, Noumena and their congeners." Dr. Hogan's first instalment of a series on Modern Socialism shows that it is in its origin and nature fundamentally materialistic if not positively atheistic. His statement of the Socialist position and of the grievances of the proletariat under modern conditions is impartial and adequate. A Latin ode pays tribute in good Horatian verse to Ireland's apostle.

The Hispanic Society of America has made a happy selection of matter for No. 58 of its *Revue Hispanique*. A Hispano-Arabic charter of the year 1312, a summary of the feats of El Cid dating from 1498, and some letters of Spanish

savants of the sixteenth century bring us to a delightful sketch of a trip through Spain in 1603-1604. The tourist, M. Barthelemy Joly, a Frenchman who describes himself as "counselor and almoner of the king," sets out from Paris on Sept. 22, 1603, in company with the Abbot General of the Cistercians, who is to make a visitation of the Spanish abbeys of his order. Our counselor, who may have been the first "Cookie," the forerunner of hordes of sightseers, carefully traces the journey and jots down every detail that may be helpful to those who follow him. The lay of the country, the roads, the inns, the people with their customs and table manners, the cities, the public buildings, the churches with their treasures, all are passed in review. The description of the visit to the monks and hermits of Montserrat is particularly pleasing. It is patent that the writer is not unalterably predisposed to view the Spanish nation too favorably. So graphic is his quaint description of the haps and mishaps of the journey that we share with the gallant cavalier the pleasures and hardships of his tour.

The *Irish Monthly* devotes nearly a third of its March number to Sir Samuel Ferguson, whose centenary received fitting celebration in Belfast and Dublin last week. A sympathetic and discriminating appreciation of Ferguson's poetry by the late Hon. Roden Noel is reproduced with an introduction by Emily Hickey. A profound Gaelic scholar and antiquarian, Ferguson was one of the first to introduce to English-speaking readers the epic cycles of ancient Ireland. "Deirdra's Lament," "The Tain Quest," "Congal" and "The Lays of the Western Gael" reproduce the woof and spirit, if not the complex elaboration of verse-technique, of the Irish Bards. "His learned researches led him, a bard of olden time reincarnate, into long silent and deserted halls, into the very presence chamber of the Irish genius, built, like the walls of Ilion, to the sound of song; whereunto he linked new song chambers akin to those enchanted labyrinths of the past." Ferguson was the poet pioneer of the Irish Literary Revival, and his services are being now acknowledged a quarter of a century after his death, but Father Russell can proudly claim that the *Irish Monthly* paid him due honor while he still lived in two masterly essays by Judge O'Hagan, in Volume XII, 1884. Miss Hickey contributes a fine poem in praise of Ferguson, and Jessie Tulloch gives interesting recollections of John O'Leary, as kingly and almost as pagan as his royal namesake whom St. Patrick failed to convert. There are many other good things, but one fatal omission—the

Irish Monthly of March has not a word, good, bad or indifferent, about St. Patrick.

A sketch in the *Irish Ecclesiastical Record* reminds us that Catholics are often slow to follow the counsel of Ecclesiasticus: "Let us now praise famous men." How few know that John Walker, the greatest English lexicographer of his day, was an exemplary and zealous Catholic? Born in England 1732, the son of a non-conformist parson and brought up in anti-Catholic surroundings while the penal laws were still vigorously enforced, the light of Faith came to him while he was making a reputation as an actor. So famous was he that Garrick wrote a play for him in 1757, and the following year he went to Dublin, then a mecca for theatrical celebrities, whither he frequently returned. It was there he found the Faith, like Campion before him. Influenced by a Belfast merchant named Usher, who relinquished a prosperous business to become a Catholic and a priest, he not only became a Catholic, but renounced the stage for conscientious reasons, "considering how difficult it was to attend to his religious duties in a life of so much dissipation." He became an assistant teacher in a Catholic school which Father Usher opened in London, and published, 1770, in Usher's "Free Enquiry," what Bishop Milner calls "the first work that openly defended Catholics." He delivered lectures on elocution throughout England, Ireland and Scotland with great success to the end of the century, and in the meantime published his "Pronouncing Dictionary of the English Language," "Rhyming Dictionary," "A Rhetorical Grammar" and "The Melody of Speaking Delineated," a most original work, which has since had numerous imitators, as is indicated by its sub-title: "Elocution taught like Music adapted by Visible Signs to the Tones, Variations and Inflections of the Voice in Reading and Speaking."

When the "Royal College of St. Patrick" was established at Maynooth in 1794, Mr. Walker was appointed Professor of English Eloquence on the recommendation of Edmund Burke. Resigning in 1797 to give complete attention to a new edition of his Dictionary, which had attained extraordinary popularity, he continued to publish works on Grammar, Elocution and Rhetoric, and in spite of his unpopular religion, of which he was always a good exemplar and resolute champion, he amassed a goodly competence. He died in 1807 and was buried in the cemetery of St. Pancras. He was one of the long and distinguished line of literary Englishmen who, renouncing error, made open profession of the Faith

in the dark days of persecution or proscription. Dr. Grattan Flood justly asserts Ireland's claim to him as a convert through Irish influence, and a member of the first professorial staff of the National College of Maynooth.

Literary Notes

The following paragraph from the English *Bookman* contains interesting information concerning an unusually voluminous and successful Catholic writer: "There are nearly two hundred volumes of biographies, novels, essays, travels and miscellaneous literature standing already to Mr. Percy Fitzgerald's credit in the British Museum catalogues, and he has just added to them a biography of Samuel Foote. He enjoys the distinction of having both written a Life of Boswell and made the bronze statue of him that was set up at Lichfield a little while ago, and he has just completed a statue of Dr. Johnson, whose Life he has edited three times. Amongst other work as a sculptor, he made the sitting figure of Sterne, now in the York Cathedral Library; busts of Dickens that have been erected in Boulogne Town Hall, Bath Pump Room, Rochester Museum, and on the site of old Furnival's Inn; a tablet to Cardinal Manning; a tablet to Goldsmith that is to be seen in Brick Court, Temple; and the Memorial to Irving that has been placed in the hall of the Lyceum Theatre." When in addition to all this we remember that, on leaving Stonyhurst, Mr. Fitzgerald studied law and was called to the Irish bar, we are quite ready to pay him the tribute of our respectful amazement for his versatility and industry.

Esperanto, which seems to enjoy at present greater popularity than any other made-to-order vehicle for international communication, has built up a library of choice selections from European and American authors of note. Among the names occur those of Dickens, Hawthorne, Poe, Shakespeare, Chateaubriand, Cervantes, Fray Luis de Leon and Schiller. Rustiñol's "Leaves of Life" (Folios de la Vivo) is the latest acquisition.

The first Congress of Catholic Esperantists will be held in Paris, from March 30 to April 30. The Congress has the approval of Archbishop Amette besides the patronage of Mgr. Baudillart, the Rector of the Catholic University. The meetings will take place in the convention hall of the Catholic Institute.

It is announced in the English press that Mr. Everard Meynell is preparing an authoritative biography of Francis Thompson.

EDUCATION

A serious problem for university authorities is how to test the mental ability and the scholastic accomplishments of those who would enter a course leading to one of the learned degrees. Commonly enough of late years the "Credit System" has been followed. Admittance to a university is assured to the student who presents a certificate of sufficient credit points for work done in an approved secondary school. Educators are beginning to question whether this "Credit System" merits unqualified approbation. As President Butler in his last annual report to the trustees of Columbia University declares: "It is vitally important to be on our guard against the mechanical, the bookkeeping and accounting element in education. Nothing is easier than to permit students and teachers alike to gain an impression that before attaining a degree or an academic honor one has only to complete so many subjects, to attend so many hours, or to win so many points." The danger in the "Credit System" is that a mere time limit may take the place of the mental ability and scholarly preparedness which ought to form the real test of a candidate for university work.

In *The Creighton Chronicle*, a review emanating from the Creighton University of Omaha, Rev. William Dooley, S.J., Dean of the Department of Arts, offers a suggestion to meet the growing objection to the system. "Results might become more satisfactory," he says, "if the 'Credit System' and the Entrance Examination System were simultaneously employed. Let universities admit to examination those only who bring certificates from approved schools. Furthermore, let the approval or 'accreditation' of schools largely depend on the standing of their students in the university examinations. In this way school spirit and local pride might be aroused and become strong factors in sending to universities young men and women prepared to follow with profit and success a university course, and fitted to be brought to the crowning consummation of advanced scholastic endeavor, which is knowledge—deep, broad and comprehensive."

A new phase has made itself evident in recent controversy regarding the attitude of many of our colleges and universities towards religion and religious training. The charges made by a distinguished Catholic prelate in June last were met first by sweeping denials, but when categorical statements of the doctrines, commonly taught by professors of repute in the schools concerned, were alleged in proof of the contentions of Bishop McFaul and his numerous sup-

porters, a change of defense was seen to be necessary for the institutions coming under his condemnation. "The college man of to-day has less religion, but is more religious than the college man of forty years ago," is the response of President Thwing of Western Reserve University. "Certain changes in the form of the college men's religions have led outside observers to believe it is dying out. But the religion of the modern college student, while less noisy and emotional, is more effective and practical than that of forty years ago." President Thwing bolsters up his new defense with the statistical evidence he has collected to prove the altruism of college students who "seek to help each other into the best life." The answer is a notable example of the loose reasoning which is due precisely to the decadence of the genuine religious atmosphere in the modern American school. The charges made by Bishop McFaul imply a lapse from true Christian teaching and a tendency to theistic and agnostic standards in many American colleges. To meet the charges satisfactorily it is not sufficient to insist upon praiseworthy ethical standards among college men and moral rectitude of the limited kind that balks at drunkenness and other external delinquencies. Such standards argue but a strength of natural religion far below and different from the Christian life the Catholic Prelate contends for. Christianity implies fixed intellectual and moral principles. Its radical base is the belief in a personal God and an unfaltering acceptance of the divinity of Christ with all the consequent obligations growing out of this belief, binding the will of the individual to a definite course of moral conduct. Until the defenders of the "up-to-date" American school will have shown that the spirit born of this faith is not a stranger to the teachings of the professors in these schools, the pleasant picture of a helpful altruism in which "their students give silent cheer to each other in the upward progress" will in no wise satisfy the demand that our youth be trained in Christian principles and formed in the practice of Christian lives.

The cordial manner in which the Princeton Alumni Association of Long Island welcomed President Woodrow Wilson at a smoker in the University Club in Brooklyn last week did much to clear his plans for the development of Princeton University. The stand taken by Princeton of late years against the inorganic growth of American universities during the last two generations, through "mere miscellaneous, unsympathetic additions to their course of study," appeals widely to educators and shows that its President is in perfect accord with the graduate council of his school. In his ad-

dress to the alumni President Wilson explained the experiment which he has inaugurated as a reconstruction of Princeton from top to bottom, not because of past faults, but because the university world demands a new example of university life. The growth of the American university up to the present has been, he affirmed, too strongly influenced by German universities. That influence has not been for good because of the different conditions prevailing here. While the German universities, with their functions confined to technical and professional instruction, have no body of students going through the early stages of initiation into the great subjects of study, the American universities have grown up around colleges, so that "a really organic development on their part is impossible unless college and university be integrated in some way that will make them parts of an organic whole." Because the American college has been so great a factor in the enrichment of American life, President Wilson argued, it must not be abandoned but must be made the vital part of the university. To effect this integration is the scope of the present experiment going on in Princeton, and he hoped that the experiment might not be embarrassed or thrust aside owing to lack of harmony among those whose influence in any way counted in the work. To work it out successfully, President Wilson explained, was the reason of the changes he advocated: "the reorganization of the course of study with the establishment of the preceptorial system, in order to bring the students into close association with their instructors; and a reorganization of the social life of the undergraduates which should draw them into little communities in which they would be daily associated in a natural and intimate way with each other and with the older men who are the guides of the university." The scheme is no new one, and the experience of the broad cultural efficiency of somewhat similar plans long in vogue in the great English schools justifies approval of President Wilson's project. The benefit of the plan, if fairly tried, will surely be, as Princeton's President affirms, "to make intelligent, perceiving men of the undergraduates and of the graduates exact scholars, who have not ceased to be genial and comprehending men."

Recently, the new St. Joseph's College of Muskogee, Oklahoma, was formally blessed by the Rt. Rev. Bishop Theophile Meerschaert. It is under the management of the Brothers of the Sacred Heart. Founded at Lyons, France in 1821, by the Abbé Coindre, the Congregation of the Brothers of the Sacred Heart soon spread over the southern part of France.

In 1847, five Brothers departed for the United States to take charge of an orphan asylum at Mobile, Ala. At the present day the congregation possesses houses in France, the United States, Canada, Belgium and Spain. In the Novitiate at Metuchen, N. J., more than forty young men are preparing themselves for the noble mission of becoming Christian teachers; of inspiring by word and example, the love of virtue in the hearts of God's little ones.

SOCIOLOGY

We have taken occasion from time to time to call attention to the work of the Conferences of the Society of St. Vincent de Paul in this and other cities. The last *St. Vincent de Paul Quarterly* is of special interest, since it contains in addition to full accounts of the Golden Jubilee of the Society in New Orleans and of the annual meeting of the New York Society most interesting reports from other centres, and also of general charity work in which, though not under its own auspices, the Society is interested. We read in it of the summer outings given last year to 1,108 children by the Philadelphia Society, and the work both general and particular of the New York Conferences which we have already described. The reports by the probation officers of their successful efforts on behalf of paroled prisoners, of minors especially, are particularly gratifying, as also are those of the visiting committees in the public institutions of the city. These committees are most faithful in their charitable work devoting their Sundays to visiting the hospitals, the prisons and the Islands, teaching Sunday-school and looking after the temporal and spiritual wants of the sick and the prisoners. We cannot commend too earnestly this noble organization. Its work is Christian and supernatural and therefore of the highest efficiency.

The Borstal Association for the reformation of young criminals in England reports that during the last official year, 265 youths between sixteen and twenty-one years of age were subjected to its reformatory discipline. Of these, 157 are known to be doing well, 20 are believed to be doing well, 18 have been lost sight of, 29 are unsatisfactory, 41 have been convicted and 17 are still under discipline. It aims at correcting faults which arise from bad homes, street-corner loafing and others' neglect. The success of its methods has been so marked that Parliament has given discretionary powers to judges by which they may commit to a Borstal Institution instead

of to penal servitude young offenders who have been convicted on indictment. It handles young criminals and not boys guilty merely of petty misdemeanors.

The Cremation Society of England confesses itself disappointed at the little progress it is making. Last year the cremations in England numbered 685, an increase of only 8 per cent on those of the preceding year. In Germany the number is four times as great, while in France 94,000 have been cremated in 20 years. At the annual meeting just held the President found this discouraging; still, he added, as the Society is not working for dividends but for a great ideal, it will not close its crematory at Woking.

Dr. Durand, Director of the Census, judges that this will show a population of about 90,000,000. It will show, he thinks, a decline in the average number of the family, which he holds is to be attributed to the growing desire for comforts and luxuries.

President Diaz, through the Secretary of Government, has sent to all the state and territorial governors a circular letter directing their attention to "the alarming increase of leprosy," and calling on them for statistics of lepers and lazarettos, and for suggestions towards combating the disease.

ECONOMICS

A generation ago, lobsters were so plentiful that they were within the reach even of rather slim purses, but the recklessness and improvidence of those engaged in supplying the market have so lessened the visible supply that the toothsome crustacean seemed threatened with extinction. When recourse was had to artificial propagation, the difficulties at first seemed well-nigh insurmountable. It was easy to obtain the eggs, it was easy to hatch them, but there all easiness vanished, for the young lobster displayed cannibalistic tendencies and thrived at the expense of his mates. A method of successful lobster culture has been perfected by A. D. Mead, Ph.D., of the Rhode Island Commission of Inland Fisheries, which has proved to be commercially practicable. The female produces as many as 20,000 eggs, but for three weeks after hatching, the lobsterlings are so helpless that few survive. From the egg to the form of the mature lobster there are four stages, with three sheddings of the outer integument. During the first three stages the young swim about in an aimless haphazard way. If by accident they lodge on the bottom, they are quite helpless for

they cannot crawl, and must kick themselves loose or perish where they are. Prof. Mead's method follows as closely as possible the natural way. Tanks ten feet square with openings covered with wire mesh are sustained by rafts which are moored in a sheltered cove. To prevent the young from sinking to the floor and perishing or from preying too freely upon one another, each tank is provided with propeller blades by which a gentle upward current is continuously maintained. Boiled beef finely ground and beaten up in water with an egg-beater gave satisfaction as a diet, although clams, liver and other rations were tried. Feeding takes place every two hours, night and day. About 40% of the young fry can be safely carried through to the stage when they can be liberated and join in the struggle for existence. Although built as an experiment, the plant raised 322,672 lobsterlings to the viable age in 1908; but its chief merit is that it has shown that the work can be made a commercial success. Instead of joining the dodo, the lobster will remain.

The decline of exports and increase of imports still continues. During February, 1910, imports were 238 millions in value: in the corresponding month of 1909 they were 220 millions. The exports in February, 1909, were valued at 234 millions, while in February, 1910, they had fallen to 230 millions. These facts are worthy of the consideration of economists, the more so as our whole economic condition seems to be changing.

AMERICA has already suggested as one probable cause of the rise of the price of food, the increase of urban consuming populations without a corresponding increase of rural producers. The Bureau of Statistics confirms our view. It tells that the population of the United States has increased 12,000,000 in the last ten years, while the available food animals have decreased by 5,000,000. Their number has therefore diminished by 3 per cent while their value has gone up 22 per cent. The same causes explain to some degree the rise of value in grain and other such produce.

The department of agriculture, commerce and manufacturers in Mexico has undertaken to revive and extend an industry which was flourishing at the time of the Conquest four centuries ago, but which has largely fallen into decay. In the days of the Aztec rulers honey was very abundant and highly esteemed even on the tables of the great. The department, whose particu-

lar aim is to develop apiculture, will send specialists to the various states of the republic who will explain the latest scientific methods of apiculture for increasing the output. It expects to open up a very wide field for this industry which demands so small an initial outlay, for favorable conditions exist in every state and territory.

SCIENCE

In AMERICA, of March 12, it was stated that Pidoux, of Geneva, Switzerland, had found a comet close to Halley's. In a letter to the *Astronomische Nachrichten* No. 4392, he gives some details concerning his discovery, and says that on February 20 he was obliged, on account of gradual increasing cloudiness, to limit the time of exposure of a photographic plate upon Halley's comet to fifteen minutes, and that in developing it he found upon it a V-Shaped nebulous object very much brighter than the comet. Before he could verify his discovery by a second plate, he read in the *Journal de Genève* the information taken from the *Standard* that a new comet had been found in Cardiff, Wales. The location and appearance of both bodies seemed to be identical. Pidoux then examined previous plates. One taken on February 14 showed no trace of the new comet. But one taken on the 16th had a similar object on the margin. He then announced his discovery.

Wolff, of Königstuhl says that Lorenz had taken a plate on February 10 of the exact spot the new comet should have occupied according to its motion, but found no sign of it.

The discovery of the Pidoux comet as made in Cardiff, Wales, is given in *The Observatory* for March in these few words: "Shortly after six on February 18 a gentleman in Wales saw a comet for three minutes; it was W.S.W. at an altitude of 25 degrees; it had two tails at right angles, with the junction away from the sun."

The Pidoux comet is therefore most probably a mistake.

WILLIAM S. RIGGE, S.J.

Besides Halley's, two other comets are due to pass through perihelion this year. The first is Temple's second periodic comet, discovered July 3, 1873, at Milan. It has a period of five and a quarter years. It was seen in 1878 but missed in 1883 and 1889, then reseen in 1894 and 1899. Though a faint object it is visible in a small telescope. With each return its light seems to be diminishing. The second comet, due to return during the summer months, is D'Arrest's comet. It was discovered at Leipzig in 1851. Its period is about six and one-half years,

Its light is feeble and observations difficult even with large telescopes.

The present distance from the earth of Halley's comet is about 170,000,000 miles. Setting close upon the sun it is a rather difficult object to see, even in the telescope. In early April it will be visible before sunrise in the east, and, being then nearer the earth, will be more conspicuous than when seen in the southwestern skies.

The Astronomical and Astrophysical Society of America will send out about May 1, to the Hawaiian Islands, an expedition, to observe and photograph Halley's comet.

Profs. Cernovodean and V. Henry report, as a result of their further research in the germicidal effect of ultra-violet light, the following interesting data. The microbe-destroying action decreases more rapidly than the square of the distance. Using a mercury vapor lamp it was found that doubling voltage increased the germicidal efficiency five times. The time required to destroy the colon bacillus is four seconds at a distance of 82 inches and one second for 41 inches. All microbes are not equally sensitive to the rays, tetanus bacilli being the most obstinate.

Prof. Ewell reports that in the recent contest in microscopical measurements held by the Illinois Microscopical Society, the smallest measurement read was 1-2500 of an inch. The readings of Prof. Ewell, of Chicago, and F. T. Kelly, of Philadelphia, were judged to be of equal merit.

The authorities at Dover, England, have sunk into the spot where Bleriot landed a full size representation in concrete of his aeroplane, as a memorial of his daring flight across the Channel.

The Zeppelin north polar exploration committee has published its programme for next summer. A preliminary expedition for studying ice conditions, will sail in the Government vessel Poseidon from Spitzbergen on July 1st. A Norwegian ice-breaking steamer will be used to force an entrance into the polar ice and the expedition will return in August.

The gaseous element neon, isolated from the atmosphere by Prof. Ramsay, though exhibiting no marked chemical properties, has been found by T. Norman Collie to be possessed of a curious physical property. He sealed it up at a low pressure with mercury, and on shaking the containing vessel, found the mercury

strongly incandescent. Attempts are being made to utilize this for lighting purposes.

DRAMATIC NOTES

"Sister Beatrice" and "Brand," The New Theatre.—We fail to see any satisfactory reason for the production of the fourth act (or rather a fragment of it) of Ibsen's "Brand." Either the whole play or none of it. It is a presumption that everybody in an audience has read "Brand." As a matter of fact few have, and the fewer the better. Ibsen is a dramatic diagnostician of mental diseases and an out-and-out materialist whose dramatic demiurge is Fatality. His plays are neither wholesome nor enlightening, mere pathologic problems without remedies. Nevertheless, if he is going to be produced at all, a fragment is simply bewildering, and when a fragment of a problem play not understandable at all.

Maeterlinck wrote "Sister Beatrice" in his young days, before he had hit upon his philosophy of the Unconscious, and swathed it in Ollendorffian folds of symbolism. It is therefore free from the ponderous implications of his later dramatic work, and does not bother one with the mysterious "ohs" and "ahs" so lavishly interspersed in his period of symbolism.

In fact "Sister Beatrice" is merely a legend of Provence done into dramatic verse and sentimentalized in true Maeterlinckian fashion. It is better read than played. It is the story of a nun who deserts her cloister at the solicitation of a knightly lover. As she leaves for her life of sin, the image of the Blessed Virgin in the convent corridor steps down from its pedestal and takes her place, assuming all her duties and performing all her tasks during the twenty years of her absence without the community ever once realizing that the real Sister Beatrice has departed. In due course Sister Beatrice returns a disillusioned and penitent woman to beg forgiveness and die. In the meantime the pedestal had remained vacant of its statue. But when Sister Beatrice comes back, the image is found in its proper place, much to the surprise of the community, who loudly proclaim a miracle and declare Sister Beatrice a saint. One wonders why another image did not take the place of the first image upon the flight of Sister Beatrice. This would have more completely rounded out the miracle. The absence of the image during Sister Beatrice's sojourn in the world makes a rather disconcerting hiatus. It is needless to say that the play was beautifully staged at the New Theatre, somewhat

overstaged in fact, so as to render its setting too theatrical, which distracted somewhat from the illusion. Miss Matheson, in the double role of Sister Beatrice and the Virgin was as effective as the limitations of the Maeterlinckian corruption made possible. The piece, however, is pure sentimentalism and lacks substance. Its note is plainly falsetto, and we plainly feel that the author is out of harmony with the striking simplicity of the original legend, the purpose of which is to show the divine tenderness and mercy to sinners. In Maeterlinck's rendition, the legend is sacrificed to theatricalism and sentimentalism. The legend has its basis in the reality of the divine compassion; the play in the value of the story as a possibly effective piece of dramatic presentation leaving us untouched and sceptical.

"Julius Caesar," Garden Theatre.—It requires more than ordinary histrionic ability to present a Shakespearean tragedy in the Elizabethan style of staging, when there was but one and the same setting for every scene and every act. Under such conditions the entire interest concentrates upon the performers, who, perforce, have no assistance in the illusions which modern staging with its wonderful mechanical appliances and variety of artistic scenic effects produce in the imagination of the auditors. Lacking all this a play comes down to the bare bones of acting, and when the play is a Shakespearean tragedy, it is a histrionic test to which only the strongest can rise. Despite their earnestness and the well-modulated reading of their lines, showing careful training, the Ben Greet Players did not shine in their performance of "Julius Caesar." As a matter of academic moment to show the manner and method of an Elizabethan play in Shakespeare's own day it proved of interest, but beyond this, the "Julius Caesar" of the Ben Greet Players was not calculated to attract the play-goer.

"As You Like It," Academy of Music.—Mr. Sothern and Miss Marlowe opened their second engagement at the Academy of Music in Shakespearean repertory with "As You Like It," a perennial favorite with the public, as large audiences during the past week have demonstrated. Miss Marlowe, as Rosalind, is always charming. Mr. Sothern essayed a new role in the part of "Jacques," which, however, scarcely gave him opportunity for his powers. The melancholy cynic does not altogether suit Mr. Sothern's temperament, which shows to better advantage in romantic and active types. None the less his characterization was both pleasing and intelligent and in some respects novel.

CHARLES McDougall.

ECCLESIASTICAL NEWS

His Holiness Pius X, presiding over a Vatican Consistory on March 18, formally approved of the Beatification of Venerable Oliver Plunket, Archbishop of Armagh and Primate of Ireland from 1669-1681. Archbishop Plunket was arrested in 1679, on a charge of conspiracy, and after many months of painful imprisonment in Dublin Castle was tried in Dundalk by a jury of Protestants, who nevertheless refused to condemn him. He was then taken to London, where he was tried by an English jury before he was able to summon witnesses in his favor, and condemned to be hanged, drawn and quartered. It was evident that his firm adherence to the Catholic Faith was the sole cause of his condemnation. On July 1, 1681, he was dragged on a sledge to Tyburn and hanged, drawn and quartered in presence of an immense multitude. His head was recovered and is still in a good state of preservation. It is treasured in the Dominican Convent of Drogheda. The process of Blessed Oliver Plunket's Beatification was in charge of Cardinal Vincenzo Vannutelli.

In December, 1907, the English Court of Appeals reversed the decision of the lower court, which had decided between the Union Agricola of Tarragona, agents of the Carthusians expelled from France and the official Liquidator of the Grande Chartreuse, that the purchasers of the monastery who manufactured a liqueur they called Chartreuse alone had the right in England to the registered trade-mark. The case was carried to the House of Lords, and the Law Lords have unanimously confirmed the decision of the Court of Appeals. Lord McNaghten in giving judgment, after noting that the monks alone could make the real liqueur, because they alone know the secret process, and that the conduct of the Liquidator could not easily be reconciled with a regard for truth, pointed out that his only ground of action was the French Law of Associations, under which the Congregation had been dissolved and its trade-marks sold. He then laid down that a registered trade-mark in England was English property and its ownership was to be decided by English law, not by French. English law knew nothing of French dissolutions, liquidations, etc. Consequently the trade-mark remained the property of the monks or of the Union Agricola to which they had transferred it. Lord Shaw expressed himself more at length in the same sense. The other Law Lords concurred, and costs were given against the Liquidator.

Statistics concerning Catholic Indian work in the United States, gathered by the

Bureau of Catholic Indian Missions, for the year 1909 show that the 147 priests who are engaged in work for Indians have been furnished by the various countries as follows: United States 44, Germany 35, France 18, Italy 9, Canada 9, Belgium 8, Holland 7, Ireland 6, Switzerland 4, Austria 3, Sicily 2, England 1, Scotland 1. Two of the missionaries are natives of Rome, one is a full-blood Indian of the Pottawatomie Tribe.

Of 38 Jesuits engaged in the work for the Indians, 9 are natives of the United States; of 30 Franciscans 15 are natives of the United States; of 14 Benedictines 5 are natives of the United States. All the priests of other Orders and a large majority of secular priests engaged in work for the Indians are foreign born.

Religious engaged in work for Indians are classified as follows: Jesuit, Franciscan, Capuchin, Benedictine, Theatine, Norbertine, Society of the Divine Saviour. The oldest priest on the missions is 81 years of age and the youngest 24 years. The average age of the missionaries is 44 years.

The 44 native-born priests laboring among the Indians have been supplied by the various States as follows: Ohio 8, New York 6, Pennsylvania 6, Indiana 4, Minnesota 4, California 3, Massachusetts 2, Illinois 2, Michigan 2, Kansas 2, Maryland 1, Georgia 1, Kentucky 1, Wisconsin 1, Missouri 1.

The St. Patrick's Day celebrations were conducted throughout Ireland with the decorum appropriate to the occasion. Collections were taken up for the Irish Language Fund and sermons were preached in Gaelic in many of the churches. Protestants observed the day more numerously than usual, their churches also holding services, some altogether in Gaelic. This was not apparently in pursuance of the claim that St. Patrick was a Protestant.

Salzburg, Austria, is making extensive preparations for the Fifth International Marian Congress, which will meet there in July. In connection with this event it is recalled that one of the requirements of the ancient University there was that its professors should make profession of belief in the dogma of the Immaculate Conception. A splendid statue of the Blessed Virgin was erected in the public square of the Cathedral in 1771, and a magnificent collegiate church was erected in her honor.

On Palm Sunday the Sunday School of the Church of St. Paul the Apostle in this city, celebrated its golden jubilee with an imposing ceremonial that included addresses by Mr. David D. Malone and Dr. James P. Walsh. The Rev. Thomas McMillan, C.S.P., has been director of the Sunday School since 1870.

PERSONAL

The *Sun's* Washington correspondent found that Sir Ernest Shackleton's brilliant lecture "tended to discredit the saying that an Englishman has no sense of humor." The saying will have to be refuted by other evidence, as the explorer happens to be an Irishman. As stated in *AMERICA*, July 3, he is descended in direct line from Abraham Shackleton, friend and schoolmaster of Edmund Burke, who settled in Ballitore, County Kildare, in 1726, and whose descendants became allied by ties of blood and friendship with the leading commercial families of Ireland. Lady Shackleton is also Irish, being the daughter of the late Dr. Dorman, of Kinsale, County Cork.

Surgeon General Sir Alfred Keogh, K. C. B., up to last year Director-General of the British Army Medical Service, has been appointed head of the Imperial College of Science and Technology. His ability and energy were shown in the organization of the hospitals during the South African war, and in the founding of the Royal Army Medical College. It is superfluous to add that Sir Alfred is both an Irishman and a Catholic.

The Rev. E. Gregory Fitzgerald, O. P., Professor of Scripture and Moral Theology at the Dominican House of Studies, Washington, has been appointed pastor of St. Vincent Ferrer's Church, New York. Father Fitzgerald is a native of Washington, and was ordained to the priesthood in Columbus, Ohio, in 1898. He has been associated with the Dominican House of Studies at the Catholic University since 1901.

The process for the canonization of Mother Theodore Guerin, who founded the American branch of the Sisters of Providence, in Indiana, in October, 1840, has begun. She died fifty years ago.

Colonel Roosevelt and the other members of his family will be received in audience by the Pope, on April 5. If time will permit he will later take lunch at the American College.

Very Rev. Dr. John F. Schoenhæft has been forced by illness to resign the office of vicar general of the Cincinnati diocese.

Rev. E. A. Brodmann, formerly pastor of St. Barbara's parish, Witt, Ill., has been appointed a chaplain in the navy, succeeding the Rev. Edward J. Brennan, of Hartford, who has resigned. The new chaplain is a native of Switzerland, who

came here when he was five years of age. He was ordained in 1902, and has since done excellent parochial work in the diocese of Alton.

It is reported that Father Lambert L. Conrardi is dying of leprosy at the colony he established for those unfortunates some time ago on an island near Canton, China.

OBITUARY

Mr. Timothy C. Harrington, M. P., whose death in Dublin on the 12th inst. was chronicled in *AMERICA* of March 19, deserves more than a passing notice. Born in 1851, in the Bantry district, County Cork, which gave the Sullivans, Healsys, and many other men of ability to the service of Ireland, he became a school teacher, and in 1878, while on the staff of Holy Cross College, Tralee, established the *Kerry Sentinel*, which soon won a national reputation. His ability attracted the attention of Mr. Parnell, who in 1882 offered him the Secretaryship of the Land League organization, which was then greatly lacking in business methods. In a few months he had made it one of the most powerful organizations in Irish history. Businesslike, helpful and just, but inexorable in suspending any branch that contravened the rules of the League, he was called and in fact was the real Chief Secretary for Ireland from 1882 to 1890. His organization of branches of the League in every parish in Ireland, ready on the instant to do the will of the central authority, was the strongest basis of Mr. Parnell's power. Imprisoned in 1883 for intimidation of the Westmeath farmers, he was elected to Parliament while in jail by Westmeath, the county he was accused of intimidating. Called to the Irish Bar in 1887, he was one of Mr. Parnell's counsel in the *Times* Commission trial and proved of valuable assistance to Sir Charles Russell. He was in America collecting funds at the time of the Parnell "split," and was the only one of the delegates to side with Mr. Parnell. He was later the first to plead for conciliation and was mainly instrumental in again uniting the party. He was a member of the Conference between the Landlord and Nationalist representatives which resulted in the Wyndham Land Act of 1903. Elected Lord Mayor of Dublin for three successive terms, a unique distinction, he declined, as a Nationalist and a Catholic, to attend the King's Coronation, which occurred during his tenure of office, though he was offered the inducements of high and lucrative position, as it was deemed desirable that the Lord Mayoralty of Dublin should grace the function. In public and private life his character was irreproachable. Though hundreds of thousands of Nationalist funds

passed through his hands and his influence was powerful in Parliament and in the country, he died a poor man. The management of the national organization was subjected to severe analysis at the time of the Parnell split, but there was never even an accusation of "graft" or maladministration of funds. An able and trenchant speaker and writer, both in Gaelic and English, he never catered to popularity, preferring the effective service of silent work to public honors. An exemplary Catholic and a total abstainer all his life, he was temperate and tolerant of speech and the strongest influence for harmony among the Nationalist representatives. Men of all parties and creeds attended his funeral, which was the largest seen in Dublin since Parnell's and the most representative given to any public man since the days of O'Connell. His Solemn Requiem was chanted by the Dublin clergy in University Church and he was buried in Glasnevin Cemetery, March 15.

Edward Joseph Le Breton, of San Francisco, was born at Folsom, near Sacramento, of pious Breton parents in the old California pioneer days fifty-eight years ago. He spent some years at St. Ignatius College, and had, besides, the advantage of additional training in France and Germany. Going into business, he was in the employ of the National Gold Bank and Trust Company at its failure in the fatal year 1875, and for some time after was engaged in winding up its affairs. When the banking house of Lazard Frères, which became afterwards the London, Paris and American Bank, was opened a year later, he entered it as accountant, though only twenty-four years of age. His extraordinary business capacity and sterling integrity were his chief capital, but they ensured success. For a long time he was President of the French Savings Bank, and on the failure of the California Safe Deposit and Trust Company, some three years ago, he was chosen as Receiver on behalf of the depositors. He executed his office fearlessly, and had just filed his report showing that he would be able to pay depositors 42 per cent of their claims, when death overtook him.

Mr. Le Breton was known to the Catholic community as a fervent Catholic, worthy of his old Breton name and blood. Some years ago he built the Home for the Little Sisters of the Poor in San Francisco in memory of his parents, and some time afterwards another Home in Los Angeles. He did not speak of his benefactions; but it is commonly supposed that these two houses cost not much less than a million, and considerably more than half his fortune. On the Feast of St. Joseph he went to

the Home in San Francisco to receive Holy Communion in honor of his patron. He had just turned from the altar when he was struck with a cerebral hemorrhage and died four hours later in the house he had built for God's Poor, amidst the prayers and tears of the Sisters and their wards, who looked on him as their father. When he recognized that the hand of death was upon him he said to the Sister Superior: "I am glad to die in the house I built to the memory of my father and mother."

Herbert Railton, whose spirited drawings will be remembered by all familiar with the English illustrated papers of the 'eighties, has just died in his fifty-third year. He was educated at Ampleforth and Mechlin, and soon became famous for his landscape and architectural drawings. His work in illustrated books is also greatly admired. "Coaching Days and Coaching Ways," "Westminster Abbey" and "Hampton Court" are well-known among the books that owe their popularity chiefly to his pencil.

QUERIES AND ANSWERS

M. O'B.—Information supplied by cheap magazines is to be suspected, especially in regard to Catholic matters. The *Munsey* series of *liaisons* is as worthless historically as it is morally indecent. It is not true that a Jesuit refused absolution to the actress Adrienne Lecouvreur because she declined to renounce her profession. No Jesuit attended at her deathbed; l'Abbé Languet, pastor of St. Sulpice, refused her ecclesiastical burial. There was no need to invoke the old canon law denying Christian rites to members of the histrionic profession; Lecouvreur's immoral life was notorious and to all appearances she died unrepentant. Voltaire had a personal interest in his protest against this denial.

B. F. Pittsburgh, Pa.—The Christ of the Andes is not a crucifix. It is a bronze figure of the triumphant Christ standing eight metres high holding a cross, not a crucifix, in His left hand, while His right is raised in benediction. The figure was cast from old cannon and was designed by an Argentine sculptor, Mateo Alonzo. It was inaugurated on March 13, 1904, to commemorate the pact of peace between Argentina and Chile, over a long boundary dispute. The idea was first suggested by Bishop Marcelino Benavente of Cuyo, and carried out for him through the efforts of the Christian Mothers' Association of Buenos Aires. The statue is mounted on a simple quadrangular pyramid six metres high, resting on a base twenty-five metres in

diameter. It is in entire proportion with majestic grandeur of the landscape of the lofty Andean peaks it tops. On the pedestal above the square base is a bronze plaque representing Argentina and Chile in sisterly affection symbolized by two figures, those of Señora Costa, President of the Christian Mothers of Buenos Aires, and Señora Riesco, wife of the President of Chile. On either side are the principal memorial dates in the history of the two republics and at the top the words: "Ipse est pax nostra qui fecit ex utraque unum." Another plaque bears this inscription: "The Workingmen's Societies of the Republic of Argentina to Christ the Redeemer, for the Definition of Peace between the Argentines and Chileans, 1902-1904."

LETTERS TO THE EDITOR

CRITICISING IMITATIVE ANGLICANS.

To the Editor of AMERICA:

I am an Anglican who subscribed gladly to your paper at the instance of a friend, a Jesuit, whose spirit and temper are like his Master's. I looked to AMERICA as representative of what was best in Roman Catholic thought and expected pleasure and profit in keeping in touch, through its pages, with the great Mother of Western Christendom. Will you pardon me a word of criticism which may seem oddly unwelcome considering the lavish encomia which you publish week by week?

My criticism is this—that you spare no chance to write despitefully of us Anglicans. You excoriate the *Literary Digest*, for example, in one paragraph for being impolite and offensive, even threatening a sort of Papal boycott of it for defiling its pages with manifest falsehood about your good Roman brothers who live in the moral atmosphere of Latin America. Then you pitchfork the benighted and "imitative" Anglicans (imitation, let us say, being the sincerest flattery), giving no consideration whatsoever to the feelings of those of your readers who may perchance belong to the Anglican obedience.

Knowing intimately the Roman position, I cannot, of course, expect you to give us the kiss of peace, and doubtless it is altogether human for you to abominate us, while it is equally human for you to deal gently with anything which has upon it the Papal seal.

But I ask you, dear Father, "if you love them that love you, what reward shall you have? Do not even the publicans do this?"

With the fullness of that sacramental grace, of which she has ever been so zealous a guardian, is it too much to expect the Holy Roman Church to love them which despitefully use her and persecute her, or

even to expect so little as that she be courteous to those Anglicans who are most of them very close to the spiritual side of the Apostolic See in their deep devotion to the sacramental life?

If you deem yourselves head and shoulders above the followers of the God-man who are non-Roman, might it not be because of your great advantages and spiritual riches, a case where the rule would be—*noblesse oblige*?

HENRY LEVERETT CHASE.

St. Louis, Mo.

Professor W. D. Lyman, of Whitman College, Walla Walla, Washington, writes to AMERICA in answer to the criticisms on his book, "The Columbia River," made by the Rev. E. V. O'Hara, in the issue of January 22. Most of the errors pointed out by Father O'Hara are, he says, due to the slips, so frequent in all publications, by typewriters and compositors, and unfortunately missed in the proof-reading. He regrets these. In regard to his use of Gray's "History of Oregon," Professor Lyman protests that he does not regard the book as infallible, and he disavows any endorsement of the writer's prejudices and biased opinions. "No one," he adds, "has ever questioned the substantial accuracy of Gray's statements of events in regard to his journey across the plains, and the establishment of the Provisional Government of Oregon. I use that part of his work, and it is worthy of use."

Concerning what Professor Lyman says of the visit of the Indians to St. Louis to ask for Jesuit missionaries, he contends that it is essentially the same as Father O'Hara's own account in the Quarterly of the Oregon Historical Society of September, 1909, and was the incident that started the Protestant mission among the Oregon Indians.

I have read AMERICA with the greatest interest, and afterwards forwarded it to some of my confrères and friends. I feel confident that they will experience the same pleasure in reading it as I did. Each number of AMERICA is an improvement on the preceding one. Besides the great variety of subjects it embraces, the clear, concise and terse manner in which they are treated, and the very literary feature given to its various articles by its able editors and collaborators renders it worthy of the widest circulation.—Rev. A. Languet, O.F.M., Pietermaritzburg, South Africa.

AMERICA is, without any doubt, the finest and most interesting journal of the two dozen to which I subscribe.—H. S. Dorval, County Judge, Langdon, N. Dak.

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CHRONICLE

Roosevelt in Egypt.—Colonel Theodore Roosevelt, since his safe exit from the African jungles, has made himself the object of international interest. In an address to the students of the University of Cairo he bluntly told the Egyptian Nationalists that they were not yet fitted for self government. He denounced the assassination by a student last month of Butros Pasha Ghali, Premier and Minister of Foreign Affairs, as a calamity to Egypt, and warned his hearers against grasping for power, reminding them of the Arab proverb, that "God is with the patient if they know how to wait." The address, while pleasing to the British residents in Egypt, aroused much resentment among the Nationalists. It was denounced as an unwarranted interference in political affairs by one who had no personal acquaintance with conditions in Egypt. English opinion of the speech is divided, the general view being that Mr. Roosevelt desired to help to solve the British problem in Egypt but succeeded in complicating it.

Roosevelt in Italy.—On Monday the world, that had been watching the details of Col. Roosevelt's homeward progress, was startled by the information, made public by himself through a message to the New York paper with which he has editorial connection, that he had refused to accept the condition on which an audience with the Pope would be granted to him. He had applied from Gondokoro early in February through the American Ambassador for the honor of a presentation to the Holy

Father. Bishop Kennedy, Rector of the American College, acting for the Cardinal Secretary of State, in reply stated that the audience would be granted on April 5 and hoped "that nothing will arise to prevent it, such as the much-regretted incident which made the reception of Mr. Fairbanks impossible." In reply, Col. Roosevelt telegraphed the American Ambassador from Cairo: "I must decline to make any stipulations or submit to any conditions which in any way would limit my freedom of conduct." Bishop Kennedy replied that the audience could not take place except on the understanding expressed in his former message, upon which Col. Roosevelt sent another despatch to the American Ambassador saying: "The proposed presentation is of course now impossible."—On Tuesday Col. Roosevelt added another sensation by cancelling the reception arranged in his honor by the American Colony in Rome at the American Embassy for Wednesday evening. It had become known that the American Catholics, to show their respect for the Sovereign Pontiff, would not attend. The reception was declared off and the blame thrown on the head of the Methodist College in Rome, Rev. B. M. Tipple. After visiting Mr. Roosevelt on Monday, Mr. Tipple made public this statement: "Mr. Roosevelt has struck a blow for twentieth century Christianity. The representatives of two great republics have been the ones to put the Vatican where it belongs. The Vatican is incompatible with republican principles. This is a bitter dose for patriotic Catholics in America to swallow. I wonder how many doses of this sort they will take before they revolt. Is Catholicism in America to be American

or Romish? If Romish, then every patriotic American should rise to crush it, for Roman Catholicism is the uncompromising foe of freedom. The world advances, but the Vatican, never."

Disfranchisement in Maryland.—The Digges bill for the disfranchisement of the negro in all State and municipal elections in Maryland passed both Houses of the State legislature and now awaits the signature of the Governor. The law will give the Democrats complete control in Maryland, if not declared unconstitutional by the courts. There is no attempt to prevent negroes voting at Federal elections, the restriction affecting only State and municipal balloting. An amendment to the original draft of the bill allows negroes owning property assessed at \$500 to vote, provided they were possessed of property thus valued two years in advance of their registration.

Before the final passage of the bill, Mr. Pairo, the minority leader in the House, said in part: "We see before us the culmination of a plan whereby that sacred document, the Constitution of the United States, for the first time in forty years is wilfully, premeditatedly and deliberately to be ignored. I am sorry that the Democratic party in this State has taken a position that no other Southern State has taken since the Civil War, in that it openly defies the Constitution of the United States." In reply, Mr. Benson, Democrat, said: "The leaders of the Democratic party in this State and in the United States realize that a great mistake was made when the right of franchise was given to the colored people, and they realize that the blunder is just as great to-day as when it was forced upon the Southern States years ago. We are going to abide by the Constitution of Maryland, as distinguished from the Constitution of the United States. We are going to submit to the white people an amendment for the benefit of the white people and for those colored people who, by their thrift and industry, may earn the right to vote." The measure was passed on strict party lines by a vote of 69 to 31, a margin of one vote over the 68 required as the necessary two-thirds of the total membership.

Soft-Coal Miners on Strike.—Approximately 300,000 organized miners in the bituminous coal fields of the Middle West struck work April 1, and at the headquarters of the United Mine Workers of America in Indianapolis it was stated that they will stay out until the mine operators agree to a wage advance of five cents a ton. The strike follows a prolonged joint conference of operators and miners of the central competitive field, in which the terms proposed by the miners were finally rejected by the operators. The miners asked for two concessions: a wage increase of five cents a ton, and a provision that the new explosives ordered by the State mining departments be provided for the miners at the same cost as the black powder hitherto commonly used. In-

terested parties look for a lapse of thirty or sixty days before the details of the new agreement can be amicably arranged by owners and miners, and, as President Lewis of the United Mine Workers announces that agreements may be signed by States, districts or groups of districts, the continuance of the trouble will probably vary in different localities. The strike affects workmen in Illinois, Indiana, Ohio, Western Pennsylvania, Michigan, Kansas and Iowa.

Canadian Tariff Aftermath.—An unpleasant aftermath of the Canadian tariff settlement is growing out of the way in which the difficulty has been left unsettled in one of its aspects. While the final agreement contains no specific mention of the pulpwood question, the situation at the close of the negotiations included two distinct points: (1) The United States withdrew its earlier demands that the Canadian provinces should cease prohibiting the exportation of pulpwood, and (2) unofficial assurances were given by Canada that the exportation of pulpwood would not be prohibited by the Dominion. One point about which there has been a good deal of soreness in Canada has been the practice of the United States in levying duty upon pulp made from pulpwood cut on Crown lands under the compensatory and retaliatory sections of last summer's Tariff Act. The agreement just concluded offers no relief from this practice. The acute phase of the situation is revealed in the fact that the paper consumers are representing to the Administration at Washington that it ought to remove the retaliatory and compensatory duties from wood-pulp and paper.

Montreal Harbor.—Montrealers are delighted over the shortness of the winter, especially as it affects their port. The closed season for the harbor of Montreal this year goes on record as the shortest in history. The record was reached on April 1, when the Richelieu and Ontario Navigation Company resumed the Longueuil ferry service, which was suspended on New Year's Day, just three months before—the latest closing and the earliest opening since the company began this ferry service. On April 2 the only barrier between Montreal and Quebec was near Lake St. Peter, where two ice-breakers, the Lady Grey and the Montcalm, were working to open up this part of the St. Lawrence River.

British Notes.—Considerable ill feeling has arisen between the Liberal and Labor parties over the election for Mid-Glamorganshire, vacant by the appointment of Sir Samuel Evans to the Presidency of the Admiralty, Probate and Divorce Division of the High Court. The Labor party claimed that the Liberals should leave the seat to them: the local Liberal Association, on the other hand, determined to contest it. The Labor party then appealed to the Government, which refused to interfere in the matter. The Unionists are presenting no candidate. Those that vote will support the Liberal candidate.—A num-

ber of influential cotton spinners and manufacturers of Manchester have organized the Cotton Trade Tariff Reform Association.—Lord Rosebery's third resolution affirming as a principle of the reform of the House of Lords that the possession of a peerage should no longer give a right to sit and vote, was carried by 175 to 17. The minority were led by the veteran Chancellor of Exchequer, Lord Salisbury, the Earl of Halsbury, and the aged Earl of Wemyss, who was in the 'sixties chief founder of the Volunteers. The Conservative Amendment in the House of Commons to the Veto Resolutions of the Government was defeated by a majority of 106.

Indian Paganism and England.—Certain relics said to be of Gautama were discovered lately at Peshawar. The Government brought them to Calcutta and put them in a golden box. On March 19 the Viceroy, Lord Minto, took his place with great ceremony on the throne in Government House, and the Lieutenant Governor of Burma introduced five Burmese nobles. Lord Minto handed them the box, expressing the great pleasure he took in the function, and said he was certain the priceless relics would be safely guarded. He hoped that pilgrims would flock from all parts of the world to Mandalay to see the relics of the great founder of their faith.—The petition of T. Chinnappa Moodelly and others asking leave to appeal from the judgment of the High Court of Madras in favor of K. Kandasamy Moodelly and others, was heard lately in the Judicial Committee of the Privy Council. The matter in dispute was the exclusive right of the petitioners, who are administrators of a temple, to carry their idol over certain roads. The defendants, administrators of another temple, infringed this right by carrying their idol over the same roads. The local court had granted them an injunction against the defendants which the High Court of Madras had dissolved on the ground that the roads were public. Lord Macnaghten refused permission to appeal, saying the gods, as members of the public, had the right to go anywhere on the public roads, and that if trouble arose from their journeyings, the police would attend to it.

Irish Leadership.—Mr. Redmond and his party are still the centre of the British political situation. While the events of the last few weeks have damaged the reputation of Mr. Asquith and the Liberal leaders, with the possible exception of Lloyd-George, for strength of character and determination of purpose, it is conceded that Mr. Redmond has displayed true statesmanship and political sagacity. An article in the London *Chronicle* declares that in the last fifteen years the "Celtic fringe" represented by Campbell-Bannerman and Lloyd-George, has alone saved Liberalism, appealing to the spirit which at all costs will assert its liberties; and now Mr. Redmond has proved a finer guide to the true instincts of democracy because for thirty years he has been fighting a battle in which there was no thought of comfort, and

he has a country behind him which understands the conditions of political warfare. The announcement that he would make a declaration in Tipperary has evoked anxious comments from the London papers for weeks. While he made it clear last Sunday that he had come to an understanding with the Cabinet, who had promised concessions on the Budget, Mr. Redmond insisted that there is and can be no compromise on the question of the veto, which must have priority over all other measures. Ministers must retain their grip on the Budget as a whip over the Lords, and if the veto resolutions are rejected they must demand guarantees or resign in accordance with their pre-election program. Mr. O'Brien's inauguration of his All-For-Ireland League, supported by Lords Dunraven, Erne, Castletown and other distinguished semi-Unionists, has not created enthusiasm in Cork. The statement cabled to America that he has the support of the Church authorities is negated by the fact that the Bishops of Ross and Cloyne, in which dioceses lies his main strength, have doubled their subscriptions to the party funds as a protest against his attitude, and that priests are noticeably absent from his meetings.—The prevalence of anti-Catholic discrimination in the Irish Boards is illustrated by a recent answer to a Parliamentary question showing that the chief officials of the Royal Irish Constabulary, an overwhelmingly Catholic force, are mainly Protestant.

France.—On April 1 the Chamber of Deputies authorized Admiral Boué de Lapeyrère, Minister of Marine, to begin immediately the construction of two of the seven battleships voted in the naval program of 1910. These Dreadnoughts of 23,000 tons will be built in the shipyards of Brest and Toulon, and will be the first of their class in France since 1906. The Chamber postponed till the next session the discussion of the great project of an organic naval law submitted to it last month by Admiral Boué de Lapeyrère.—With reference to the second recent announcement of the death of Menelik, *Le Temps* says: "Every now and then Menelik's death is announced. This time the news seems exact; it is at the very least likely. A curious figure thus disappears. The reign of Menelik has often taken an important place in the history of Europe." In definitively closing its flood subscription list, the same journal thanks the public for its generous sympathy. The Press Syndicate has received in all, four million four hundred thousand francs, of which almost a million and a half came through *Le Temps*.—In 1889 a law was passed excluding from the army all convicted criminals. In 1905 this law was practically abrogated, the result being that, from 1905 to 1908 the proportion of soldiers undergoing trials for crime increased 68 per cent., while in the same period the increase of non-military criminals was only 39 per cent. During the same time military crimes diminished in Germany by 5.9 per cent. These facts are being discussed by the Chamber of Deputies, which is also considering the

too-frequent granting of amnesties—four in eight years, 1898-1906—which nullifies most punishments, and the general complaint of the police and war departments that crime is not properly repressed.

Notes from Germany.—In an official communication to the *Norddeutsche Allgemeine Zeitung*, Chancellor von Bethmann-Hollweg expresses his gratification over the incidents of his recent short visit to Rome. He makes cordial acknowledgement of the hearty reception tendered him and notes with particular thanks the friendliness with which he was received at the Vatican.—The open activity of the propaganda carried on by certain Mormon missionaries in Saxony of late has resulted in the banishment from the kingdom of three of their number. In other districts as well close attention is being given by officials of the empire to the efforts of the Mormon proselytists.—On Friday of last week the *Kölnische Volkszeitung* issued a magnificent jubilee number to mark the fiftieth anniversary of its first appearance. This daily newspaper holds a distinguished place in the newspaper field in Germany and since the foundation of the great Centrum party, it has, with *Germania*, been a sturdy upholder of that party's policies. Issued first on April 1, 1860, as the *Kölnische Blätter*, its influence as a loyal and courageous advocate of Catholic principle has grown with every year of its devoted service.—A butter-boycott was declared by labor organizations in Berlin. To fight the advance in price announced by butter-handlers, members of the unions pledge themselves to abstain from the use of butter for three months.—Richard Barth, editor of the Socialist organ, *Vorwärts*, was sentenced to a month's imprisonment for organizing the demonstrative "stroll" of March 6, when thousands paraded in the interest of suffrage reform. The mass-meetings planned by the party having been proscribed, Herr Barth urged the "stroll" in protest against the government's action.

The Week in Austria.—The preliminary details of the program of festivities to mark the celebration of the eightieth birthday of Emperor Francis Joseph were published last week. The Emperor will spend the day in Ischl in the Tyrol. There, it is now announced, King Edward and a number of royal personages will visit him to tender him their congratulations. Emperor William will probably anticipate the day and journey to Vienna to greet the aged monarch.—An immense gathering in Budapest expressed its disapproval of the scandalous conduct of the opportunists in the outbreak of March 21, which brought shame to the Hungarian parliament. A rousing vote of sympathy was offered to the Premier, and the speakers voicing the protest of the assembly against the disgraceful affair, united in enthusiastic praise of the conduct of Graf Khuen-Hedevary and his colleagues during the brutal attack made on them. Naturally enough the affair has restored confidence to the Premier's National Labor party. The reaction in their favor indicates

that the approaching elections will give the Premier a substantial majority.—An improvised dance-hall in the village of Oekörto, in the province of Szatmar, Hungary, into which the villagers had gathered for an Easter merry-making was burned to the ground. Four hundred of the merry-makers met a terrible death in the flames, and more than one hundred others were seriously injured. It is reported that all the doors of the hall had been locked to keep unwelcome visitors out, and that the fire was started through resentment of this action by young hoodlums of the village.—In order to resist any oppressive competition of the Standard Oil Company, the Government announces its purpose to introduce governmental control of oil wells and refineries. This action, making the petroleum trade a government monopoly, will oblige all dealers in petroleum to obtain a license to buy or sell oil in the Empire.

Unlooked-for Return of Winter.—In many districts in Germany and Austria violent storms have threatened a renewal of the disastrous damages of mid-winter. Southern Austria appears to have been the worst sufferer, the heavy snowfall making all traffic dangerous if not impossible. Near Muggia, a town on the Gulf of Triest, a train was swept from the rails and carried down a declivity: four persons were killed and eighteen injured in the accident. All traffic in Triest harbor was stopped, the violent gale making it too hazardous for shipping to venture away from anchorage. Several of the Austrian Lloyds steamers, torn from their moorings, were saved from destruction only through the bravery and skill of their crews.

Change of Ambassadors.—Richard C. Kerens, it is announced, will present his credentials as Ambassador of the United States to Francis Joseph on April 9. His predecessor, Charles S. Francis, delivered his letter of recall last week in a notably cordial audience with the Emperor. In his conversation with Mr. Francis, the Emperor recalled that fifty years ago the ambassador's father had filled the same position. The case of father and son respectively holding the post of ambassador to the court of the same foreign sovereign is probably unique in the history of the United States.

Locusts in Mexico.—Campeche and neighboring States are suffering from a plague of locusts which is the severest ever known. Crops have been destroyed and even the plantations of henequen, or sisal hemp, have been eaten down to the ground. The central government has been appealed to for help in fighting the locusts. Any serious loss to the sisal crop would have an important bearing on American agricultural and other interests, as it would affect the price of the twine used by the reaping and binding machines and of rope in general.

QUESTIONS OF THE DAY

Biblical Institute, Rome

II

On March 10, the hall in which Father Fonck, president of the Biblical Institute in Rome, rose to give his second public conference, was taxed to the extreme limit of its capacity with over a thousand hearers, and was closed against others. The Cardinal Secretary of State, other cardinals and many dignitaries were present. The subject was the errors alleged to be found in the Bible, as judged by natural science. The lecturer premised that even among Catholic scientists there were some who restricted their view of criteria in this question to only the first of the five principles, enunciated in the previous lecture; which was that the Bible did not undertake to teach natural science. They lost sight of the other principles; of phenomena as distinct from intrinsic causes; popular language diverging from scientific formulas; the individual character of the writers as men of their age; and the definite ambit of the function discharged by them as writers under inspiration. Such Catholic scientists, in presence of the dilemma created for them by Leo XIII's Encyclical, *Providentissimus Deus*, that they must either accept the Encyclical and deny errors in the Bible, or if they admit errors in the latter they must refuse the teaching of the Pope, have endeavored to find a means of escape from the difficulty by regarding the Encyclical as the utterance of a private doctor, not of the Pope speaking *ex cathedra*. But they have not observed what the said document contains and reports, the fixed rule of faith from the inception of the Church till now, that there are no errors in Holy Writ. Besides that, if they had applied all the scientific principles of interpretation, they would not have been reduced to the straits in which they find themselves. These principles will now be applied to all the cases, wherein error has been supposed to affect statements of natural science as appearing in the Sacred Books.

The cases in question are derived, first, from considerations of the universe at large; second, from the account of creation; third, from divers facts in the natural kingdom.

1. The general order of the universe. St. Augustine for the Fathers, St. Thomas for the Scholastics, and the Pope quoting both, teach that the sacred writers expressed what was matter of sensible perception—the phenomena, not notions on essences. If the sun is not the greatest of heavenly bodies, nor the moon next, nor the firmament as fixed as moulded bronze, still sun, moon and firmament are precisely all this to man's unaided sense, as he runs through his little cycle of existence, and with the simple perception of sense never apprehends larger or more stable phenomena than those which com-

mon language has classed as such. If all this implies the assumption of a geocentric system, instead of a solar one, mankind and human language are addicted to geocentric notions to-day as they were thousands of years ago.

2. Creation or cosmogony. Whatever the narration here was that of the Creator who alone knew, or was a vision of past creation displayed by Him to Adam, the phenomena as stated agree with the framework of popular language, and the order of facts in the seven days has not been disturbed by the data of geology and palaeontology. Amid theories which have been formed to verify what Genesis reports, we may take the Kant-Laplace system of a gaseous nebula in movement: detached pieces thrown from the mass; the earth so detached from the fiery mass; its void and dark waters receiving light from its original source; waters rolling over it, and upper waters falling through the atmosphere from clouds about it. Here we have the globe and its atmosphere. Then convulsions make dry land and sea; and plants begin to appear. The central luminous mass resolves into sun, moon and planets; and on the earth, animal life unfolds on land, in sea and air. All this is scriptural, and it is scientific. His house being prepared, man walks into it. As to the structure of man, the identical conditions of animal life for brute and man impose analogy of structure on both of them; but at the same time science shows that the difference between man and the most analogously constituted of brutes leaves the mere animal radically incompetent for the functions characteristic of the human species. The formation of "woman from the man," which is St. Paul's emphatic phrase, may have been provided for in Adam's original formation without any permanent effect on the frame of posterity; or such effect may have been provided against in any of the ways consonant with the divine operation.

3. Geology. The Dead Sea is the continuation of a geological depression belonging to the cretaceous era. Therefore some persons have contended that the Dead Sea is not owing to the destruction of Sodom and Gomorrha. That is true, and the Bible says nothing to the contrary.

Flora. On this the next lecture will enlarge in relation to our Lord's parables. At present, reference may be made to Jonas's bush, which grew in a day and perished in a night. It is alleged that this is unnatural. On the contrary, abstracting from a miraculous operation, we have the "miracle tree," *ricinus communis* of Linnaeus. It grows two or three metres in less than a day; and a branch taken off simply disappears in a few hours. Again it has been propounded that the fig-tree, under which our Lord said that he saw Nicodemus, breaks all the rules of figs; because the time was January; and at no time does any one sit under a fig-tree, since it does harm to the eyes, and it gives fevers. Verifying these precise assertions in the Holy Land, the lecturer had reduced them to the following proportions: at the season when figs are gathered, fever-bearing mus-

quitoes infest the trees, and at the same time fresh sap of the fruit, if carried by the hands to the eyes, will do harm to the latter. As to the date, January, our Lord says nothing about the time when He had seen Nicodemus under the tree. Again, there is St. Paul's image of a wild olive being grafted on a fat one. However, this is good enough, if it conveys his idea, and that not inexactly from a scientific point of view.

Fauna. There was that incredible flight of quails, which were brought to feed the Israelites in the desert. Still, the incredible is true, and quails borne like a cloud from Egypt are often seen at Beyrout and elsewhere. Again the sluggard is referred to ants, who store granaries in summer against the winter, but it is said, there are none such. The answer is simple: perhaps not in Germany, but there are some such species in Italy, and many in America. The ostrich is described in the book of Job as leaving her eggs to be hatched in the sand. This is said not to be true. The answer is, that the original Hebrew speaks only of "causing them to be warmed," without further specification. Again, the hare and the rabbit are described as ruminant; the whale is taken for a fish and the bat for a bird. But these objections lose sight of popular classifications, which have ranked among ruminants such animals as move their lips after eating, among fish such as swim in the sea, and have put among birds such as move in the air. Again, the "winged serpent" is rightly called so because of its airy spring at the passing horse; and the serpent "which kills with its tongue" connotes the member which is conspicuous at the moment of the fatal bite with the teeth. Other objections to the Bible's inerrancy are more insignificant than the foregoing; and there was no time for the lecturer to consider them.

We have learnt that in one of Father Fonck's publications all this matter is treated in full.

THOMAS HUGHES, S.J.

Juvenile Delinquency

The newspaper is a mirror of the day's activity in word and deed. It does not deal in the past except to illustrate the present, nor does it attempt to prophesy, although it often indicates the probable or prospective results of causes already known and recognized. Many readers who do not comb gray hair yet can easily recall the first leaders that appeared on automobiles, telephones and typewriters. Some once familiar headlines have gone to the scrap pile while others have claimed their places. Who first used "juvenile delinquency" as a title? It, or its equivalent, has now become as common as "household hints" or "Washington gossip."

The prevalence of the headline in our own country and abroad is an ominous sign of the times which lawmakers would do well to heed. Only a quack would prescribe one and the same remedy for radically different ailments, yet there have not been wanting statesmen who

have ready-made and at hand a precious nostrum that, as they fancy, must prove a panacea for every form of juvenile shortcomings. They actually look serious while they magisterially declare that "education" is the cure-all. This assertion must be viewed in the light of the meaning which they attach to their shibboleth. True, an education that reaches head and hand, mind and heart, of the child, is the nearest possible approach to successful preventive and remedial treatment; but as understood by only too many Solons, instruction in letters, politeness, civil government and manicuring is all that is required to keep the young within the paling of propriety or to blanch effectively the most begrimed little outcast.

Such seems to have been the thought in Italian government circles, if we are to judge by the lamentation of a recent Minister of Grace and Justice addressed to the President of the Supreme Court and the Attorney-General: "Contrary to what might have been expected, the spread of education has not produced its natural effects in Italy, and instead of diminishing as new schools were opened, delinquency, especially among children, has increased and is increasing at a frightful pace." This precious confession is wrung from an active Freemason who sees no good in religious instruction.

The best that he can offer in proposing new legislation for handling youthful objects of police attention is a law that "shall establish a guardianship over the transgressor and be a real protection to him," for it is iniquitous to load him with the blame of what results from the atmosphere in which he has been reared. He urges upon the judges that in administering the law they are not to cling too tenaciously to its letter, but are so to apply it that it "may be an educative measure, a healing of the character, a restoration, instead of a punishment, and that the office of punishing shall not be turned into a school of more deep-seated corruption and even of downright criminality." A praiseworthy body of wise suggestions, truly, but where are the wings to raise it from the earth? He would have specially appointed judges of minors, men selected for their qualifications for this particular duty such as we already have in some States; and he would rigorously exclude children and young people from court rooms during criminal trials, as from scenes that tend to debauch them.

This and similar precautions deserve the attention of the authorities in the United States, for we have all too frequent illustrations of that morbidity which draws throngs of the young and emotional of both sexes to trials which from the nature of the testimony ought to be conducted with the attendance of only the necessary officials, jury and witnesses. Again, the eyes of the young are sometimes opened to crime by the descriptions and pictures introduced into family newspapers. Such was the explanation of a young criminal who recently credited his knowledge and skill as a counterfeiter to an illustrated article in a popular magazine. Every little while, some precocious youngster, whose fancy has been

fired by wild and unreal tales of cowboys, road agents and train robbers, steals away from his eastern home to seek glory, gold and gore in the uncivilized west; but by the time the policeman has picked him up and the matron has fed him, he is ready to return home from the mountains and eat more than his share of veal. Such boys, however, are hardly a drop in the bucket which is brimful of young lawbreakers. Rural districts and the smaller towns make few direct contributions to the wayward and undisciplined classes. Our great cities, in which thousands may be as effectually concealed as if they were buried in the earth, are the recruiting grounds for those who are to wear the striped uniform of the "regular" army of criminality. It is painfully evident that what used to be known as parental control has, of late years, steadily receded towards low water mark. False ideals have so developed that a child who should have a doll has an escort, and tatting is discarded for moving pictures. If money could secure effective prevention or correction, we should have had both long since, for there is not a great difference in the sums spent for education and for police protection; but the bitter truth remains that juvenile misdemeanors and even crimes, including murder and suicide, are increasing out of all proportion. There is no State without its reformatory legislation and correctional institutions, but "reformatories don't reform" has become trite and hackneyed. Colonel Vincent Myron Masten, whose experience in dealing with those who have been put under restraint entitles him to a respectful hearing, finds three causes for the increase of crime in our country which threatens the longevity of the nation. He puts indiscriminate immigration first. Until very recent years, our doors have swung wide open to all comers, with no inopportune or importunate questioning about their antecedents and their motives for coming to our shores. Even now the puny though expensive efforts of the Government to exclude objectionable characters is little more than a sign that the authorities realize the need of action. There is now a small property qualification, but if poverty had always been a reason for exclusion we doubt whether America would to-day have her canals and railroads. Some have urged illiteracy as an excluding cause, but they have yet to show that illiteracy and crime are necessarily dissociated. If criminal propensities are present they are developed by a mere book-learning that simply sharpens the wits and leaves the will without a well-founded standard of right and wrong. There must be somebody to say authoritatively, "This is really right and will be rewarded, that is really wrong and will be punished." A mere appeal to ethical standards may have an appreciable effect upon the very young and also upon those who have outlived the glow of youthful enthusiasm; but those who must strive if they are to reach those high ideals will not be spurred on to action by contemplating a sunrise at sea.

Our judicial system comes second in Col. Masten's

indictment. "Our mode of criminal procedure is degenerating into a maze of technical, quibbling pettifoggery. Criminal law that effects but one full conviction of the spilling of human blood to the sixty indictments, places a premium on all kinds of violence and chicanery." A conscientious endeavor to secure every man in his rights until he shall have forfeited them has become, through perverse scheming or maudlin sentimentality, a powerful engine for glorifying vice and crime and crippling justice. The result is that in the mind of the evildoer who chances to receive the wages for which he has worked, the State is an oppressive tyrant, the officers of the law are hired persecutors and he is some kind of a martyr.

Thus, it would seem, we may account for the rapid increase of lawlessness up to the moment when the heavy hand of the State rests on the delinquent and he is subjected to correctional treatment. The results of the State's attempt at self-protection and self-preservation in reformatory institutions will be discussed on another occasion.

H. J. SWIFT, S.J.

The Pope of the Comet

II.

The age of the Crusades had passed. Indifference and greed, jealousy, the canker that kills every noble instinct in the heart of individuals and nations alike, had succeeded to the enthusiasm of the Ages of Faith. In England the White and the Red Roses were already heavy with bloody dew. England had no more Lion-Hearts to fight for the Holy Rood. Great Warwick's sword was already drawn at St. Alban's in civil strife. What a glorious epic it might have written on the breastplate of the Turk, if, wielded side by side with Pierre d'Aubusson, the soldier monk of Rhodes, with John Hunyadi and Scanderbeg! Charles VII of France, the man who had abandoned the Warrior Maid of Orleans to dungeon and death, was not the king to take the Cross. Frederick the Third of Germany was too busy with the royal duty of planting buttercups and daisies and snaring birds. The contemptible Christian of Denmark stole from the cathedral of Roskilde the moneys stored for the defence of Christendom. The heart of the old Pope must have sunk within him at the sight of all this cowardice, and of the Turks masters, as they boasted, of every spot "where they tied their horses' heads."

But not all was gloom. Callistus knew that from the ramparts of Kroja and the bastions of his Albanian hills George Castriota, the terrible fighter whom the Moslem called Scanderbeg, kept hawk-like watch over the advancing hordes. The very year in which Hunyadi crushed the Turks at Belgrade, Scanderbeg rolled them back on the field of Tomorniza, piling the ground with 30,000 Moslem slain. In countless battles wherein once only he

was defeated, Scanderbeg had nobly won the glorious surname, "Soldier of Christ." So high-strung and passionate that in the first heat of indignation or anger his under lip would split and bleed, he ever exercised supreme and heroic self-control. He was handsome, heroic in mind and mien, cool and daring before the foe, he had the gift of noble souls; he could forgive. He restored the repentant traitor Moses Golem to all his dignities; he spared on the Tomorniza the life of his nephew, the apostate Hamso.

Callistus could appreciate Scanderbeg. In December, 1457, he appointed him his Captain-General for the Turkish war. What might not united Christendom have accomplished with two such leaders? The ecclesiastical titles of Dalmatia were set aside to help the brave Albanian, and as the Pope's Nuncio, Juan Navar, failed to collect the taxes, the fiery Borgia threatened to excommunicate him. Unable as he was to help him materially, Callistus nobly encouraged "the Soldier of Christ."

"Beloved son," he wrote, "continue to defend the Catholic Faith; God, for whom you fight, will not abandon His Cause." (Pastor-Antrobus, vol. II, pp. 434, 435.) The Pope knew that Kroja's ruler was one of the bulwarks of Christendom.

The other was the mailed breast of John Hunyadi, the savior of Belgrade. Hunyadi was at last to have his revenge for Kossovo and for that ill-starred November day at Varna in 1444, when in spite of all that his heroic arm could do, he had seen the Cross go down before the rush of Amurath's troops, the Legate of Eugenius IV, Cardinal Cesarini, slain, and the gallant Boy-King of Poland, Vladislaus, bereft of life and crown on that red field of carnage.

In the summer of 1456, Mohammed, as Callistus had foreseen, was thundering at the gates of Belgrade with the imperious summons of three hundred guns. The indefatigable old Pope again appealed to the chivalry of Europe in vain. But Carvajal, never greater than now, did not fail him. He had been sent some time previously to Hungary, and though a strange indifference pervaded all ranks, he managed to raise a small force to gather munitions and supplies and effect a union with the troops of Hunyadi. The Christian army barely counted 60,000. It was made up of Germans, Hungarians, Poles, a handful of French, poorly disciplined, badly armed. Mohammed could muster from 160,000 to 200,000 men splendidly equipped and especially strong in artillery. The roar of his guns could be heard at Szegedin, more than twenty miles away.

But Hunyadi was a host in himself. Sailing down the Danube he broke through the Turkish flotilla and entered the beleaguered city. Hope and enthusiasm followed in his steps. Mohammed and Hunyadi were face to face in the lists. Would Belgrade be another Constantinople? Callistus trembled, prayed. The fate of Christendom hung on the point of the Hungarian's sword. Wherever Hunyadi bore it, that sword flashed like a devouring

flame. In the path of its lightnings the Franciscan monk, John Capistran, crucifix in hand, like another Peter the Hermit, animated with fiery eloquence the soldiers of the Cross. Night and day the final battle raged. Still, Faith, Heroism, and Prayer conquered. The Janizaries broke and fled. Mohammed, wounded by an arrow, put spurs to his horse and turned in rage from the scene. Twenty thousand Moslem lay dead on the field.

Christendom breathed freely. Peter's Rock had once again saved it from Mohammed's Flood. "Whatever was achieved against the Turks," says the Protestant historian, K. A. Menzel, "was entirely the Pope's doings, and the great deliverance wrought at Belgrade is to be ascribed most properly to him." (Pastor-Antrobus, vol. II, p. 398.) Creighton truly says: "It must always be an honor to the Papacy, that in a great crisis of European affairs it asserted the importance of a policy which was for the benefit of Europe as a whole. Calixtus III and his successors deserve, as statesmen, credit which can be given to no other of the politicians of the age. The Papacy, by summoning Christendom to defend the ancient limits of Christian civilization against the assaults of heathenism, was worthily discharging the chief secular duty of its office." (Hist. of the Papacy, vol. II, p. 345.)

Callistus looked upon the victory at Belgrade as the happiest event in his life. Hunyadi, to him, was the greatest man the world had seen "for three hundred years." To perpetuate the memory of the triumph, the Pontiff decreed that the Feast of the Transfiguration, August 6, should henceforth be solemnized, throughout the Christian world. The victory at Belgrade is the culminating point in the life of Callistus. It showed the West that the Turks were not invincible. Hunyadi became a name of terror to the Osmanlis. Mohammed never heard that ominous word, Belgrade, without a paroxysm of frenzy. Could Callistus or Hunyadi ask for a more eloquent panegyric?

Christendom paid dear for its triumph. Worn out by years of fighting for the Cross, by anxiety and disease, Hunyadi died a few months after his victory. He had fought like a hero; he died like a saint in the arms of St. John Capistran. Paralyzed and helpless, he had himself carried to the church to receive His God for the last time, for, said he, the Master should not come to His servant, the servant should go to His Lord. Not long after John Capistran, one day to be raised to the honors of the altar, went to meet his soldier-friend. The ranks of the Soldiers of the Cross were thinning out. But Scanderbeg was still on guard on the Albanian hills. Callistus in Rome was still praying for the overthrow of the Crescent and the victory of the Cross.

Callistus III had his faults. He has been surpassed by some Popes in genius, in learning, in sanctity. But he was not the ignorant, benighted old man some have painted him. He was a far-seeing, high-minded, energetic statesman. He was not always successful, and his appeals too often fell on dull ears. Yet he and his successors aroused

Europe at last to a consciousness of its danger from the Turkish hordes.

Even in practical and scientific attainments, the Age of Callistus, of his predecessor, Nicholas V, and of his successor, Pius II, was not without its men of renown. Gutenberg, Coster, Fust and Schöffer were at work upon the first printing presses in Europe. A Florentine goldsmith, Maso Finiguerra, was discovering (1440-1450?) the art of copper-plate engraving, while the Van Eycks, the creators of that marvellous picture, "The Adoration of the Immaculate Lamb," about a quarter of a century before, had rediscovered and perfected the art of painting in oil. It was the age of the famous teacher of mathematics, Peurbach, of his pupil, Regiomontanus, who introduced the tangent as an element in analytical geometry, and whose calendars later on were so useful to Columbus and the great navigators. (Cf. Dr. James J. Walsh, in *The American Catholic Quarterly Review*, October, 1909; Clergymen Mathematicians.) It was the age of Cardinal Nicholas de Cusa, who insisted long before Bacon that in science the experimental method was the only true and safe one, who first studied the cycloid and anticipated the heliocentric theories of Copernicus. It was the age of the good Archbishop of Florence, Antonino Pierozzo, who, amid the labors of a life consecrated to the poor and the outcast, could find time to write even of comets.

Callistus III, it is true, was above everything else a man of action, a combatant for Christ. With his faith, his enthusiasm, his zeal, it was quite natural for him to order the church bells to ring out their summons to prayer and to call the people before their altars to implore God's blessing on the Christian arms. But notwithstanding the innuendoes of Platina and Dr. A. D. White, the assertions of Draper and Arago, of Hoeffler and Babinet, of Smyth and J. Candee Dean and a host of others, he never attempted to ring a comet down.

JOHN C. REVILLE, S.J.

IN LANDS AFAR

HOLY WEEK IN RUSSIAN POLAND.

Nature has not been lavish to Lithuanian Poland, nor has man been kind to her. The culture and administration of the visible world are not her portion. But to-day though the cold winds from the Carpathians are blowing over her bare and monotonous plains and through her many-windowed cities (for the winters are long in the Kroulestro), the hearts of the people are aglow and her exiled sons and daughters, in lands more favored, are filled with memories; the Vielka Noc, the great night of the Resurrection is at hand. Lent is just over within the Russian Empire, where all must conform to the Russian Calendar, and Easter, the great feast of the Catholic Poles, falls this year on April 9.

If ever you visit Poland pray that your visit fall not during Lent or Advent, for fasting is a serious matter

in that land, and dispensations are almost unknown. "The Czar has bribed the Pope," they said once on the occasion of a dispensation, and they fasted more rigorously than ever. For the Czar is not loved even though he must be prayed for and though he has appointed ninety-four court feasts which must be kept as religious holidays throughout the Grand-Duchy. They tell you in Warsaw of a priest visiting the country for the first time and wishing to say a "Black Mass" on a day dedicated to one of these imperial holidays, whereas in his *Ordo* it was a semi-double. "Father," implored the bewildered sacristan, "if the police should see you," and the good priest said his Requiem Mass in white vestments. No, the Czar's government is not loved save by the school-boy, whose vacations these court feasts have doubled. You cannot make a people loyal by ukase or Act of Parliament and Russia has given little else to Poland. But it is Holy Week in Poland, and politics are forgotten.

If you would see faith becoming vision, if you would see a people whose eyes have almost seen and whose hands have almost handled the unseen world, then go to Russian Poland for Holy Week. The churches are thronged with penitents: they have come afoot and fasting from far away farms and hamlets. Before dawn they surround the church doors and many have spent the night there, awaiting entrance; they draw around the confessional so close that secrecy is impossible and secrecy is unsought: priest and penitent and waiting throng forming one family group seeking forgiveness from a Father who loves them. From the confessional they go straight to the Altar-rail, for in Poland the briefest interval between Absolution and Communion is all too short; and during Holy Week Communion is given hourly throughout the day and even into the night.

"Praised be Jesus Christ!" as they all say in Poland, it is Holy Thursday morning, and the Sacred Host is carried in triumph to the repository in front of which two Roman soldiers are on guard, and there it is enthroned and remains for adoration until Saturday evening, the Vielka Noc. Good Friday does not strike the note of sorrow that prevails throughout the rest of Christendom. The air is full of hope and subdued joy. The Christ is not conquered, the door of the tomb will burst open and the Roman soldiery will bow before the Glory revealed. And as they kneel in worship throughout the night, and sing their canticles, the figure of their own country rises before them, and the Resurrection is the symbol of their hope. Late on Saturday night a hush comes over the assembly as when dawn rolls away the dark mantle from the sky and the voices of the night are stilled, the priest solemnly announces the Feast of the Resurrection, a procession is formed, the monstrance is taken down from its throne and carried to the High Altar, the Te Deum is chanted and the "Vielka Noc" has begun.

The homes of rich and poor are filled with rejoicing; the *Beni*, the Paschal meal is eaten, and Christ is praised wherever two men meet.

Naturalists tell us of flowers that yield their sweetest odors only when crushed, and it would seem too that religion yields her rarest gifts to the afflicted. In the religion of Poland there is much that the Liturgist may disapprove of, but those "parfums sauvages" springing from a soil of sorrow are a sweet odor before the most High, and in her desolation Poland may exclaim: "My father and my mother have left, but the Lord hath taken me up."

J. C. G.

IN MISSION FIELDS

A writer in the April number of *Pearson's Magazine*, in the course of an article entitled "Business vs. Christianity," draws a striking contrast between Catholic foreign missionary life and that led by Protestant evangelizers. Recently we had occasion to chronicle the death of Father William Stanton, S.J., after several years of solitary life spent in a distant part of British Honduras where whites are seldom seen. The sacrifices made by Catholic missionaries are matters of common knowledge to Catholics. The following paragraphs, to which we have referred, may possibly come as a shock and an enlightenment to a class of readers unacquainted with Catholic history and missionary affairs:

"Although I am not a Catholic and was raised in a Protestant church, I must confess that when I traveled down the Yang Tse Kiang my allegiance instinctively went out to three Jesuits who were traveling in the steerage, wearing Oriental garb, making themselves as inconspicuous as possible and acting, to all outward semblance, like Chinamen, holding faith with their triple vow to Silence (*sic*), Poverty and Obedience.

"At the same time there were at table with me, in the first saloon, three Protestant missionaries, of different denominations, each with his own Chinese servant, and each explaining to me, at different times, how he really ought to have more money to get along properly in that heathen country. Had it come to a spiritual show-down I fear I should have cast my lot with the Jesuits. Their conduct accorded more closely with my interpretation of the New Testament.

"The warrant for the missionary spirit lies in Christ's injunction to go forth into all lands and preach the Gospel. But, did He not also urge His disciples to forsake friends, relatives, home and all else in pursuit of their great mission? Does the missionary forsake anything? Nothing, except the insecurity of payment from an impoverished parish."

The Sisters of St. Joseph of Cluny are in charge of a leper asylum on Mangarewa Island, in the South Pacific Ocean. The island is at a distance of forty days' sail from Tahiti, and being out of the track of ocean vessels, is regularly visited only twice a year. Although the island belongs to France, where religious have been robbed and persecuted, the government has not molested the heroic nuns.

CORRESPONDENCE

Progress in Denmark

COPENHAGEN, MARCH 20, 1910.

Denmark is a small country with a population of about three millions. Nearly all the inhabitants belong to the established Lutheran Church, which for more than three hundred years held uncontrolled supremacy. In 1849 freedom of worship was introduced and with it came the Catholic Faith, which had been suppressed by force three hundred years ago. Since then the growth of the Catholic Church has been slow but steady and she numbers eight thousand members, besides about an equal number of Polish workers, who come and go every summer.

Denmark forms an Apostolic Vicariate, the Vicar, Bishop Johannes von Eüch, having celebrated recently the golden jubilee of his priesthood. On that occasion there was edited an interesting volume commemorative of his apostolate, illustrated by many pictures of churches, hospitals and priests, in which the whole career of Church and bishop is set forth. Since he has lived the half century of his priesthood here his life has been one with the life of the Catholic Church in Denmark these fifty years. Though born in Hanover his life-work has made him more a Dane than a German. He has done good and permanent work in our country and God has blessed it. He is loved and honored by many outside as well as inside the fold.

In the year 1860 there were only two Catholic churches in all Denmark. There are now more than thirty, many of them beautiful edifices. In the later years many religious orders have been introduced: Jesuits, Redemptorists, Camillians, Premonstratensians, Lazarists, Marists, Franciscans, and also many sisterhoods, chiefly the Sisters of St. Joseph, who form a complete province in our country. We enjoy here the same freedom as in Holland, England and the United States. We have not to ask the government for permission to build churches, monasteries or hospitals except in so far as the regulations of the building committee bind the general public. In this we are far more advantageously situated than our German neighbors. There are now 71 priests, of whom 51 are regulars, working in Denmark; 440 members of female orders are laboring in the education of children and the nursing of the sick. Most of our clergy are necessarily of foreign origin; we have Germans, Dutchmen, Belgians, Frenchmen, Austrians, and one valiant Irishman among our Danish clergy.

Our Catholic literature is of good quality, if not very extensive. For nearly sixty years we have had a little Catholic weekly, and more recently an excellent fortnightly was established, mainly of a literary character. We have one Catholic author of national, if not international standing, Johannes Jørgensen. He has written many excellent books, his principal work being a very learned biography of St. Francis of Assisi. His works of travel have had a wide repute, having been translated into many languages, and some of the most beautiful poems in Danish of later years originate from his pen. Many of his books on a great variety of subjects have been translated into German, French and Dutch; I wonder why they have not yet found their way into English, because I think they would be found to harmonize with the Anglo-Saxon and still more with the Celtic mind. He has written recently a charming book on Lourdes, in which, however, he shows himself some-

Naturalists tell us of flowers that yield their sweetest

what pessimistic regarding Catholic literature and art, plainly influenced by the eminent English writer, Robert Hugh Benson, whose "The Lord of the World" he has translated into Danish.

Our hospitals have contributed greatly to our successful progress. Our Sisters are loved by all, Catholics and non-Catholics alike, and many thousands of all denominations are nursed every year by the good Sisters. Our schools have had also very satisfactory progress. The secondary schools in charge of the Sisters of St. Joseph are frequented for their thoroughness in French as well as in general elementary education. The Jesuits have a large college near Copenhagen, attended by three hundred pupils, and we have also in Copenhagen an excellent Catholic High School for boys. In Iceland our Catholic school has been a great success, being the largest private school in the metropolis of the island.

What will the future bring? Will the Catholic Church go ever onward, getting mightier and larger among us? The Protestant Established Church has kept much of the old Faith; the baptism of the Lutheran ministers is considered valid and converts to the Catholic Church are not rebaptized. But in recent years Rationalism from Germany has found its way into Denmark, and soon, perhaps, many will find out that supernatural faith is only firmly asserted in the Catholic Church and return to it in consequence. I do not foresee that the whole Danish people will be Catholic, as in the good old days, but I believe and hope that the development will go on as begun and that one day all who believe in Jesus as the Son of God shall have found the sole place where that Faith has its sound foundation.

NIELS HANSEN, M.A.

Some Features of the Religious Crisis in France

BOLLÈNE, MARCH 26, 1910.

Judgments on religious and social matters in France at the present moment are apt to be absolutely different, according to the atmosphere in which the writer moves. One thing is certain everywhere: Catholicism in France is going through a sharp crisis, but this crisis may be viewed from opposite standpoints. In Paris and other large centres, it requires no effort to see things under an inspiring aspect. There, the Catholics are numerous, they are often distinguished, energetic and devoted; their influence, if not dominant, is perceptible, and there is an encouraging sound, as of successful warfare, about their undertakings. Hence, letters on social and religious questions, the two being closely connected, written from Paris, are generally somewhat optimistic in tone. If there, more than elsewhere, evil is bold and ingenious in its devices, there also the opposite party, stimulated by incessant attacks, gives its very best; even the closeness and fierceness of the conflict have a bracing effect and it is comparatively easy to consider the religious question as on that may, in the long run, be happily solved through Catholic activities.

Very differently does the same question present itself in the provinces, even in those that, until the last few years, kept the Faith and were true to its practices. There the steady, crafty action of the anti-Clericals has done its work and, to all appearances, the Catholic Faith is, in many places quietly dying out. This little town whence these lines are written, lying off the main track, at some distance from the railway, was within the last few years a Catholic stronghold. It belonged to the Comtat, which, until the Revolution of 1789, was the property of the

Holy See, and where the just, gentle and generous rule of the Popes was deservedly popular.

This fact doubtless contributed to the resistance which the Papists, as the Pope's subjects called themselves, opposed to the French Revolutionists who, after 1790, attempted to take possession of the Comtat; these quiet, believing people were sincerely attached to their distant sovereign, whose Legates, residing at Carpentras, governed them wisely and well. They had no desire to belong to the imperious Republic, their powerful neighbors; but their unwillingness and feeble protests were of no avail; the Comtat was finally annexed to France in 1792. Evil days followed, the horrors of the French Revolution were repeated in the quiet little cities, whose days of peace were now at an end. At Orange a bloody tribunal was instituted that in the space of six weeks condemned and executed three hundred and thirty persons, among whom were thirty-two nuns.

When the great storm was past, the people of the Comtat resumed their religious practices and until the last few years this corner of France seemed comparatively free from the sceptical spirit that was rife elsewhere. Now things have again changed and the accounts given to us by the priests of this remote spot are unfortunately typical of what is taking place throughout the provincial towns and country villages of France. It is a steady falling away; from year to year there are fewer communicants, fewer attendants at Mass, even on Sundays; fewer children to follow Catechism. Village churches that used to be too small to hold their congregations are now miserably too large for a handful of worshippers.

In certain parts of France, in Normandy, for instance, the depopulation of many villages in consequence of a general exodus towards Paris may, in a measure, account for these facts. In the district of which we are speaking, on the contrary, the population is rather on the increase, so the religious neglect of its inhabitants must be attributed to other causes. These causes are complex; chief among them are the general and most pernicious influence of atheistical and revolutionary newspapers, the considerable pressure exercised over the lower classes by the lay-teachers, who embody the hostility of the Government towards the Church; the loss of religious customs in families, where, fifty years ago, parents taught their children their catechism, whereas now they mock its teaching. To these causes the priests of the little town of which we are speaking add a certain indifference and reserve on the part of the upper classes. This is perceptible in the provinces rather than in Paris, where men and women bearing the greatest names in France are at the head of all good works. In the remote provinces those who might lead often keep aloof; they are hampered by old prejudices, distrustful of new methods; they give their money for a definite object, but are less willing to give their time, intelligence, sympathy and good will.

It is difficult for them to admit that the aspect of things has changed and that if they wish to save their country from drifting into paganism they must throw themselves resolutely into the fight and make use of weapons that are timely and up to date. Given the deadly peril of the cause of religion in France no one, having intelligence and good will at his disposal, is justified in keeping aloof under pretense that social questions are abstruse and uninteresting or that a silent example of obedience to the precepts of the Church is all that can be demanded from her children. In times of prosperity and peace it may be so; in times of war greater activity is required and becomes a positive duty.

The future of religion in provincial France is not encouraging and the dearth of priests, an inevitable consequence of the break with Rome, does not help to solve the problem. Yet it would be folly to despair, and the religious reaction that is perceptible in many large towns may, in time, spread to the provinces. But this will take years, and in the meantime a steady leakage is universal throughout the country and, in the Comtat as elsewhere, the discouraged priests sadly own to it.

Yet in the Comtat, more than elsewhere, they do not want for examples that should brace them to new endeavors. The silver lining of the dark cloud of the Revolution in the Pope's old dominions was the extraordinary courage with which many priests, nuns and laymen faced a hideous death. From the quiet old convent where I write these lines, seventeen Sacramentine nuns, some of whom were mere girls, went to the scaffold at Orange "laughing," and their memory clings, an inspiring reminiscence, to the ancient walls of the little town where they were trained to religious life. It was touching to note how the weary and harassed priests, in their present perplexities and disappointments, recall the remembrance of these brave women, their glorious fellow citizens, who, amidst difficulties more tragic, but perhaps more bracing from their very horror, "fought the good fight" and served God in gladness even unto death.

ANGLO-FRENCH CATHOLIC.

A Catholic Scientific Society

'Twas the first of March, 1875. A little group of ten friends, all interested in scientific studies, sat chatting. Most of them had been at college together and all good Catholics. Among them was Father Carboneille, S.J., who had been their science professor during their college days and still took a lively interest in them. He liked to talk with them at their gatherings, and their projects were in great part due to his initiative. Their talk drifted to societies—someone proposed that they should form a Catholic Scientific Society. The idea took and each one agreed to hunt up some friends, who might become members. Several informal meetings followed. Then two provisional meetings were held on June 10 and 17, 1875, to draw up a set of constitutions. The next move was a letter addressed to those who might like to become members. This was in July, and on November 18, 1875, was held the first formal meeting of "*La Société Scientifique de Bruxelles*." At this meeting 453 members were present.

The first article of the constitutions, after stating the name of the society, gives its device which is taken from the Constitution IV of the Vatican Council, "Between faith and reason there can never be a real contradiction" (*Nulla unquam inter fidem et rationem vera dissensio esse potest*). The following article reads: "The end of the Society is the advancement and spread of science according to the spirit of its motto." While the tenth article adds: "The Society will never allow at its meetings any attack, however polite, against the Catholic religion, or against philosophy based on spiritual and religious truths." These three articles of its constitutions give a good idea of the aims of the Brussels Scientific Society. It is to be the champion of Faith against the so-called Rationalism of the age. It is to show the world that the Church is ever favoring Science; that true Science is not Faith's foe. Following this spirit the society is ever alert, whenever in the scientific world some

new theory is advanced that attacks or casts a shadow on some truth of our Faith.

Having many of the foremost scientists of Europe among its members, the Brussels Scientific Society is ever able to afford a scientific answer to the objections that are put forward against the truth. Pasteur's researches, which led to the denial of Spontaneous Generation, are too well known to be quoted here; then there is another of its members, Wassmann, who has done so much lately for the cause of truth and science in showing up the fraud in the works of Haeckel. And quite lately the society gave a good part of one of its meetings to the now burning question of Neo-Malthusianism and Race Suicide. The articles there read have been reprinted from "*La Revue des Questions Scientifiques*" and are being spread broadcast over the land.

The society meets three times a year. The principal work is done at the meeting held during four days at Eastertide; the other two meetings are held during the months of October and January and last but a day. To give a wider scope to the work done, the society is divided into five branches, which sit simultaneously at the meetings. These five branches are respectively given to the study of Mathematics, Physics, Natural Sciences, Medicine and Economics. To further research the society awards from time to time medals to those of its members, who have specially distinguished themselves in scientific research. During the past thirty-five years of its existence eight medals have been awarded—a ninth is to be awarded at the meeting next Eastertide. The society also subsidizes financially those of her members who are hindered from carrying out researches through lack of funds. Hardly a year passes without one or more subsidies being voted. These subsidies have, for the most part, been granted to young men just beginning a scientific career, although, from time to time, a subsidy is voted to some member, whose work has been crowned by the society, when this work has put him to great expense.

Membership is made up of all those who are interested in the growth and spread of science, the only condition being that they must profess the Catholic Faith. Looking over the list of its members, one finds, side by side, the names of churchmen and laymen. There are cardinals, bishops and priests, professors, doctors, engineers; even the army and navy are represented. There, too, may be seen names famous in the world of science, such as Pasteur, de Lapparent, Duhem, Secchi, and our own distinguished engineer, General Newton.

The society has never been in the least exclusive, living on the most friendly terms with the other scientific bodies that profess no faith whatsoever, and by far the greater part of its members hold membership in one or more of the learned societies that flourish on the Continent. A glance at some of the scientific gatherings to which she has sent representatives is illuminating in this respect. She has been represented at celebrations given on the anniversaries of famous professors at the universities of Louvain, of Liège, and of the new Sorbonne at Paris. When "*La Société centrale d'Agriculture de Belgique*" celebrated, in 1893, its fortieth anniversary the Brussels Scientific Society sent an address of congratulation. In 1894 it was the Brussels Scientific Society that so successfully organized the "Third International Scientific Congress of Catholics." When later the Belgica returned from the Antarctic seas with the members of the Belgian Antarctic Expedition, the Brussels Scientific Society united with the Royal Belgian Academy, and the other

learned societies of the land, to welcome home the explorers who had brought glory to their fatherland. One is surprised, as one looks over the documentary history of the society, at the number of communications that have passed between it and the Chair of Peter. And the name of the Papal Nuncio at Brussels is ever appearing on the pages of its history.

Like most learned bodies the society publishes all the papers that are read before the various sections, as well as all business done by the Board of Directors, in the "Annales de la Société Scientifique de Bruxelles," which appears four times a year. In addition to this it publishes *La Revue des Questions Scientifiques*, a scientific quarterly meant for the general public interested in the doings of the scientific world. This review contains the papers of general interest that have been read at meetings of the society, as well as many other original articles written expressly for it. There is also a complete criticism of the works on science appearing during the quarter, to which is added a summary of the chief articles of interest that have appeared in contemporary reviews. All this helps to swell the thickness of the number, so that each number with its 352 pages is almost a volume in itself.

The idea of the society has been more or less unique. It is true, there existed before it the "Görres Gesellschaft" of Munich, a Catholic body, but it deals only with history, while "Società cattolica Italiana per gli studi scientifici" took its idea from the Brussels Scientific Society, on which it is modeled. There remains only the "Leo Gesellschaft" of Vienna; it is of a later date than the Brussels Society; but what influence the latter had on its founding the writer is unable to say. J. E. T.

Recent Imperial Decrees in China

SHANGHAI, FEBRUARY 18, 1910.

The following decree has been addressed to all the Ministers of State, and is a true picture of how things stand in the Capital. It runs as follows: "The Throne hopes that all Ministers, both within and without the Capital, will observe harmony and banish private feelings, and that they will neither form factions to oppose different views, nor begin any measure in diligence and end it in idleness. It is only by such means that unity of mind can be established between Sovereign and Ministers, and good government be secured." (Issued Nov. 25, 1909.) In a speech delivered a little later before the Presidents and Vice-Presidents of the Boards, the Regent dwelt more and more on the attitude of supineness already noticed above, and exhorted all "to discard their habitual inactivity and help forward reform measures in the Empire with all their might."

On January 14, of the present year, the same subject is broached anew, and we have another decree urging "all Officials to make straightforward and useful suggestions to the Throne. Those who do so will be rewarded and their suggestions carried out. Many memorials are of no value, and many officials have not suggested a single measure but live in blissful idleness." Comment is needless. The Regent is energetic and well-meaning but around him there is a lack of competent men, hence despite a plethora of decrees, the new program does not advance. Old China, with its natural stubbornness to change, its sluggish conservatism, is a deadweight on all national progress.

Two other decrees concern chiefly the Empress-Dowager, wife of the late Emperor Kuang-hsü; one of them

confers on Her Majesty an honorary title and orders that on the auspicious occasion "Princes and High Ministers should perform obeisance to her." Another, dated January 11, informs the Empire that "the Emperor need not perform obeisance before Her Majesty on the next new year's day (the new year in China coincided with our 10th of February). Princess and ladies of rank are also dispensed from this ceremony." This was obviously to avoid all rivalry between the contending parties in the harem, of which mention was made in a previous letter. It discloses, however, the fact that the Regent is no longer the master, and that the real power which "sways the rod of Empire" is the new Dowager. If further evidence of this were needed, we have it from an incident which occurred on February 15. On this date, Prince Tsai-Hsun, brother of the Regent, and just returned from Europe, where he had been touring as Navy Commissioner, urged the Regent to reappoint Tuan-Fang as soon as possible to an official post, even proposing to create him a member of the new Naval Board. The Regent seemed to be willing to comply with the request, but added that he could reach no decision without the consent of the Empress-Dowager, who caused, in November last, the dismissal of Tuan-Fang. The matter rests, therefore, at present with the Dowager, who is unwilling to subordinate her personal animosity against Tuan-Fang to the interests of the Empire. It is generally anticipated in influential Peking circles that the time is not remote when Tuan-Fang will again play an important part in the public life of China.

M. KENNELLY, S.J.

COLONEL ROOSEVELT AND THE VATICAN

Colonel Roosevelt rejected the honor of an audience with the Holy Father during his visit to Rome. The details of the episode are best presented by the messages that passed between Colonel Roosevelt's spokesman and the Vatican officials, and the statements of the Cardinal Secretary of State and Bishop Kennedy, Rector of the American College.

While at Gondokoro in February last Mr. Roosevelt wrote to Ambassador Leishman, saying that he would be glad of the honor of an audience with King Victor Emmanuel and the Pope. The audience with the King was arranged promptly. Before an arrangement could be reached relative to an audience with the Pope several telegrams were passed between him and his spokesman in Rome.

Colonel Roosevelt received this cablegram from Mr. Leishman at Cairo, March 20 last:

"Mgr. Kennedy, Rector of the American Catholic College, in reply to an inquiry which I caused to be made, requests that the following communication be transmitted to you:

"The Holy Father will be delighted to grant an audience to Mr. Roosevelt on April 5, and hopes that nothing will arise to prevent it such as the much-regretted incident which made the reception of Mr. Fairbanks impossible."

Colonel Roosevelt, replying to Mr. Leishman, March 25, telegraphed:

"Please present the following to Mgr. Kennedy:

"It would be a real pleasure to me to be presented to the Holy Father, for whom I entertain high respect, both personally and as the head of a great Church. I fully recognize his entire right to receive or not receive whomsoever he chooses, for any reason that seems good to him, and if he does not receive me I shall not for a moment question the propriety of his action. On the other hand, I, in my turn, must decline to make any stipulations or submit to any conditions which in any way would limit my freedom of conduct. I trust that on April 5 he will find it convenient to receive me."

"THEODORE ROOSEVELT."

HOW BISHOP KENNEDY ACTED.

Mgr. Kennedy, the Rector of the American College, makes this statement in regard to the foregoing:

"On March 20 First Secretary of Embassy Garrett called on me to transmit a request and express Mr. Roosevelt's desire for an audience with the Holy Father on April 5. I informed Mr. Garrett that I would immediately present Mr. Roosevelt's request to the proper authorities of the Vatican, promising a response as soon as possible.

"The following day I was authorized to send the first message, which I did through the American Embassy. The reference to the Fairbanks incident in this message was intended by the Vatican only as a friendly intimation to Mr. Roosevelt to be on his guard.

"The message in reply from Mr. Roosevelt was communicated to the Vatican authorities on the same day. On Monday, the 28th, I was instructed to send the following:

"His Holiness would be much pleased to grant an audience to Mr. Roosevelt, for whom he entertains the highest esteem both personally and as a former President. His Holiness quite recognizes Mr. Roosevelt's entire right to full freedom of conduct. On the other hand, in view of circumstances for which neither His Holiness nor Mr. Roosevelt is responsible, an audience could not take place except on the understanding expressed in a former message."

"Nothing further from Mr. Roosevelt reached me."

On March 28 Mr. Roosevelt at Cairo received a cablegram from Ambassador Leishman giving this message from Mgr. Kennedy, and the following day Mr. Roosevelt sent another message to the American Ambassador, saying:

"The proposed presentation is of course now impossible."

CARDINAL MERRY DEL VAL'S STATEMENT.

The cable despatches from Rome to the New York *Sun* of Monday tell the reasons, as given out by Cardinal Merry del Val, Secretary of State, why the Pope did not see Colonel Roosevelt. At the opening the Cardinal said:

"This is the present situation: The Methodists here in Rome strive by every means to conduct a campaign of venomous hostility against the Holy Father by lies and slanders. Here at his very door, in this his own episcopal city, they harbor alien priests. Moreover, they openly sympathize with and aid his enemies. They also advocate and strive to put into effect the principle enunciated by Bovio at the foot of the statue of Giordano Bruno, the apostate priest, when he said: 'We have stripped the Pope of his temporal power and we will never rest till we strip him of his spiritual power as well.'

"When Mr. Roosevelt expressed a wish to see the Pope it was feared that he did not know that the situation was as I have described it. As a consequence he was advised in a friendly way and the hope was expressed that the audience would not be prevented by any incident similar to that which made impossible a meeting between His Holiness and Mr. Fairbanks. No condition was imposed, but the same procedure was adopted as when other audiences with the Pope are arranged."

Cardinal Merry del Val quoted as examples the audiences granted to the Emperor of Germany, King Edward of England and other sovereigns. The Cardinal then proceeded: "When audiences are arranged the Vatican authorities naturally suggest beforehand in a friendly way the things that are to be done. All this interchange of messages was preliminary and was naturally considered in the Vatican as confidential, not for the Vatican's sake but for that of Mr. Roosevelt himself, in order that he might be left free and unembarrassed on his arrival in Rome. Actually no application for an audience was made, but Mr. Roosevelt's wish to see the Pope was conveyed to the Vatican.

This and other communications, it was thought in the Vatican, were not intended for publication.

"I saw Mr. O'Laughlin, who presented a letter from Mgr. Falconio at Washington, who cabled the same day that it was his desire that I see Mr. O'Laughlin merely in the capacity of one of Mr. Roosevelt's traveling companions. Mr. O'Laughlin told me that he did not represent Mr. Roosevelt and then I asked what he was here for.

"Mr. O'Laughlin answered: 'To see if we cannot arrange the matter.' He assured me that if the telegrams that had passed were withdrawn Mr. Roosevelt would see the Pope and all the difficulties would be at an end. This, it seemed to me, showed that Mr. O'Laughlin was really in a position to arrange matters. Accordingly I replied: 'That is impossible.'

"Mr. O'Laughlin's contention was that Mr. Roosevelt was at liberty to go where he liked and to do what he pleased after the audience. My reply was:

"After or before makes no difference. It is not a question of religion. Mr. Roosevelt can go to his own or to any Protestant church in the city of Rome, and while there deliver an address if he chooses to do so. Then, if he pleases, he may drive direct from that church and be received by the Holy Father.' I added, however, that it would be more tactful if Mr. Roosevelt would first drive to his hotel and there wait a few minutes before starting out for the audience.

"But," I went on, 'he cannot go to the Methodists in this place. I do not know about the Methodists in other places and to them I do not refer—but those in this place are particularly offensive to His Holiness because they conduct a campaign of villainous calumny against the Holy See. Therefore, to go before or after the audience with the Pope and with the full knowledge that it would be offensive would be equally objectionable to the Holy Father.'

"Continuing, I said to Mr. O'Laughlin: 'All I ask is this: Can you assure me that Mr. Roosevelt will de facto not go to the Methodists, thus leaving entirely aside the question of what he may consider his rights in the matter?'

"Mr. O'Laughlin replied: 'I cannot give any such assurance. On the contrary, my opinion is that Mr. Roosevelt is just the kind of a man to go, although he has as yet made no engagement.'

"I replied: 'Mr. Roosevelt is entirely free to go where he pleases, but the Holy Father is certainly free to refuse to receive any one who reserves the right wittingly to offend him.'

The Cardinal then gave examples to illustrate the Vatican's point of view in the matter. Suppose, he suggested, that Mr. Roosevelt were to go to Berlin. He certainly would not go to Polish clubs if it were pointed out to him in a diplomatic way that such action would be offensive to the Kaiser. This before or after being received by his Majesty.

Another example he gave Mr. O'Laughlin, to quote his own words, was as follows: 'You are free to take off your coat when you visit me and you may sit in your shirt sleeves now if you desire, but if you were to do so I would certainly not receive you again.'

"Concluding my talk with Mr. O'Laughlin," the Cardinal said, "I remarked in substance: 'If I or any prelate from the Vatican went to America, we should consider ourselves obliged to conform to the laws and customs of that country. If I wished an audience at the White House I should feel obliged to inquire about the etiquette to be observed. I would naturally be anxious, if only as a matter of delicacy, to abstain from any act that might be interpreted as offensive. The Holy Father expects the same from all who desire to see him.'

INCOMPLETE STORY GIVEN OUT.

Although the negotiations were technically between Ambassador Leishman and Mgr. Kennedy, it is well understood

in Rome that Mgr. Kennedy was acting under the instructions of Cardinal Merry del Val. The telegrams, therefore, were in reality between former President Roosevelt and the Papal Secretary of State, and surprise was expressed when it was learned that Colonel Roosevelt had given out the text of the messages exchanged by Mgr. Kennedy and the American Ambassador, as they were regarded by the Vatican in the light of diplomatic documents.

This surprise was increased when it was seen that the full text of Bishop Kennedy's last message was not given out but only the last sentence which, without what had preceded it, creates an erroneous impression of the affair.

To ensure the publicity of his own side of the incident, Colonel Roosevelt cabled the following statement to the Rev. Lyman Abbott, editor of *The Outlook* in New York, by whom it was given out at once to the daily press:

"Through *The Outlook*, I wish to make a statement to my fellow Americans regarding what has occurred in connection with the Vatican. I am sure that the great majority of my fellow citizens, Catholics quite as much as Protestants, will feel that I acted in the only way possible for an American to act, and because of this very fact I most earnestly hope that the incident will be treated in a matter-of-course way as merely personal, and, above all, as not warranting the slightest exhibition of rancor or bitterness. Among my best and closest friends are many Catholics. The respect and regard of those of my fellow Americans who are Catholics are as dear to me as the respect and regard of those who are Protestants. On my journey through Africa I visited many Catholic as well as many Protestant missions. As I look forward to telling the people at home all that has been done by Protestants and Catholics alike, as I saw it, in the field of missionary endeavor, it would cause me a real pang to have anything said or done that would hurt or give pain to my friends, whatever their religious belief. But any merely personal considerations are of no consequence in this matter. The important consideration is the avoidance of harsh and bitter comment such as may excite mistrust and anger between and among good men.

"The more an American sees of other countries the more profound must be his feelings of gratitude that in his own land there is not merely complete toleration but the heartiest good will and sympathy among sincere and honest men of different faiths—good will and sympathy so complete that in the innumerable daily relations of our American life Catholics and Protestants meet together and work together without thought of the difference of creed being even present in their minds.

"This is a condition so vital to our national wellbeing that nothing should be permitted to jeopardize it. Bitter comment and criticism, acrimonious attack and defense are not only profitless but harmful, and to seize upon such an incident as this as an occasion for controversy would be wholly indefensible and should be frowned upon by Catholics and Protestants alike, and all good Americans."

THE PAPAL DELEGATE SPEAKS.

His Excellency, Archbishop Diomedeo Falconio, the Papal Delegate, issued this statement at Washington on Monday:

"It is certain that the Pope has the highest esteem for Colonel Roosevelt, both as a private individual and as former President of the United States; also that he was looking forward with pleasure to meeting him. In the case of Colonel Roosevelt, as of Mr. Fairbanks, it was not at all a question of religion, but of the self-respect and dignity of the Apostolic See. Colonel Roosevelt could have gone to any other Prot-

estant churches in Rome.

"After all that has been said it is unnecessary to insist that the Methodists' insulting agitation and offensive proselytism constitute a real warfare against the Holy Father and the Catholic religion, and that in the very heart of his ancient and venerable seat. It must be remembered that the Holy Father considers himself a sovereign ruler, and as such he is recognized by other nations. Besides, as the head of at least 250,000,000 Catholics, he has the right to special consideration and ought himself to be the very best judge of what that means. Every government has its etiquette or rules to protect the office and position of its ruler.

"The circumstance that in Rome the Methodists have organized themselves as an anti-Vatican party makes it impossible for the Holy Father to recognize them in any way, much less to strengthen them in the eyes of the Catholics of Italy. It is extremely unpleasant, to say the least, that this violent situation should have become public on the occasion of the visit to Rome of distinguished American citizens."

ARCHBISHOP IRELAND'S VIEW OF THE INCIDENT.

St. Paul, Minn., April 5.—Archbishop Ireland, after reading the report from Rome concerning the Roosevelt-Vatican incident, made the following statement:

Before passing judgment on the Roosevelt incident in Rome one should be thoroughly conversant with all attending circumstances, more so, indeed, than the statements appearing in the morning papers seemingly permit.

"Of one thing I am certain—the Methodist propaganda in Rome is so vile, so calumnious in its assaults upon the Catholic faith, so dishonest in its methods to win proselytes that the Holy Father, the supreme guardian of the faith, is compelled by the vital principles of his high office to avert, at all cost, the slightest movement on his part that might directly or indirectly, be interpreted as abetting the propaganda, or approving even by implication, its purposes and tactics.

"Since the Fairbanks incident I have received from Rome most reliable data, that more than justify any statement I have heretofore made or may at any other time be prepared to make, with regard to this Methodist propaganda. Indeed, the address of the Methodist minister in Rome, the Rev. Mr. Tipple, the Sunday after the Fairbanks incident, is an all-sufficient indication of its rancorous spirit and of the egregious calumnies to which it resorts.

"It is as clear as noonday to those who know the facts in connection with the Methodist Roman propaganda that any man, however otherwise worthy and illustrious, giving or likely to give, public recognition of any kind to its work, even to its existence, could not be received by the Holy Father.

"How far Cardinal Merry del Val had reason to suspect from the movements of the Methodists themselves, or otherwise, that there was peril lest Mr. Roosevelt even unwittingly, be entangled in their meshes, I am not in a position to say. The Cardinal is a wise, judicious statesman, and must have well weighed the whole situation before he acted. His words deserve consideration. 'It is not,' he said, 'a question of religion.'

"Mr. Roosevelt might have gone to an Episcopalian, Presbyterian or any other church, except the Methodist and delivered an address there and he could have been received by the Pope on the same day. But he could not be received when it was suspected that, after the audience with the Pope, he intended to go to the Methodist Church in Rome, which is carrying on a most offensive campaign against the Pontiff.

His Grace concludes that Cardinal Merry del Val, guided by his knowledge of local circumstances, would take no risk; the honor of the Holy See must be safeguarded.

A M E R I C A

A CATHOLIC REVIEW OF THE WEEK

SATURDAY, APRIL 9, 1910.

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Vatican Etiquette

The climax of sensations in Mr. Roosevelt's progress through Europe will be difficult to sustain after his failure to obtain unconditionally a special audience with Pope Pius X. Apparently his advance agents have bungled the affair. He surely would never have thought of seeking a reception at the Vatican without scrupulously complying with the etiquette of the papal court. His critics have blamed him for many faults; but they have never accused him of not knowing the proprieties. In Berlin he will not think of visiting Emperor William, and straightway addressing a Socialist gathering in favor of their suffrage programme; he will not meet Fallières, in Paris, and then seek an opportunity of telling the French people that, compared to ours, their republic is a despotic oligarchy. In London, he will not go to St. James, and next to the Home Rulers to tell them they are right in frustrating the measures of the government. What would we think of the distinguished foreigner who, after an audience with President Taft, would go to the nearest rendezvous to encourage his insurgent opponents to a more strenuous antagonism. No one can appreciate the impropriety of such tactics more than Mr. Roosevelt. He has no special sympathy with Methodism; and surely he must with all sober-minded observers know and deprecate their offensive proselytism in the name of their religion in Rome. Above all, if it be true that the outlook of his present course is bounded solely by the political horizon, he or his advisers should know since the Fairbanks incident, that public opinion appreciates too well the rule of the Vatican for special audiences to side too readily with anyone who will not respect its etiquette.

Lesson of the Fairbanks Incident

Regrettable as the Fairbanks incident was, it has had the happy result of disseminating through the press of

the country some very useful information about the significance of an audience with the Pope and the character of the Methodist propaganda in Rome. The millions of our non-Catholic fellow-countrymen who have grown to believe that the power and influence of the papacy was a thing of the past have been surprised to learn that few persons of importance go to Rome without seeking as a distinguished favor an audience with the spiritual head of Christendom. They go to pay homage to his transcendent influence as a moral power even among men and peoples who do not accept his teachings, or comprehend the exalted character of his authority. They hear many utterances from his august lips, but one thing they never hear and that is the slightest painful or disturbing reference to their own religious sentiment, or, as it may be, to their lack of religious faith. In sharp contrast with his truly paternal, tolerant spirit is the offensive and intolerant proselytism of the Methodists in Rome, seizing every opportunity to insult the Vatican, as Mr. Tipple did so blatantly after interviewing Mr. Roosevelt this very week, and resorting to the altogether un-American system of the soup-house, to entice a few needy Italians to their meetings.

Press-Agent Diplomacy

Smarting under the rebuke they had received when Mr. Fairbanks was denied an audience at the Vatican, the Methodist proselytizers in Rome were very naturally determined to make it awkward for Mr. Roosevelt to obtain his audience. They have not concealed their purpose to put him on record as pro-papal in case he should meet the Holy Father and not honor them with a visit. This the Vatican knew very well, and no other course was left open to the Cardinal Secretary of State than to insist on an agreement that Mr. Roosevelt should not express his regard for the Pope one hour and for his declared enemies the next. In the light of information we have received from Rome, it is unjust to suggest that Mgr. Kennedy, of the American College, acting as intermediary, might have refrained from asking Mr. Roosevelt to say that he would not visit the Methodist body in Rome. The Methodists themselves had forced that issue on the Vatican, and it was imperative that Mr. Roosevelt should declare whether he intended to accept or decline their invitation. He, or to speak more correctly, his agents decided not to respect the etiquette of the Vatican with the result that his audience with the Pope became impossible. It appears that his advisers were of opinion that the Vatican authorities would relent, and make an exception in his case; for as soon as it became manifest that he must observe the proprieties or lose his audience, overtures were made by his private secretary to Cardinal Merry del Val, intimating that he would comply with requirements but that the conditions mentioned in Mgr. Kennedy's messages need not be expressly exacted. It was too late. The Vatican is above the

press-agent diplomacy. Through their blundering the ex-President lost the supreme opportunity of his homeward progress.

Redeeming the Situation

The press agent had blundered; the press agent must redeem the situation. Forthwith a message must come to the world through the *Outlook* that Mr. Roosevelt is only a private citizen; that his inability to satisfy the Vatican authorities is only a personal matter; that he was actuated by a spirit of American independence; that he was championing religious toleration, and other similar sentiments available for such critical occasions. It is true that Mr. Roosevelt is only a private citizen, but the press of the United States is treating him as if he were the paramount personage of the country; his agents are using every means to constitute him our chief representative citizen as well as emeritus official; the twaddle about American independence and religious toleration is again the press agent playing to the gallery. How is it that the crowned heads of Europe can pay homage to Pius X without forfeiting their independence? Why do not the Methodists in Rome, Mr. Tipple, for instance, respect the principles of religious toleration? Mr. Roosevelt's cable message to the *Outlook* shows that he is ill-advised by a secretary and press agents who seem to be making use of him to play politics at too long a range.

Press Comments

The leading newspapers of this country have not only reported this matter fairly as the facts came out; they have also commented upon it editorially with an insight which leaves no question about the responsibility for the blunder. Tempting as Mr. Roosevelt's Monday morning cable was, they heroically refrained from comment until they had heard the other side from their own agents abroad. So illuminating and impartial are the views they express that we gladly devote an unusual space to extracts from the press in this issue. The interview with the Cardinal Secretary of State, as cabled to the *New York Sun*, is eminently satisfactory; the editorials from the *World* and the *Evening Journal* voice the sentiment of every reasonable American. The effort to blame the Rector of the American College in Rome for the blunder has failed lamentably, as appears very clearly in the interview of the *Sun's* correspondent with Cardinal Merry del Val, and in its own editorial.

Tipple Another Burchard

Mr. Tipple, the Methodist representative in Rome, has been playing the part of the famous Dr. Burchard. His denunciation of the Vatican, handed to the reporters after an interview with Mr. Roosevelt, recalls the fatal address to Blaine and accounts for the condition that no one who tolerates such fanaticism may expect an audience with the Pope.

Evangelism and Exports

The Laymen's Missionary Movement is the greatest undertaking of the kind that America has ever seen. The object is to transform the religious aspect of the world and to achieve the mighty feat within the compass of a single generation. Precisely what religious hue or shade is to be imparted to the millions that are still untainted with Christianity does not appear in the prospectus of the enterprise or in the addresses of its most ardent supporters nor can the information be gathered from a study of the church affiliations of the members. This particular feature of the proposed spiritual conquest, which seems vital to us onlookers and ought to be important to the heathen to be evangelized, is gracefully and effectively adorned with a wealth of neutral-tinted drapery. What the message is to be is a trivial question; what the cash returns will be is the one thing necessary.

Openly and frankly as beseems him who appeals for general support and contributions, the evangelistic spell-binder takes the public into his confidence and proves that he has an attractive proposition. As far as we have seen the reports of the meetings, the dominant note in the addresses is monotonously the same: "This is a paying proposition!" And mark you, the "paying" is not the antiquated reward of consciousness of duty done, nor is it the bizarre flummery of latter-day altruism, nor is it the treasure stored away where "no thief approacheth nor moth corrupteth," for such might be discouragingly out of reach; but the paying is in good and lawful money of the republic. The bid is for a cash investment with cash returns. The evangelist is a trade-puller, therefore it is good business to utilize his services. As samples of soap and salve are distributed gratis in view of the sales that they may effect, so missionaries are to be sent out and maintained in view of the demand for American manufactures which will arise from their presence and the influence of their example.

Protestant missions have always been very expensive and the expense has been enthusiastically met. And the upkeep of the system has not fallen exclusively nor even largely upon the wealthy members of the denomination. Children contribute their pennies and the poor contribute theirs. There is the "week of self-denial" during which some article of every-day use, such as sugar, is left off the table, and the amount thus saved goes to the mission fund; there is the "mission rally," there is the "mite society," and there is the oyster supper where the lone oyster is so sad. All these small sums swell into a handsome amount which goes towards supporting in style and state some indifferent apostle in China or Japan, who, had he remained in America, would depend on "donation parties" for his winter coal and cabbage. We recognize and admire this old-time Protestant mission spirit, for it speaks of self-sacrifice, earnestness and zeal on the part of the givers, how vain soever their efforts, how mis-

taken soever their zeal; but this modern propaganda, in which salt pork and spirituality, beef and the Beatitudes, manufactures and manuals of prayer are jumbled together cheek by jowl, is a campaign of commercialism with no extenuating circumstances.

Strong, able men have sallied forth as Protestant missionaries and they have toiled and suffered in the cause. They did not have town houses and country houses, carriages and servants, with every bodily want supplied from "home;" but such were never numerous nor are they conspicuous in the mission field to-day. It looks as if the greatest hardship nowadays is that they cannot vote for governor, though they may get back often enough to vote for President.

After all that has been said and done the sad truth remains that in Japan, for example, the non-Christian population is almost equal in number to the inhabitants of the United States who are without church membership! But the United States has no tea to speak of, no silk worth mentioning, little coal and timber land that has not already been "grabbed," while the unsophisticated Heathen Chinese has all these things and more.

This latest phase of the foreign missionary movement among our separated brethren will develop trade and make a market for Yankee notions, but nations cannot be Christianized as flocks of sheep are dipped. Fifty million dollars a year is the estimate for this religio-commercial onslaught. The immense sum may be gathered and gathered yearly, for it comes to the merest trifle apiece when collected from our generous people, but idols will remain in the temple of Baal.

Back to the Land

Drawn by the attractive glamor of city life, the young people of the rural districts have flocked to the great centres of population where each and every one arrives with vague expectations of great success. A few eventually win renown, some return sadder and wiser to the quiet round of farm duties, but many remain in the cities as recruits to the army under police surveillance. The number of children born and bred in a great metropolis who in some way come into unfriendly contact with the Department of Public Safety is in itself a good argument against city life as the best for boys and girls. There is something humanizing and civilizing in gardens, fields and meadows. They lack the bustle, the frenzy, we might say, of the crowded thoroughfare but they make for healthy minds in healthy bodies. If rural pursuits have the tendency to develop strong, manly boys, why should they not act as a wholesome corrective for city boys who have fallen into evil ways?

Bolton Hall in *The Survey* for March 19 gives us a most interesting glimpse of what has been accomplished by the introduction of farming and gardening into the lives of the inmates of industrial and correctional institutions. Only too few of these reformatories have given

an extensive trial to this kind of work, but in every case the results have been highly gratifying. It is one thing to be cooped up at a bench all day long and locked in a cage at night; it is quite another thing to be out in God's sunlight and fresh air, even if one has to wield a hoe or a spade.

Forty schools for dependents and delinquents report farms for employing their charges, but we must believe that in many others gardens afford a simple, sensible and easily available means of busying even young and inexperienced boys. The beneficial effects of what might well be called the open-air treatment of delinquents are conspicuously present in the Report of the Ohio State Reformatory, where the extensive grounds permitted the successful employment of over two hundred youths in agricultural pursuits. The fruits of the system for the physical and moral well-being of those subjected to it make the superintendent its enthusiastic advocate. It is folly to think that any good can be done to a large number of boys who are kept indoors most of the time and for a small part of the day are herded outside like cattle.

Almost a Subject For Psychical Research

"The Dalai Lama has entered India followed by several Shapes." "The Dalai Lama called on the Viceroy yesterday. Three Shapes accompanied him. His Excellency, attended by two aides-de-camp, returned the call immediately." Such statements appearing in the newspapers, together with casual items about the cotton crop, stagger the reader. He has always known something of the occultism of the East, but these bring its mystery home to him and his blood runs cold. What are these Shapes? Are they astral bodies or materialized spirits? As they passed through the streets of Calcutta did they imitate the behavior of the "sheeted ghosts in the Roman streets"? And how did they conduct themselves in presence of the majesty of Britain? Are they the "grisly shapes" of Milton, or the milder ones of Lewis Carroll? How brave of Lord Minto, aspersions on whose courage, by the way, a Canadian paper has dared to publish, to return the call immediately; and when he was conversing with the Dalai Lama did the aides-de-camp entertain themselves with the Shapes? These and a thousand similar questions a paper more than usually correct brings to an abrupt end by putting an acute accent on the e; and books of reference hastily consulted destroy all the weird glamor of the word by telling that Shapé is Thibetan for a mere minister of state.

The Index of Volume II is enfolded in this number. A glance at it suffices to estimate the number and variety of the articles treated in the twenty-six numbers of the half-year that go to make a volume. This issue closes the first year of AMERICA'S existence. Renewal of subscriptions is in order now.

LITERATURE

The Catholic Encyclopedia. An International Work of Reference on the Constitution, Doctrine, Discipline and History of the Catholic Church. Edited by CHARLES G. HERBERMAN, Ph.D., LL.D., EDWARD A. PACE, Ph.D., D.D., THOMAS J. SHAHAN, D.D., CONDÉ B. PALLEN, Ph.D., LL.D., JOHN J. WYNNE, S.J., assisted by Numerous Collaborators. In Fifteen Volumes. Volume VII. New York: Robert Appleton Company.

To use a sporting phrase, the enterprise of "The Catholic Encyclopedia" has "got into its stride" and is going forward with a sureness and speed that are gratifying to the thousands who are watching its progress and waiting eagerly for the completion of each stage of its onward course. It is only a few months since we reviewed the sixth volume, and now another of the massive tomes is given to the public, filled like its predecessors with a well-ordered and stately array of interesting facts and accurate erudition, representing the best Catholic scholarship in all parts of the world. The publication of the seventh volume means in effect that half of the great work is finished. Indeed, it must mean that four-fifths of the labor and concern of the editors and publishers are past and gone. The material of several more volumes is determined and in preparation; the worry and strain and alert initiative necessarily incidental to the breaking of ground entirely new on such a vast scale have been replaced by experience and an easy familiarity with the sources of expert knowledge. On the other hand the wall of skepticism and doubt concerning the ultimate success of such a gigantic venture has been thoroughly demolished, and those who might have been inclined to scoff or to blow cold have become firm believers and warm supporters of the Encyclopedia. From now to the end there ought to be nothing but fair sailing and following breezes, and we congratulate those concerned, now their course is nearly done, on their courage, skill, energy and success.

The latest volume shares with those that have been already published that bewilderment of riches which fills the possessor with an exhilarating sense of anticipation and promises him hours of pleasure whenever leisure or research will lead him to enjoy its rich stores. With the reviewer it is otherwise. The very wealth tantalizes him. He does not know where to begin, and the length of his official visit of investigation is limited. He is apt to be like the youth in the fairy tale who, being introduced into a treasure house for five minutes, is told that he may carry away with him whatever he chooses, and whom the fear of a bad choice prevented from choosing at all until the last moment, when in desperation he seizes on an object of little value and flees. The only thing to do under the circumstances is to choose quickly and continuously, and according to what light happens to be at one's disposal.

The first impression that one receives on opening the seventh volume is that it abounds in interesting biographical sketches. That of St. Ignatius Loyola is written by Father Pollen and is illustrated with six likenesses of the Saint. Titian's portrait in the collection of Earl Spencer is reproduced among them. It is a comparatively unknown likeness and perhaps is superior to the commonly accepted portraits of St. Ignatius in its power to suggest those characteristics of force, energy and personal magnetism that are conspicuous in his history. Two distinguished Paulists, Fathers Hecker and Hewit, have their interesting careers written here by two of their spiritual sons. Archbishop Hughes has his remarkable record recounted in compendious paragraphs. A long list of notable names might be drawn up from the other biographical notices, János Hunyadi, James Hope Scott, Abbé Huc, Gresset, Eugénie and Maurice Guérin, Joseph Haydn, Hefele, Hergenröther, Joel Chandler Harris, General Guiney, Gury, John R. G. Hassard, J. V. Huntington, Abbé Hogan, the Herders, Francesco Guicciardini and Gerald Griffin.

Among the literary titles comprised in the present volume we must mention at least two, that on Humanism and another on Hymnody and Hymnology. The latter especially is, we believe, a real acquisition for English readers. The history of Christian Hymnody up to the vogue of humanism in the fifteenth century is full of unexplored territory for the poet and literary critic. The Romantic movement in our literature in the beginning of the last century owes much of its inspiration to this source, how much no critic has yet told us fully. The revolt usually described as a revolt against classicism was really one against humanism, and the return to Elizabethan freedom and directness was in reality a reversion to mediæval ideals and the early Christian manner in the art of verse. Clemens Blume, S.J., the writer of the article in the volume before us, is wonderfully well equipped with the information demanded by his theme, and his succinct history of the subject, together with the admirable essay on the meter of Christian Hymnody, supplies a distinct acquisition to a neglected branch of literary knowledge. Not the least valuable feature of the article is its exhaustive list of bibliography.

As one might expect in a colossal work of this kind the theological articles are, as usual, numerous and well written. We are inclined to think that the success of the work depends to a large extent upon the admirable way this field has been covered. It is on this topic, very likely, that the Encyclopedia will be consulted oftenest by Catholics as well as non-Catholics to obtain definite and authoritative information concerning Catholic teaching. The preparation of these papers has been guided by a desire for clear statement in order to meet the needs of the ordinary reader. On the other hand, the painstaking accuracy of the writers, masters in this particular domain, will make the Encyclopedia a theological book of reference in seminaries and ecclesiastical libraries. Among the important subjects that come up for treatment in the present volume are "Infallibility," "The Epistle to the Hebrews," "The Holy Ghost," "Immaculate Conception," "Incarnation," "Devotion to the Sacred Heart," "Heaven," "Hell," "Indulgences," and a pithy statement of the Catholic position as regards the creation of the world by Father Maas, under the heading, "Hexameron." The Scriptural subjects discussed in the present volume are not so important as in some of the preceding volumes. Father Driscoll has an interesting and illuminating article on the "Hebrew Language and Literature."

The articles on philosophical matters cover such subjects as "Induction," treated at some length by Dr. Coffey, of Maynooth; "Idea," "Individual," "Individuality," by Father Maher, S.J.; "Hegelianism," by Dr. Turner; "Idealism," by Dr. Willman, of Salzburg. "Individualism," in its peculiar sociological significance, is the occasion of a very suggestive and interesting paper by Dr. Ryan. A cognate subject in connection with philosophy is that of "Herbart" and "Herbartianism," concerning which Father Maher, S. J., gives a brief history and statement and a useful philosophical analysis. "Immanence," that new and sinister word in modern religious and philosophical discussion, is explained in all its various phases by Dr. Édouard Thamin, Professor of Philosophy in the University of Lille.

In the list of countries India receives elaborate notice, for the first time, perhaps, from a Catholic point of view. Father Hull's long article, descriptive and historical, on India and its swarming population is the scholarly performance of a writer well qualified by training, ability and a long and active experience in the country for the task he has here done so well. Hinduism is discussed in an article which is supplementary to that on Brahmanism in a preceding volume. Indo-China has a separate article, whilst another important Asiatic subject, "Hammurabi," is the title of a thorough paper by Dr. Souvay, illustrated with a photographic representation of the famous code. Holland and Hungary come under the letters covered in the present volume and, according to a plan which we deem an important feature of the Encyclo-

pedia, have supplementary articles on Hollanders and Hungarians in the United States.

The Indians of North America furnish material for much important historical and ethnological writing. In this field Mr. James Mooney, United States Ethnologist, Rev. W. H. Ketcham, Director of the Bureau of Catholic Indian Missions, and Father Arthur Edward Jones, S.J., are among the notable contributors. The last-named writer has here a monograph on the Hurons which is of the highest value, inclusive, scientifically arranged, the fruit of life-long studies.

The historical side of the seventh volume is most interesting, if not most important. The masterly article, entitled "Ecclesiastical History," from the pen of Dr. Kirsch, fills sixteen columns, and is a veritable hand-book on a theme around which most of the religious controversies of the last fifty years have been waged. Other historical papers are "Huguenots," by the editor of *La Revue de la Gascogne*; "Hierarchy of the Early Christian Church," "Honorius I," in which the question of his supposed heresy is treated by John Chapman, O.S.B., with judicial calmness; "Heresy," "Henry IV of France," by Georges Goyau, of the *Revue de Deux Mondes*; "Henry VIII of England," by Herbert Thurston, S.J., who also contributes a very original historical paper on "Impostors," "Guilds," "Hospitals," "Hospitallers," and "The Gunpowder Plot."

Before we reach the limit of our space we must refer, as to samples of a miscellaneous class of most interesting information, to the Bollandist, Father Delahaye's "Hagiography," "Hypnotism," by Georges Surbled, M.D., Professor at the School of the Hospitaliers de San Salvador, Paris; and "Ecclesiastical Heraldry," an article, with two beautiful colored plates, by Mr. Arthur Charles Davies. The illustrations throughout the volume are numerous and there are two maps, one of Hungary, the other of India, with markings of the Ecclesiastical divisions.

Alexander Hamilton; AN ESSAY ON AMERICAN UNION. By F. S. OLIVER. New York: G. P. Putnam's Sons.

The history of our country, from the Stamp Act of 1765 to the election of the Republican President, Thomas Jefferson, by the Federalist House of Representatives in 1801, naturally falls into two chapters. In the first are recounted facts for general circulation, so to speak: the quarrel and breach with Great Britain, the self-sacrifice of the patriots during the Revolution, the valiant deeds on the field of battle, the statesmanlike fruit of the Constitutional Convention, and the adjustments and oiling which resulted in the smooth working of the complicated machinery of the new government. In the second chapter, intended for mature and reflective minds only, appear the strictly human elements, the pride, the jealousy, the distrust, which influenced the actors in the drama and affected the results. The difference between these two chapters is the difference between a group posed as a living picture when seen from the spectators' place and the same group when viewed from behind the scenes. Mr. Oliver has made a valuable contribution to the second chapter of our history. Although giving fuller details of the life and public services of Alexander Hamilton, he makes us feel acquainted with John Adams and Thomas Jefferson and throws no little light on other names less generally known.

There was little to presage future renown when that French Huguenot wife set aside her Danish husband and with little regard for certain trifling formalities, selected as the object of her conjugal affections a Scotch merchant named Hamilton. He gave his name to young Alexander when the child was born on the small West India island of Nevis, January 11, 1757. At the age of twelve the boy was an apprenticed clerk with aspirations; he was in New York looking for their realization before he had seen his sixteenth birthday. In the fall of 1773 we find

the ambitious lad entered at King's College, with the express understanding that he should be promoted as fast as his attainments permitted. The pale, slight youth had hardly turned seventeen when he was haranguing a crowd in what is now City Hall Park. It speaks well for the stripling's progress that certain political pamphlets which he published anonymously at that time were commonly credited to John Jay, our first Chief Justice.

Hamilton was barely twenty years old when he became military secretary to General Washington with the rank of lieutenant-colonel. Although active in the cause and of immense help to Washington in correcting and conducting his military correspondence, the young aide achieved no brilliant exploits during the war, if we except a feat at Yorktown which was highly praised by the Commander-in-Chief. His work in the Constitutional Convention was effective, but his energy and success in winning over a hostile majority in New York to the adoption of the Constitution was much more remarkable. His greatest claim, however, to the gratitude of the nation is founded on the part that he took in organizing the Treasury Department and placing the finances of the country on a solid basis.

Long association had made Washington and Hamilton intimate acquaintances, we could almost say friends, for Hamilton revered his chief and Washington put great trust in the younger man's counsels. As first Secretary of the Treasury, the young West Indian dominated the Cabinet. So accustomed did he become to giving advice that, much to the disgust and anger of President Adams, he continued the practice after retiring from his post.

If the States had held together during the Revolution, it was not so much from trust in one another as it was from fear of annihilation. Peace with Great Britain once secured, the old jealousies cropped out anew, the States began to drift apart, and two of them recalled their delegates in the Continental Congress. The foreign debt was unpaid, the clamors of the disbanded troops for their pay were unheeded, State began to vex State with vexatious customs dues, and the public credit had fallen below zero. Out of this chaos rose the Constitution, but it was only a bit of paper. Hamilton breathed life into its still form. By bringing about the assumption of the whole war debt by the Federal Government he aroused in every citizen an interest in its success, for financial considerations outweigh mere sentiment. His policy, which in much less than two years brought the public credit up from the mire and made it second only to that of Great Britain, was the rock of scandal upon which the friendship between Hamilton and Jefferson was dashed to pieces.

From that time they were enemies. Yet, when the choice for President lay between Jefferson and Burr, Hamilton used all his influence to exclude Burr, declaring that he could not belong to a party that should place such a man in the President's chair. Some of the Secretary's recommendations made in a report on manufactures to the second Congress have a very modern ring. He would have landways and waterways improved and extended at Government expense, he would have inspectors to watch over the purity of products, and he would have a commission with ample funds to encourage the arts, agriculture, manufactures and commerce.

On July 4, 1804, Hamilton and Burr attended the banquet of the exclusive Society of the Cincinnati, to which both belonged. A week later Hamilton fell mortally wounded in a duel with Burr. He was then in his forty-eighth year. His grave is in Trinity churchyard, where the daily throngs on Broadway cast not so much as a glance towards the sarcophagus of white stone which marks the spot. In bringing out the resourcefulness and splendid talent of Hamilton, Mr. Oliver shows the immense debt which the country owes him and implies how the debt might have been increased if that brilliant intellect had been permitted to reach the common limit of usefulness in the service of the young republic.

H. J. SWIFT, S.J.

So as by Fire, by JEAN O'CONNOR. New York: Benziger Brothers. Price \$1.25. **Seven Little Marshalls**, by MARY F. NIXON-ROULET. New York: Benziger Brothers. Price 45 cents.

The author of "So as by Fire," having a story to tell, leaves aside everything else and goes about telling it. There is plenty of plot, of movement, and here and there a surprise. The heroine, by the way, happens to be the villain of the story too—and she performs both roles without violating ethics or unity. The tale is all the more touched with refinement that it is distinctly Catholic.

It is interesting beyond the average novel—and still is not wanting in modernity. The heroine, for instance, is a red-headed girl. She is thus introduced: "The hair that blew about her face was of the reddish gold the old masters loved to paint." The author plays the changes upon this "aureole of gold" throughout the book. Nowadays, if the heroine have red hair—the kind of red hair that has tints of gold in the sunlight, the rest of her really doesn't matter. In comparison of the red hair, all else is leather and prunella. We are glad that the red-haired girl is getting her day; and congratulate the author upon the strong and successful note which this book adds to the modern chorus which goes to the singing of her praise.

Mrs. Nixon-Roulet gives us a capital story for children. It is full of life—full of seven lives. There is a dash of humor which makes the book human, and a strain of religion—the sunny side of piety—which gives an added charm. The chapter entitled "Polly's Ortygraf" is one of the prettiest episodes in the pages of modern juvenile literature. May Polly and her brothers and sisters gladden a thousand Catholic homes.

BOOKS RECEIVED

With the Professor. By Grant Showerman. New York: Henry Holt & Co. Net \$1.50.
The Elizabethan People. By Henry Thew Stephenson. New York: Henry Holt & Co. Net \$2.60.
The Young Man's Guide. Counsels, Reflections and Prayers for Catholic Young Men. By Rev. F. X. Lasance. New York: Benziger Bros. 75 cents.
Our Faith is a Reasonable Faith. Translated from the German of E. Huch by M. Bachur. Techny, Ill.: Society of the Divine Word. Net 50 cents.
La Storia Della Passione Di Nostro Signor Gesu Cristo. Spiegata ed applicata alla vita cristiana Dal Rev. Padre Giacomo Groenings, Gesuita. Tradotta Dall'Inglese Dal Rev. Sac. Guglielmo Paolini. Pescia: Tipografia E. Nucci.
Arabic Prose Composition. By T. H. Weir. New York: G. P. Putnam's Sons. Net \$2.00.
Blessed Joan of Arc. Complete Story of her Wonderful Life, her Tragic Death, her Rehabilitation, her Beatification. By E. A. Ford. New York: Christian Press Association Publishing Co. Net prepaid \$1.10.
A Simple Communion Book. By Mother Mary Loyola. New York: International Catholic Truth Society. Net 5 cents.
Pioneer Priests of North America (1642-1710). By the Rev. T. J. Campbell, S.J. Vol II. New York: The America Press. Net \$2.00.
Simon Bolivar. A Life of the Chief Leader in the Revolt Against Spain in Venezuela, New Granada and Peru. By F. Lorraine Petre. New York: The John Lane Co. Net \$4.00.

Reviews and Magazines

Le Correspondant for March 10 registered, with sincere and deep grief, the death of Auguste Boucher, who had for many years written one of the most telling features of this review, the fortnightly chronicle of events, and who died on March 4, after an exemplary Catholic life, a true knight of the pen. The editor-in-chief, M. Etienne Lamy, wrote an eloquent biographical sketch of his departed friend, and this took the place of the usual "Chronique politique," which, as the editor puts it, "to-day remains empty like a house awaiting its master." In the issue of March 25 the chronicle reappears, signed "Interim." This modest pen-name hides one who evidently knows how to think and write. Of the Duez affair he says: "The scandal of the liquidations is not a fortuitous accident, but a natural fruit, which matured according to well-known laws. The radical republic must acknowledge it for its own, and our radical Parliament will not succeed in deceiving the people. How indignant soever it may be, it is an accomplice of the crime, for it voted a bad law and did nothing to prevent its execution from making it worse." Recalling how M. Barthou, Minister of Justice, deplored the appointment, without previous inquiry into their record, of judicial administrators who were to handle millions, he reminds the Minister that he is thereby attacking the very system which put him at the head of the judges of France. He goes on to show that when the work of liquidation was offered to honest and capable men they would have nothing to do with it, and that the only qualification required in the liquidators ultimately appointed was political sympathy with the robber government. Finally he points out how meagre is the compensation granted after long delay, during which death from hardship frequently supervened, to the despoiled religious. During the first five years of liquidation two thousand pauperized religious obtained only forty-six thousand francs of indemnity, while fifty lawyers received eleven hundred thousand francs. And yet the greatest part of the property of the religious orders was, as M. Briand himself expressed it, "volatilized" by the fraudulent liquidators.

The Rev. Arthur Pirovano, of the Foreign Missions of Milan, tells, in the April number of the *Annals of the Propagation of the Faith*, of the opening of a new mission station in East Burma. Riding on horseback as far as he could and then continuing his journey on foot along a mountain trail, he reached the native village whose chiefs and elders had invited him to

send them a catechist. Their primitive way of living, their superstitious practices and their amulets are described as only the missionary on the spot can describe them. Incidentally we see why our extensive foreign missions can be conducted at such a modest outlay and how, if their pitifully small resources were increased, their influence could become far greater. Father Castel, S.J., writes of the edifying zeal and constancy of a small band of believers in a neglected part of Madagascar, and Father Laane, of the White Fathers, gives us further information about the victims of the dread sleeping sickness in Uganda. There is also a biographical sketch with portrait of the late Very Rev. Prosper B. Delpech, who, during his long connection with the Paris Seminary for Foreign Missions, helped in the ecclesiastical training of eighty-five bishops and two thousand five hundred missionary priests.

Mrs. Katharine Tynan Hinkson is becoming a regular contributor of verse to the *Atlantic*. A little Easter song appears in the April number over her name. It is pre-Chaucerian, pre-Raphaelitic and altogether pre-modern, simple to the very limit of sophistication. The cooing of the cuckoo never struck us as being a joyous Easter cry. But, if one carefully cultivates the archaic mood under the hypnotic spell of Mrs. Hinkson's song, he may detect a kind of muted rapture in the subdued and melancholy spring notes from the hilltops. An amusing literary contribution to the same number is that of E. V. Lucas on "The Theologians at the Mitre," which professes to be inspired by a German scholar's account of travels in England during the eighteenth century.

In *Scribner's* Mr. Clyde Fitch is proposed as a dramatist worthy of literary consideration, in an article by Richard Prichard Eaton on "The Dramatist as Man of Letters." It is hard to see how Mr. Eaton establishes his proposition. It is true, Mr. Fitch's plays may serve the historian of the future in a study of our social conditions; but, if the exigencies of his stage art required the sacrifice of literary form, he can never rest on the same shelf with Sheridan. A remarkable paper, remarkable in itself and remarkable in the fact that it appears in a popular monthly, is that "On Responsibility," in the same number of *Scribner's*. The sense of responsibility, like "the sense of sin," whose gradual disappearance Gladstone deplored, seems to be on the wane among us, and nowhere more so than in the world of letters. The little homily on the subject, by John Grier Hibben, is a well-timed and pleasantly written protest.

PULPIT, PRESS AND PLATFORM

WHAT THE PAPERS SAY OF COL. ROOSEVELT.

(The New York Sun, April 5.)

In the Roosevelt version of the correspondence which ended in the refusal of the Pope to receive the ex-President the first message of Monsignor Kennedy, Rector of the American Catholic College in Rome, is given in full in one of Ambassador Leishman's despatches. Mr. Roosevelt's answer to this is also given in full. Then, in natural order, comes the subjoined condensation of the second communication from Monsignor Kennedy.

"On March 28 Ambassador Leishman sent Mr. Roosevelt a cable despatch which ended by saying that 'the audience could not take place excepting on the understanding expressed in the former message.'"

The effect produced on the reader of this sentence is that a curt and not courteous ultimatum was served on Mr. Roosevelt by the Rector of the American College, acting officially for his Holiness the Pope. This impression is increased by the next paragraph of the Roosevelt statement:

"Mr. Roosevelt sent the following cable despatch to Ambassador Leishman on March 29: 'Proposed presentation is of course now impossible.'"

Thus the matter stands: The Pope with almost discourteous abruptness insists on the observance of certain conditions which are incompatible with the dignity and freedom of the applicant for a reception, and the applicant in just resentment properly and most pointedly refuses to submit. A laudable attitude and sure to provoke the applause of right feeling and liberal men of all religious faith.

But this is not the first time Mr. Roosevelt has given to the public correspondence revealing himself in an admirable position. What was the complete text of Monsignor Kennedy's second message? Was it abrupt, as the Roosevelt statement would lead us to believe? On this aspect of the case we have the statement of Monsignor Kennedy. It is prefaced by a significant remark:

"I notice that my second message is not fully given."

With this as an introduction the Rector of the American College discloses the text of his second message, which was:

"His Holiness will be much pleased to grant an audience to Mr. Roosevelt, for whom he entertains great esteem both personally and as President of the United States. His Holiness quite rec-

ognizes Mr. Roosevelt's entire right to freedom of conduct. On the other hand, in view of the circumstances, for which neither his Holiness nor Mr. Roosevelt is responsible, an audience could not occur except on the understanding expressed in the former message."

This puts a somewhat different face on the correspondence. There is no curtness, no discourtesy, no abruptness in this message. Instead, we find a compliment to Mr. Roosevelt personally, a pleasant allusion to the country from which he comes, a frank recognition of his complete freedom of action, and what without violence might be construed into a regret that circumstances beyond the power of the Pope or even of Theodore Roosevelt, to alter made it necessary for his Holiness not to recede from a position already taken. This, we repeat, is somewhat different from the idea conveyed by Mr. Roosevelt's condensed version of Monsignor Kennedy's note.

The Roosevelt version of this communication will be the more widely circulated of the two, a fact of which Mr. Roosevelt was well aware. The Kennedy correction will never overtake the mutilated statement. Suppression and evasion; they are among the most used and highly valued weapons in the arsenal of the Mighty Hunter. They have served him well in his own country. How will they answer his purpose in foreign lands?

(New York World, April 5.)

Mr. Roosevelt's megalomania never mounted to dizzier heights than when he implored the American people to treat the Vatican incident as "merely personal, and above all as not warranting the slightest exhibition of rancor or bitterness."

We can assure Mr. Roosevelt that the American people are still calm and are bearing up bravely. Not a single resolution has been introduced in Congress directing the President to send the battle-ship fleet up the Tiber to shell Rome. The general feeling is one of sympathy with the Vatican in having missed "a perfectly corking time" on account of the restrictions of Papal etiquette.

Even if Mr. Roosevelt had not sent that impassioned cablegram to Dr. Abbott pleading for "the avoidance of harsh and bitter comment," we think the American people would have restrained themselves and gone to work as usual yesterday morning when the whistle blew. Although they have been compelled to struggle along for a year without Mr. Roosevelt's personal counsel, guidance and attention, most Americans

are still rather more than half-witted. They know that the Vatican has certain rules that visitors are expected to comply with, and that visitors who do not wish to comply with these rules are not obliged to seek an audience with the Pope. They know too that it was Mr. Roosevelt who invited himself to the Vatican, and that he was wholly within his rights in deciding later that he could not accept the restrictions the Vatican sought to impose.

Mr. Roosevelt's cablegram to Dr. Abbott reads less like a plea for religious toleration than like a formal notice of his resumption of political activity. The Roosevelt mark is branded indelibly upon the incident. We recognize all the familiar tricks of the most versatile of living press agents.

It was on March 29 that Mr. Roosevelt decided not to visit the Vatican and cabled to Ambassador Leishman, "Proposed presentation is, of course, now impossible." But no announcement was made. There was no hint of alleged arrangements. Mr. Roosevelt waited until he was in Rome and the centre of attention in the Eternal City. He waited until Sunday, knowing, as he knew when he was President, that Sunday night is the psychological time to make a sensational announcement, because the Monday newspapers are usually dull and "big news is played up for all it's worth." When all the stage-settings were in place the correspondents were called in, the cablegram was sent to the editor of the *Outlook*, and the civilized world knew that Theodore Roosevelt had resumed business at the old stand.

It was a highly dramatic method of notifying the country that the centre of the stage was again occupied by the only political actor worthy of the star part. But why drag in religion?

(The New York Globe, April 4.)

The trouble recently ruffling Egypt has moved over to Italy. As the weather man would put it, the disturbance a few days ago in the neighborhood of Cairo is now central over Rome. Last week it was necessary to instruct the Nationalists of Egypt concerning their duty; now it is the Pope who is the pupil and feels over his knuckles the rap of the ferule. Fallières of France, the Kaiser of Germany, and Edward of England may as well brace themselves to display their prettiest behavior. The universal schoolmaster is still on his travels, and other capitals are included in his itinerary.

The latest instance shows again that Mr. Roosevelt is still Mr. Roosevelt. We have excuse for the same line of comment that has followed his sensa-

tional career. The thing done is well enough, but, oh! the way in which it is done! The diplomacy of the Vatican, by a tradition established by centuries, is pussy-footed, but even it was not skilful enough to tread softly when the great row-maker got within striking distance. The first notification received by Merry del Val was the sound of breaking crockery. And when the sound is at its height Mr. Roosevelt despatches a characteristic message to America to the effect that he hopes that the incident will be regarded as purely a "personal" one, and that it will not warrant "the slightest exhibition of rancor or bitterness." At the same hour all the documents bearing on the case are given to the waiting newspaper corps.

That Mr. Roosevelt should decline to agree to conditions limiting his right to speak when and where he pleases may be readily understood. The idea of having it suggested to him that he should consent to the editing of his conduct! No wonder he was indignant. Moreover, Mr. Fairbanks was his colleague in office, and the name of Mr. Fairbanks having been mentioned in the notes, Mr. Roosevelt was compelled to line up with him. In this country the Catholic vote is important, but so is the Methodist, and it behooves a man who may again be in politics to be careful against raising religious prejudice himself. But granting all this, and that it was necessary for the ex-President to forego the pleasure of kissing the Pope's hand, why was it necessary to make such a noise about it all?

(*The New York Evening Journal*, April 5.)

There is much nonsense talked by clergymen who shall not be advertised here—to the effect that the Pope had no right to make any such request of Mr. Roosevelt.

But the Pope had a perfect right to make the request. The Pope does not distinguish between Protestant and Catholic. He puts nothing in the way of any visitor to the Vatican or to himself living up to his particular religious beliefs in Rome.

He believes himself to be insulted and discourteously treated by a certain religious organization which has chosen to establish itself outside the door of the Vatican—in which the Pope lives a prisoner.

And he certainly has a right to say that he does not care to receive as personal visitors those that by their presence countenance the intruders who have done so much to disturb his peace.

* * *

The Pope is an old man, who much against his will, with great detriment to

his health and happiness and life, has taken on his shoulders the heavy burden of the Papacy, giving up sadly his home and work in Venice.

Mr. Roosevelt understands conditions well enough to know that the Pope is bound absolutely by his duty, bound to a great extent by traditions extending through centuries, bound to protect and respect in the most minute details, and regardless of the greatness or personal importance of any lion killer, the susceptibilities and the deep devotion of his followers throughout the world.

The Pope lives a prisoner, confined in the Vatican because of his convictions. He is now a recluse, shut within narrow walls in a city where his predecessors were rulers and temporal sovereigns.

Mr. Roosevelt, free to fly from continent to continent and from one excitement to another, might dwell with deep sympathy, with very great respect, upon the burdens and the position of that white-haired old man, a prisoner for life, striving earnestly and in a dignified way to protect the great trust laid upon him, and to uphold honorably the traditions and customs of one of the greatest offices that he world has known.

Mr. Roosevelt, it is true, is the former President of eighty millions of people. But he is a private citizen to-day.

The Pope, on the other hand, is the absolute spiritual director, and to a very great extent the temporal adviser and director of two hundred and fifty millions of Catholics.

It would not have been too much for Mr. Roosevelt to think over matters carefully before duplicating the unfortunate and unnecessary incident in which Mr. Fairbanks figured with so little credit to himself.

The people will follow Mr. Roosevelt's advice, they will not become excited about this matter, and we shall not have Americans, Protestant or Catholic, indulging in foolish religious disputes.

But it would have been just as well if Mr. Roosevelt had not sent that foolish message asking the people to take calmly what is of no importance whatever.

And it would have been better still if Mr. Roosevelt had shown to the Pope the respect and the courtesy that he himself so energetically demands from others.

(*The New York Evening Post*, April 4.)

We cannot feel too grateful to Theodore Roosevelt for his thoughtfulness in advising the American people how to think about this dreadful catastrophe in Rome. We are really inclined to believe that we should have had Orange riots in the streets of New York to-day and the burning of a

Catholic church or two in Kansas if this calm manly, high-minded telegram from Rome had not appeared simultaneously with the shocking news that the Pope and Mr. Roosevelt will not meet. Well, we are sure it is the Pope who will lose. He cannot step out of the Vatican and stand on the street corner and watch this Yankee hero like any other Roman. And to miss the grasp of the mighty hunter's hand and hear his assurance that he did visit every Catholic mission within reach, just as he visited the Protestant missions; that on the one hand he loves his Catholic fellow citizens and on the other he loves the Protestant and Hebrew fellow citizens just as much. Later on, we are sure, when the Pope reads this magnificent telegram, he will repent in sackcloth and ashes. As for the American public, it will never forget that Mr. Roosevelt prevented an outraged Protestant country from rising in its wrath and inaugurating a religious warfare. Its citizens will to-day speak kindly to their Catholic friends, as he wishes, and put their revolvers back into their holsters.

ECCELESIASTICAL NEWS

Rev. John P. Chidwick, Rector of St. Joseph's Seminary, Dunwoodie, has received the honorary degree of Doctor of Divinity from the Pope. Dr. Chidwick, it will be remembered, was chaplain of the ill-fated battleship Maine, which was blown up in the harbor of Havana, February 15, 1898.

The cause of beatification has been introduced at Rome of several negro Christians who were martyred for the Faith in Uganda, British East Africa. They will be the first martyrs of their race to receive the honors of the altar.

Apropos of the visit of ex-President Roosevelt to Rome it is of interest to note that at present the diplomatic corps accredited to the Holy See comprises embassies from Austria-Hungary, Spain and Portugal; ministers plenipotentiary from Russia, Prussia, Belgium, Bavaria, Brazil, Chile, Bolivia, Colombia, Costa Rica, San Domingo, Haiti, Monaco, Nicaragua, Peru, Argentina, Uruguay, Venezuela, Honduras and Ecuador. In these countries the Holy See is represented in direct diplomatic relations by nuncios, internuncios or envoys extraordinary. There are, besides, apostolic delegations in the United States, Canada, Constantinople, Cuba and Porto Rico, Egypt and Arabia, Greece, East Indies, Mesopotamia, Kurdistan, Armenia Minor, Mexico, Persia, the Philippines and Syria.

About a thousand priests were ordained from the old St. Joseph's Seminary at Troy, N. Y., which was closed in 1896, when the

institution at Dunwoodie was opened. The Alumni Association of the Seminary will hold its ninth annual reunion at Rochester, April 13 and 14. Among the prelates who are expected to be present will be Archbishop Farley, Bishops Gabriels, Colton, Cusack, Garrigan, Feehan and Nilan, the Bishop-elect of Hartford. To the latter his fellow members are to present a mitre and crozier. Bishop Nilan will be consecrated on April 28, and Mgr. Lavelle, of New York, will preach the sermon.

Archbishop Moeller has appointed the Right Rev. Mgr. J. B. Murray Vicar-General of the Archdiocese of Cincinnati and its Administrator during his absence in Europe this summer. Mgr. Murray is Pastor of St. Edward's parish and was formerly Rector of the diocesan seminary.

Bishop Shaw, coadjutor of San Antonio, will be consecrated at the Cathedral, Mobile, on April 14. He was present as a boy, on December 8, 1874, in the same church, when the first Bishop of San Antonio, Mgr. Anthony D. Pellicer, was consecrated.

Retreats for laymen, under the direction of the Rev. T. J. Shealy, S.J., are now being held at the Villa, on Keyser Island, South Norwalk, Conn. The dates have been arranged in the following order: April 8, 15, 22, 29, May 6, 13, 20, 27, and June 3. Then the place will be transferred to Fordham University, New York City, the exercises commencing as follows: June 17, 24, July 1, 8, 15, 22, 29, August 5, 12, 19, 26, September 2 and 9.

Keyser Island is easily accessible. It is only one hour's ride from Grand Central. The 3.32 P. M. is a convenient train. Bands of forty Retreatants will be hereafter accommodated. Applications should be made at least three days before the opening of the Retreat to Rev. T. J. Shealy, S.J., 801 West 181st street, New York, Spiritual Director.

Siberia, once supposed to be the dreary abode of Russian political exiles and criminals, under the magic influence of the great international railway, is opening up to Western civilization and commerce. There are a number of Catholics there, over whom Bishop Cieplak presides, his diocese extending over 225,000 square miles. He recently made a visitation of it which took him five months and a half. The government provided a railway carriage for himself and the six priests who accompanied him, and they were given a hearty reception everywhere.

A note from the Bishop of Cork, Ireland, was read in all the churches of that diocese recently, warning the people against Mormon elders who were holding meet-

ings in the city to induce girls to emigrate to Canada.

The Tercentenary of the conversion of the Micmac Indians in 1610 is to be celebrated at Restigouche, N. B., on June 24 next.

The Congregation of Rites has approved the text of the Office and Mass in honor of Blessed Joan of Arc, whose feast day is set for the first Sunday after the Ascension.

His Excellency, Archbishop Falconio, Apostolic Delegate to the United States, Cardinal Gibbons, eight other archbishops and twenty-two bishops, members of the hierarchy in the United States, have already accepted the invitation cordially given them by Archbishop Bruchési, of Montreal, to take part in the Twenty-first International Eucharistic Congress, which will be held in Montreal in September. Bishop Montès de Oca, of St. Luis Potosi, and Bishop Ruiz, of Linarès, Mexico, will also be present. Many other archbishops and bishops have not yet signified their acceptance of the invitation, but it is confidently expected that a goodly number of them will do so later.

Two Fathers of the Benedictine Abbey at St. Ottilie, in Bavaria, are about to begin a foundation at Seoul, in Corea. A plot of land has been bought, upon which an agricultural school will be established for the training of young Coreans.

OBITUARY

The Right Rev. Maximiano Reynoso y del Corral, titular Bishop of Neocæsarea, and former ordinary of Tulancingo, died in Leon, Mexico, on March 21, 1910, in the seventieth year of his age. The deceased prelate had first adopted the law as a profession, and in 1876 held the chair of Roman Law in Guanajuato. While journeying from that city to Silao the stage was attacked by bandits and the professor was carried off for possible ransom. Believing at first that he had been seized by some revolutionists who took that way to replenish their treasury, he was placed on a horse and blindfolded. After a couple of hours in the saddle the horsemen quickened their pace, and by a chance word or two revealed that they were being pursued by a posse. At that most critical moment, when the helpless professor knew that he might be murdered offhand if his captors could not evade their pursuers, he commended himself to Our Lady and resigned his life into her keeping. After a half hour's hard ride he heard the barking of dogs and knew that some habitation was near. When the horsemen came to a halt and ordered the

still blindfolded man to dismount, he felt that his last moment had come. Without a word the men rode off at full speed and left him to his own resources. Shortly after the rescuing party appeared and conducted him to Silao amid great rejoicing, for he was generally known and respected for his integrity. He then abandoned the law and took Holy Orders, being at the time of his ordination in his thirty-sixth year. In 1899 he was consecrated Bishop of Tulancingo by Mgr. Nicholas Averardi, the Visitor Apostolic of Mexico; but after an administration of only two years he retired to Leon and spent the remainder of his days in prayer and good works. In his native city of Silao he repaired the dilapidated Church of the Pardon and built a chapel to Our Lady of Lourdes, and in Leon another beautiful chapel under the same invocation testified his filial devotion to the Blessed Virgin. It was his daily practice to receive the Sacrament of Penance, and to pray before the Blessed Sacrament.

The death is announced from England of Dr. A. Edmonds Tozer, well known as a composer of church music. He had his bachelor's degree in music from Durham University and his doctor's degree from Oxford and Toronto. He was, moreover, an Associate of the Royal College of Musicians, a Fellow of the Royal College of Organists and a Licentiate of the Royal Academy of Music. Two volumes, "The Proper of the Mass" and "The Catholic Church Hymnal," besides several Masses, testify his zeal for the service of the Church, which was rewarded with a Knighthood in the Pontifical Order of St. Sylvester. Dr. Tozer was a convert, having been received into the Church in 1884.

Right Rev. Mgr. Pierre Hevey, P.A., died at Manchester, N. H., on March 25. He was born at St. Barnabé, P. Q., October 31, 1831, and ordained July 12, 1857. Until October 11, 1871, he did parish work in the Province of Quebec, and then was given charge at Lewiston, Maine, where he remained until 1882, when he was sent to Manchester to take charge of the new parish of Ste. Marie. One of the finest churches in the State, Ste. Marie's College for Boys, the Convent of the Holy Angels, St. Pierre's Orphanage and Notre Dame Hospital are among the material results of Mgr. Hevey's pastorate. In 1890 he was elevated to the dignity of Prothonotary Apostolic.

Right Rev. Dr. Boylan, Bishop of Kilmore, died at his residence, Cullies House, Cavan, March 25, after a short illness. Born in County Cavan, 1867, Dr. Boylan became a professor in Cavan Seminary after his ordination, and in 1876 was ap-

pointed Bursar of St. Patrick's College, Maynooth, where he remained till 1887, when he joined the Redemptorist Order. For many years a noted missionary, he was made Rector at Limerick, 1897, and in 1898 he became first Provincial of the Irish Province of his Order. He established new foundations in Ireland at Belfast and Athenry, in Western Australia at Perth, in New Zealand at Wellington, and two in the Philippine Islands. On the death of Dr. Magennis in 1907 he was raised to the See of Kilmore, being the first Redemptorist to attain an Irish episcopate. His zeal, eloquence and holiness of life won Dr. Boylan the esteem of all classes. An ardent patriot, he issued an appeal only a week before his death for a more generous support of the Irish Parliamentary Fund. His Solemn Requiem was chanted in Cavan Cathedral March 29, and his remains were buried in the Cathedral grounds.

Charles J. O'Malley, editor of the *New World*, of Chicago, died on March 26, of paralysis after an illness of three weeks. Mr. O'Malley was a versatile and enterprising journalist, born in Kentucky, February 9, 1857. He was connected with a number of papers before going to Chicago, among them the *Midland Review* of Louisville, the *Pittsburg Observer*, the *Catholic Telegraph* of Cincinnati, and the *Syracuse Catholic Sun*. He was a vigorous and prolific writer of prose and of occasional verse; his poetry appearing not infrequently in the leading secular magazines.

The Rev. Patrick Gleason, S.J., the veteran Jesuit missionary, well known throughout the Eastern States, died at the Novitiate of St. Andrew-on-Hudson, near Poughkeepsie, N. Y., on April 2. He was born in Dunmore, County Galway, April 18, 1835, and entered the Jesuit novitiate in Canada, August 14, 1862. Later he taught at St. Mary's College, Montreal, and at St. Francis Xavier's, New York. He was ordained to the priesthood, December 21, 1872, and became Rector and Master of Novices at West Park in 1880. With the exception of five years at West Park and of temporary assignments in New York City, Troy and Brooklyn, the greater part of his ministry of thirty-five years was devoted to giving missions. He was an eloquent preacher and a tireless worker in the mission field. His quiet, unaffected ways, as well as the unction with which he spoke, added potency to his words and the fruits of his labors were everywhere abundant. He was a man of genial temperament, a religious faithful to his rule, a priest beloved by those so fortunate as to come under his influence

and a missionary whose memory will be linked with the venerable names of Smarius, Damen, Garesché, Coughlin, Maguire and Augustus Langcake.

LETTERS TO THE EDITOR

PRESENT AND FORMER FRENCH RÉGIMES.

To the Editor of AMERICA:

Your Paris correspondent who signs his letter "Old St. Sulpice" says that he breakfasted with the Curé of Sainte Clothilde, where "I met the Count of Chambrun, a Catholic Deputy." He means the Marquis de Chambrun, one of the Deputies from the Department of Lozère. The Marquis de Chambrun is the head of his family. He grew up in Washington, D. C., where he was prepared for his First Communion at St. Patrick's Church by Archbishop (then Father) Keane.

He studied law and was admitted to the bar. As a lineal descendant of Lafayette he had the privilege of practicing law in America without ceasing to become a French citizen. While in Washington he looked after the legal business of the French Embassy. In 1896 he was requested by the Bishop of Mende to return to France and present himself as a Catholic candidate against the Radical then in office. He went back to Lozère, and was elected by an enthusiastic Catholic majority in 1897. He has been successful in his subsequent campaigns, in spite of the fact that the radical atheist tyrants who control the French Government grow more and more powerful. The Marquis de Chambrun understands perfectly well the Constitution and the laws and institutions of the United States, and also the apparent hopelessness of trying to reform the present French Republic. Where the foundations have been destroyed, it is hard to attempt to build.

In Europe any monarchy which becomes a republic takes a step toward anarchy. In the reign of Louis XIV, and under the second empire, the Church flourished in France and spread its roots and branches beyond her frontiers. It was under the monarchy that she received her baptism as *filie aînée de l'Eglise*, and under the Empire of Louis Napoleon that the wonderful work in Africa of Cardinal Lavigerie was made possible. The government paid the expenses of the first great expedition of the missionary, and French soldiers of the Empire guarded him. It is a mistake to confound together Nero and Louis XIV and Combes and Napoleon.

Thomas B. Reed, the great "Speaker of the House," once said: "There is no tyranny like the tyranny of patriots [so-disant] in a republic!" He said this apropos of the howl of the "fighting men" (not soldiers) which brought about our

war with Spain—which might well have been avoided. Until the Republic of France shall have been reformed and renovated, and made into an exact imitation of our ideal Republic, it would be well not to throw stones at the former régimes in France, which may have had their faults, but all of which shine in comparison with the present despotism which masquerades as a republic.

If all the Catholics of France had come to her aid, following the example of the Marquis de Chambrun, there would have been a different kind of republic, and the policy of Leo XIII and Cardinal Rampolla would have been vindicated and the subsequent horrors prevented, but the Catholics hung back and the francmaçonnerie rushed in—and behold the result!

MARIA LONGWORTH STORER.

Boston, March 26.

ORIGIN AND PRESERVATION IN DARWIN'S WORKS.

To the Editor of AMERICA:

Not to weary your readers with any further discussion of origin and preservation in Darwin's works, may I say that for his prime authority Father Graham at once turns to Huxley. There is the trouble. Popular Darwinism is really Huxleyism. Huxley put in lots of origins where Darwin had insisted on preservation. After a while Huxley even brought Darwin to talk more loosely in this matter, though in the one significant expression of that kind that Father Graham quotes the word used is production, not origin. Surely Father Graham, who likes distinctions, will see the force of this. Huxley is responsible for the ordinary idea of natural selection telling us anything about origins. It was good to see him wince in his later years when Bathybius, that mother of origins, to which he had devoted so much time earlier, was mentioned. If what Hæckel and Huxley embroidered on Darwinism were left out, there would be so little about origins that it would not be worth while talking about. If people generally recognized this tomorrow, Darwinism would soon be a thing of the past. It is because of the mistake that emphasizes origins, and does not recognize preservation, that Darwinism has maintained itself. But then, Father Graham, like Wordsworth's little girl, will have his way, doubtless, and insist that there are some origins in Darwinism, though natural selection supposes things already in existence, and selects them, and only incidentally and in contradistinction to his own theory did Darwin sometimes talk about production and use other synonyms for origin.

JAMES J. WALSH.

New York, March 30.

SLANDERING SOUTH AMERICAN PRIESTS.

To the Editor of AMERICA:

I read lately, in the *Literary Digest* of February 5, some statements made by Rev. Robert Speer in regard to the immorality of the South American clergy. These statements have been widely read and are in strong contrast to my article on "Religious and Social Conditions in Chile," which appeared in your esteemed Review of January 22. Mr. Speer is a Protestant minister and I am a Catholic priest; he heard only bad things of South America, but I heard bad and good things, too, and, moreover, I saw many good things which were hidden from his eyes.

I left Santiago, Chile, two years and three months ago, and Trinidad, B. W. I., near, Venezuela, six months ago. Until I saw the *Literary Digest* yesterday, I had not heard of the Pope's letter to the Chilean clergy, nor of the excerpt from the pastoral letter of the good "Bishop of Caracas." If Dr. Speer will give names of Pope and "Bishop," or the dates of their letters, we shall, I am confident, promptly discover that both are spurious.

In the South American Republics the clergy, owing to the anti-Christian governments, as explained in my former letter, are exceedingly scarce. The bishops are often obliged to accept for the sacred ministry foreigners and Indians. When I consider the angelic life they are called upon to live, their recent emancipation from savagery only a few generations back, their constant exposure to temptations, I admire God's grace towards them in keeping them as faithful as they are.

Nineteen years ago I began my labors as a missionary priest in Trinidad, where we have two venerable Venezuelan priests, educated gentlemen and models of all priestly virtues; for nigh fifty years they have served the poor negroes and lepers and they will die in harness, leaving nothing behind them but unsullied characters and a mourning people; one of these is of Indian and African blood.

Thirteen years ago I made a visit of four months' duration of Caracas, where I became acquainted with several of the noble priests of that badly-governed country. What substantial, beautiful, well-kept and well-attended churches! How eloquently the present Archbishop, then Padre Juan Bautista Castro, preached to vast audiences of attentive men and women. How edified I used to be to see the thousands prostrating themselves, in turn, from early morning till late at night, in the large chapel of perpetual adoration, before the, "Living Christ," of whom Mr. Speer knows nothing whatever, for he says the South Americans only honor "the dead Christ." But those Indian and negro children know Him and, like the angels in heaven, their sweet,

plaintive voices cry out all day long: "Santo, Santo, Santo Dios Señor de los ejércitos!" as they gaze upon Him on His throne, surrounded by the many wax lights and enveloped in clouds of fragrant incense.

Then, on that Easter Sunday morning, how I accompanied those poor devout people of San Francisco de Yare, before the sun was up, to the Sepulchre of our Risen Lord! How vivid is the recollection of that tableau to my mind to-day! I was fourteen leagues from Caracas, a long and painful journey over the steep mountain paths. I returned by night to avoid the scorching rays of the sun. About two o'clock in the morning I heard voices up the mountain side. I stopped and listened, and over the still, balmy air floated the words of the Archangel Gabriel: "Dios te salve Maria, llena eres de gracia, el Señor es contigo," followed by the words of St. Elizabeth, "bendita eres entre todas las mujeres i bendito es el fruto de tu vientre Jesus." Here they were again, up at two a. m., worshipping the *Living Christ*, while Mr. Speer was probably asleep in bed. Such was the custom in Spanish countries to arise very early to pray and meditate upon the mysteries of the Rosary, the Life Passion, Death, Resurrection and Ascension of Jesus Christ. The same was repeated at night before retiring.

One afternoon I took my walk out to "El Rincon del Valle" and, entering the church, saw an old Indian with a little boy, alone in the sacred edifice. The father was teaching his son to make the Way of the Cross—to meditate upon the Passion and Death of our Saviour. I drew nearer and beheld great tears falling from their eyes, as they accompanied their Redeemer on His Path of Sorrows.

He speaks of the high percentage of illegitimate children in South America. This is very likely to be misunderstood. There we have "civil marriage" and "religious marriage." The couple must first appear before the civil authority and, if they wish afterwards, before the parish priest and two witnesses. The masses often imagine that compliance with the civil law is all that is requisite, but of course, the priest always registers their offspring as illegitimate. If the same regulations were in force here eighty per cent. of his fellow-countrymen would be rated illegitimate.

There is a big field in the United States for Mr. Speer and his "Volunteers." Would to God they would teach husbands and wives to live in harmony and fidelity to do their duty and have children, instead of turning the courts into divorce mills and slaughtering the innocents! They might labor profitably to baptize the fifty millions of unregenerated Protestants of the United States.

CHARLES JOSEPH CREAMER.

AN ENGLISH CHURCH AT NAPLES.

To the Editor of AMERICA:

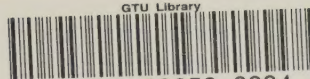
The church for English-speaking Catholics at Naples fills a long-felt want. There are several English Protestant churches, and that, with the activity of English Protestant missionaries, makes it look to the natives as if English people and Americans were all Protestants. Catholics who came to Naples from other countries went to different Italian churches, and consequently were not noticed as a body. Since this English church has been opened English-speaking Catholics have been brought together, especially when, as frequently occurs, men-of-war come, and hundreds of Catholic sailors accompanied by their officers and led by the resident priest, march in a body through the principal streets to this church, where they hear Mass. This has produced a very different feeling, and now people see that their religion is not, as Protestant missionaries assert, only confined to Italy and Spain. Numbers of Protestants attend this Mass, hear the sermon and afterwards ask questions about Catholic customs. Different races are represented in the congregation: Americans, Canadians, Australians, some from India, and many of the Italian nobility, with their children and English governesses.

I write with the object of urging Catholics to attend this church when they are in Naples. A feature of the music is the remarkable voice of a Chinese priest, Father Simon Wang, who is organist and soloist combined, and who has a most marvellous voice, which unites the four registers. The transition from one to the other and his enunciation are correct and artistic. Altogether he is considered a vocal phenomenon, and numbers of people go to hear him sing at the eleven o'clock Mass at St. Ursula's a Chiara (the English church), which is situated in the very centre of the city, within easy access to the hotels.

Naples, March 13, 1910.

As an old subscriber of *The Messenger* I commenced to receive AMERICA from its first number, and I have read it constantly with increasing interest. All I could say in its praise would be weak, but I take every opportunity of recommending it to my friends, and I hope that a few, at least, will have become subscribers. The number of February 5 is an excellent sample, and I would like to bring it before people of standing and influence in Mexico.—Sres. T. Robinson Bours y Hermanos, Alamos, Sonora, Mexico.

The more I read it the better I like it. It is a jewel and has the principles the world needs. May AMERICA find its way into a million of homes in 1910.—Rev. Michael Nicholl, Nevada, Iowa.



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